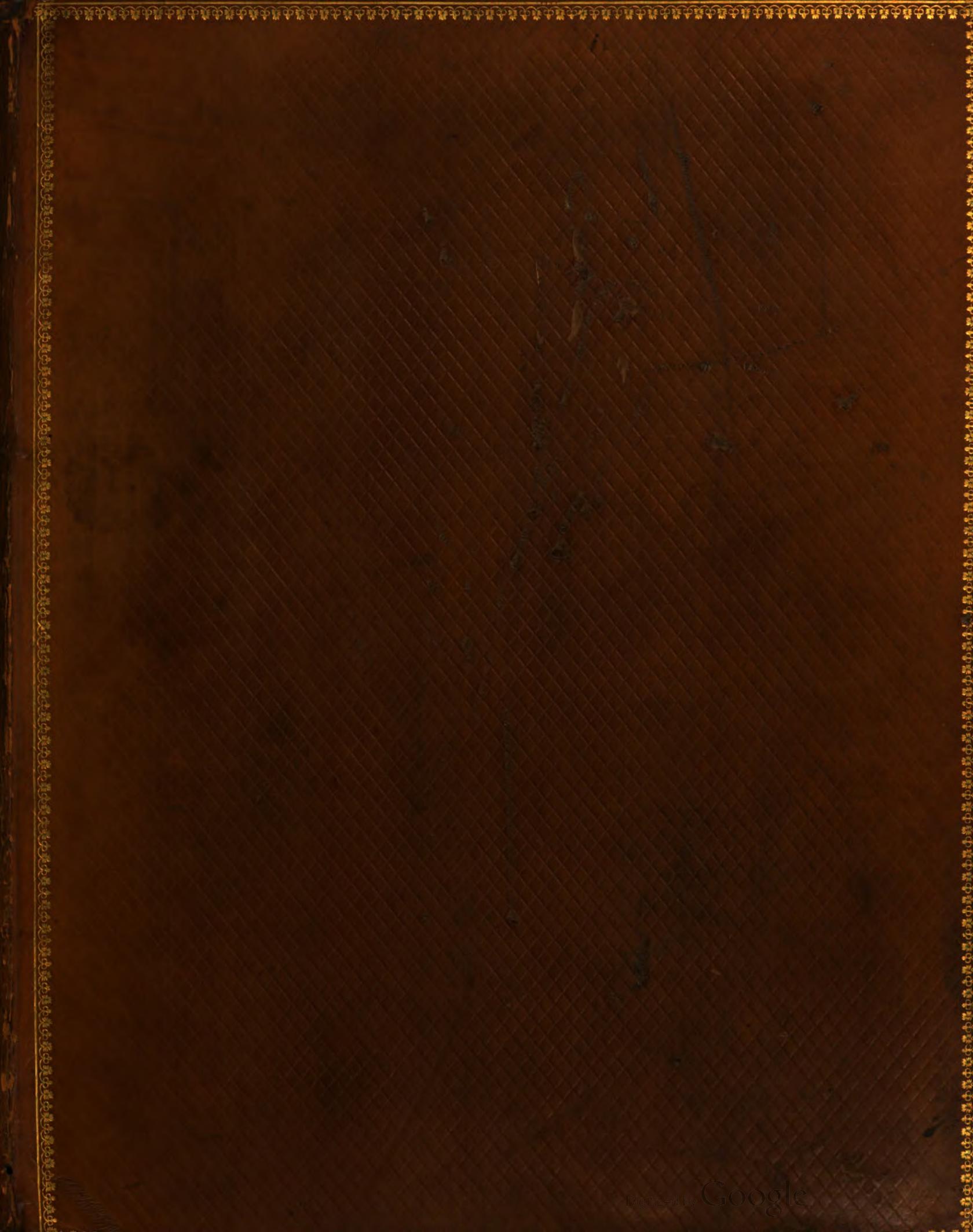

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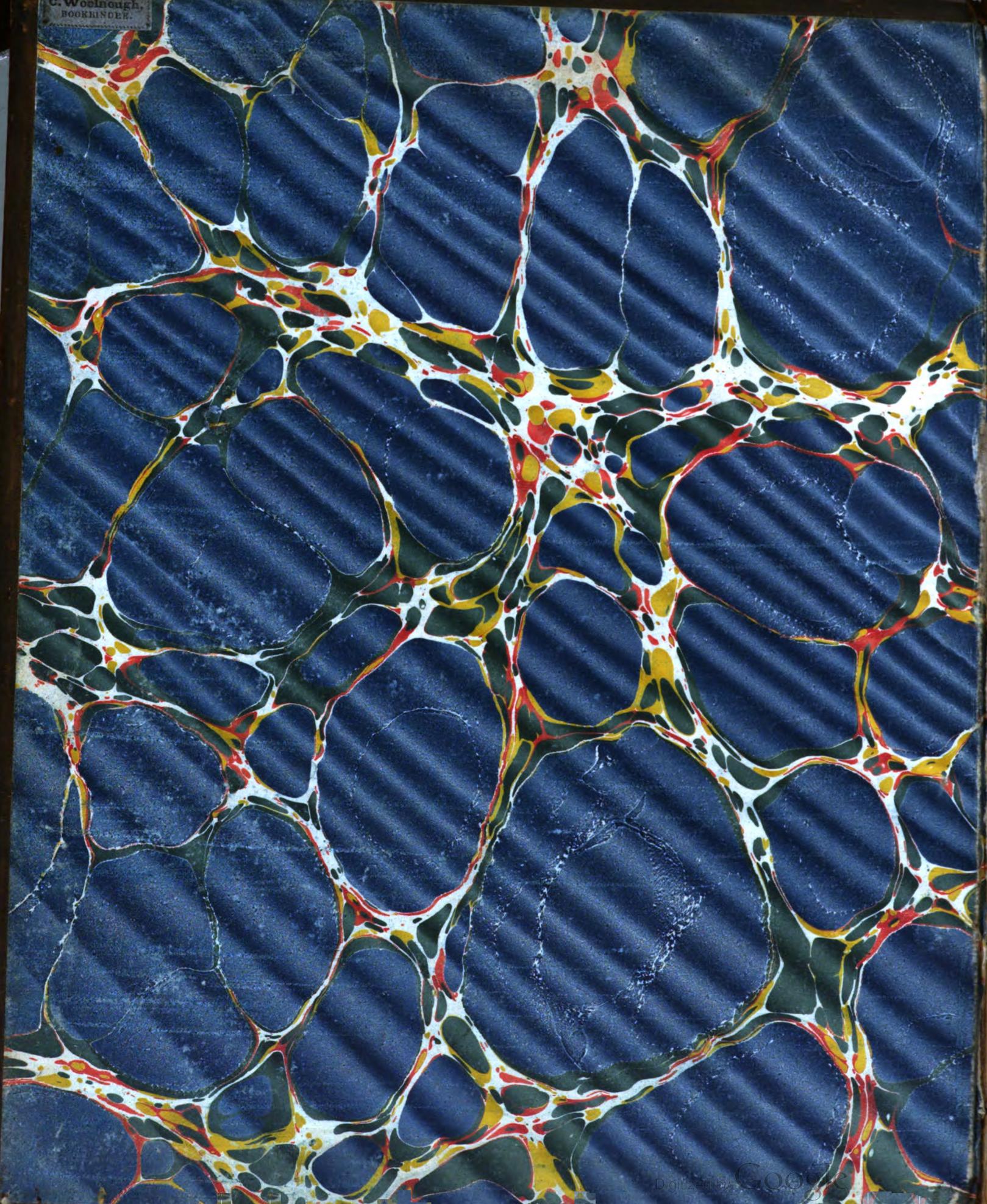
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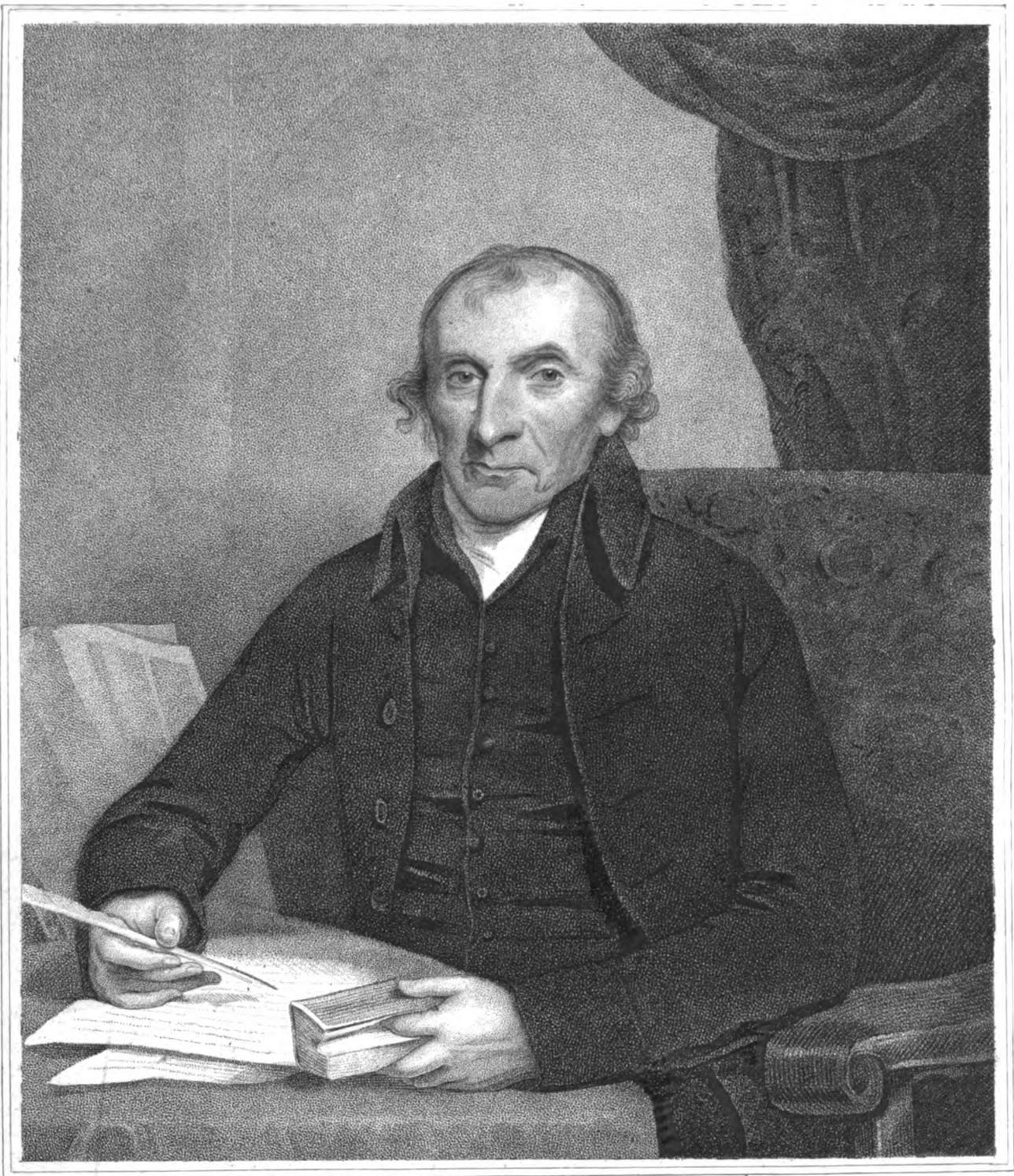




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REV. JOSEPH BENSON.
Editor of the Methodist Magazine,
(Author of a Commentary upon the Holy Scriptures, &c.)

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THE
HOLY BIBLE,

CONTAINING

THE OLD AND NEW TESTAMENTS,

(ACCORDING TO THE PRESENT AUTHORISED ENGLISH VERSION:)

WITH

NOTES,

Critical, Explanatory, and Practical;

ALL THE

MARGINAL READINGS

OF THE MOST APPROVED PRINTED COPIES OF THE SCRIPTURES,

WITH SUCH OTHERS AS APPEAR TO BE COUNTENANCED BY THE

Hebrew and Greek Originals:

A COPIOUS COLLECTION OF PARALLEL TEXTS;

SUMMARIES OF EACH BOOK AND CHAPTER;

AND THE DATE OF EVERY TRANSACTION AND EVENT RECORDED

IN THE SACRED ORACLES,

AGREEABLY TO THE CALCULATION OF THE MOST CORRECT CHRONOLOGERS.

BY THE REV. JOSEPH BENSON.

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P R E F A C E.

IN an age and nation, in which the British and Foreign Bible Society has had its origin; an institution which has for its object the giving of the Holy Scriptures to all nations under heaven in their vernacular tongues, and, as far as possible, to every individual in every nation; and an age and nation in which this most pious and benevolent institution has met with the countenance and support of all descriptions of persons, from the Princes of the Blood to the meanest subjects in the realm; and in which Auxiliary Societies have been formed in all parts of the empire in support of the Parent Society, and associations in aid of these—In such an age and nation to say any thing in commendation of the Scriptures seems perfectly unnecessary; their truth, excellency and utility being acknowledged by high and low, rich and poor, from one end of the land to the other. Who, indeed, that believes and considers the testimony which the Holy Ghost, speaking by the inspired writers, has given to the excellency of the Scriptures, can call their excellency in question? St. Paul, whom the *Spirit of truth had guided*, as he had the other Apostles, *into all truth*, speaking of the privileges and advantages which God had granted his ancient people, says, Rom. iii 2, that the *chief of them was, that he had committed unto them his Divine Oracles*. And another inspired writer, after having enumerated sundry instances of God's wisdom, power and goodness, concludes with mentioning it as the greatest act of his goodness that *he had shewed his words unto Jacob, and his statutes and judgments unto Israel*; adding, *He has not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord*. Nay, and even that Divine Person, who came a *light into the world, that whosoever believeth on him should not abide in darkness*, bore a still more explicit testimony to the importance of the Sacred Records, when he said, *Search the Scriptures, for in them ye think [or rather, are assured, as the words should be translated] that ye have eternal life*. And, to shew still further the important light in which these Holy Writings ought to be viewed, when he had risen from the dead, and received all power in heaven and on earth, the first gift he bestowed on his beloved disciples was, *He opened their understanding that they might understand the Scriptures*.

Now it must be remembered, that these and such like commendations of the Divine Oracles, were primarily intended of those of the Old Testament, those of the New not being then written. This is the more necessary to be observed, because many, otherwise well disposed persons, appear greatly to neglect reading this ancient part of Divine Revelation; seeming to suppose, but very erroneously, that it was designed only for the Jews, and is of little or no use to Christians. But we are taught quite otherwise in the New Testament. For besides the testimonies now adduced, in several other places thereof we find the reading and study of these ancient Oracles recommended. It is of the Old Testament St. Paul speaks when he says, *Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope*: and, speaking of what happened to the Israelites, he says, *All these things happened to them for examples, and were written for our admonition, upon whom the ends of the world are come*. It is of the Old Testament he speaks, when he says to Timothy, *From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus*. And it is of them he adds, *All Scripture is given by inspiration of God, and is profitable for doctrine, viz. to teach what ought to be known and believed, for reproof, or conviction, (as ελεγχον seems rather to mean,) of them that are in error, or sin, for correction, or amendment of what is amiss, for instruction in righteousness, or, for training up the children of God in all piety and virtue; that the man of God, the person that is truly reconciled and united to and approved of God, may be perfect in an acquaintance with Christian doctrines, in the possession of Christian graces, in the enjoyment of Christian privileges, and in the performance of Christian duties, and thoroughly furnished by his knowledge of, and faith in, the Scriptures, unto all good works, even so as to be able to teach, reprove, correct, and train up others*. Of them St. Peter also is to be understood, when he says, *We have a sure word of prophecy, wherunto ye do well that ye take heed, as unto a light that shineth in a dark place—knowing that prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost*.

THAT the New Testament is built on the Old, we have certain proof, by the frequent quotations made by Christ and his Apostles, out of the histories, prophecies, and other passages of the Old Testament; and more particularly when Christ, after his resurrection, met the two disciples going to Emmaus, we are told that, (having first reproached them for not having sufficiently attended to the writings of the Old Testament,) *beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself*: and when he afterwards appeared to all his disciples together, he said unto them, *These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me*. On the knowledge of what is contained in the Old Testament,

depends the perfect understanding of our Divine religion. "In these Writings we may contemplate all the steps of Providence, relating to the salvation and redemption of mankind, in the several ages of the world; and, by a comparison of all the parts, may discern that *Christ was indeed the end of the law*, and of all the promises made to the Fathers: That all the deliverances given by God to his people were but shadows, and, as it were, an earnest of the great deliverance he intended to give by his Son: That all the ceremonies of the Law were representations of the substance of the Gospel: That the Aaronical sacrifices and priesthood were figures of better things to come." There are even whole books in the New Testament, which no one can rightly understand, who has not read the Old with some care and attention; as the *Epistle to the Hebrews*, and some other parts. Moreover, whoever will read and meditate on the prophetic writings of the Old Testament, will find an astonishing light arise from them: will discover beauties which he was a stranger to before, and will have a more lively sense of the majesty of God, and a stronger confirmation of the truth and importance of Christianity than he could otherwise have. Nothing can be conceived to be a more convincing proof that he, who made, governs all things, and that the Scriptures are his word, than to see the exact completion of those ancient prophecies which were in the hands of the Jews, such as we now have them, many ages before the coming of our Lord. To sum up all: the writings of the Old Testament teach us that the Omnipotent Being, who made this world, still preserves and governs all things in it; that his care extends to the minutest particular, and directs all; that he dispenses good and evil; that he is perfectly good and righteous, and will reward every man according to his works. This is shewn in the Old Testament by God's establishing kingdoms and destroying them; making nations to flourish or decay; by his exercising a *sovereign power* not only over what is outward and visible, but over men's hearts and minds, turning them as he pleases from one resolution to another, according to his designs; giving all necessary qualities to those he means to favour, and taking away counsel and prudence, strength and courage from those he intends to destroy; by his calling for famine, the sword and the pestilence, to punish the ungrateful and destroy the proud.

IN the Old Testament we meet with rules and models for all ranks and conditions. Rich and poor, parents and children, young and old, all find there most excellent instruction on every branch of their duty; and whatever tends to promote justice, charity, purity, temperance, patience, and other virtues; with the most exalted sentiments of piety, and patterns of devotion. Here we are taught how we ought to revere the power and adore the majesty of the GREAT SUPREME, the *high and lofty One that inhabiteth eternity*, and fills immensity: with what pleasure and delight we ought to meditate upon his wonderful works of creation and providence; with what gratitude, and fervency of devotion we ought to extol his perfections, and praise him for all his mercies; paying the highest regard to all his righteous precepts, precious promises, and awful threatenings, accounting those advantages inestimable which are consequent upon true piety and virtue. Here we learn to trust in God, to call upon him in time of need, to submit with resignation to his Divine will, and to have recourse to his mercy, in the way of repentance and faith, if at any time we have offended him.

To say thus much of the Old Testament seemed necessary, (because the reading of it at present is too much disused, to the great loss of many pious persons,) without however intending to depreciate the New, which has indeed perfected the Old, and affords much greater light and more satisfactory information concerning several subjects of the greatest importance, than was communicated under the Law. Here the true character of God, as the God of mercy and love, the gracious Redeemer and Saviour of fallen man, is fully manifested. Here the person and offices, the love and sufferings, the humiliation and exaltation, the cross and crown of the Mediator between God and man are fully exhibited; and here man's sinfulness and guilt, his depravity, weakness and wretchedness are set in a true and luminous point of view, and the way of salvation from this state of sin and misery is clearly marked out. Here we are informed of the number, power, subtlety, malice, and diligence of our spiritual enemies, and how we may withstand their attacks: and what is still of more importance to us, Here life and immortality are brought to light, and ensured to all the truly penitent that believe in Jesus *with their hearts unto righteousness*. O heavenly balm for all our woes! O bright hopes to comfort us in all our troubles! O Divine light to dispel all our darkness! O welcome deliverance from the bondage of sin and all the horrors of the grave! No where are you to be found but in those Sacred Writings, which are our noble charter, informing us of all our glorious privileges; viz. that the sting of death is taken away; that the bonds of the grave are broken; that everlasting glory is reserved in store for all who will accept of it upon the terms which infinite wisdom and goodness have prescribed; that consolation, assistance and support in our way to this glorious end will be granted us by the great Lord of all; that our transient afflictions are only the chastisements of a kind father, trials of our grace, and purifying fires wherein we are to be refined as gold and silver, that we may be fitted for eternal and unspeakable felicity; and that our life here is no more than a passage to the heavenly Canaan, the blessed region of immortality and glory. After having duly considered what great things these are, and how greatly they tend to increase our hopes and happiness here, let us, with the warmest gratitude, acknowledge the distinguishing grace it has pleased the Father of Mercies to bestow on us, on whom the light of the Scriptures hath shone; for nothing is more certain than that people of all ages and countries where this light hath not shined, have *sat in darkness and the shadow of death*, in a state of dreadful doubt and uncertainty, not only having no assurance of any of these glorious things, but absolutely having no hope beyond the grave. For any thing they know to

the contrary, the gloomy grave closes upon them for ever; no immortal glories are set in their view; the eye of faith in them pierces not into the heavens, for *how can they believe when they have not heard*, or, how can they know what has not been declared unto them? And can we then, who have the unsearchable riches of God's grace to man declared to us, who have all these great things revealed to us, who have the assurance of these glorious hopes, look with indifference on those Divine writings wherein the declaration of them is made? Rather ought they not to be our constant meditation and study, our joy and delight all our life long?

It will not be useless to give here some account of the Sacred Books, and of the Translations of them, which are occasionally mentioned in the course of this work. The collecting and publishing of the books of the Old Testament are ascribed, by both Jews and Christians, to Ezra. It is certain, that in the reign of Josiah there was no other book of the Law extant, besides that found in the temple by Hilkiah; from which original, by order of that pious king, copies were immediately written out, and search made for all the other parts of the Scriptures, (2 Kings xxii,) by which means copies of the whole became multiplied among the people, who carried them with them into their captivity. After the return of the Jews from the Babylonish captivity, Ezra got together as many copies as he could of the Sacred Writings, and out of them all prepared a correct edition; disposing the several books in their proper order, and settling the canon of Scripture for his time. These books he divided into three parts. 1, *The Law*. 2, *The Prophets*. 3, *The Chetubim*, or *Hagiographa*, i. e. *The Holy Writings*. Josephus mentions this division, when he says, "We have only 22 books which we believe to be of Divine authority, of which five are the books of Moses. From the death of Moses to the reign of Artaxerxes, the son of Xerxes king of Persia, the prophets who succeeded Moses have written in 13 books. The remaining four books contain hymns to God, and moral precepts for the conduct of life." In this division, I. *The Law* contains; 1, Genesis; 2, Exodus; 3, Leviticus; 4, Numbers; 5, Deuteronomy. II. *The writings of the prophets* are, 1, Joshua; 2, Judges with Ruth; 3, Samuel; 4, Kings; 5, Isaiah; 6, Jeremiah with his Lamentations; 7, Ezekiel; 8, Daniel; 9, The twelve minor prophets; 10, Job; 11, Ezra; 12, Nehemiah; 13, Esther. III. And the *Hagiographa* consist of, 1, The Psalms; 2, The Proverbs; 3, Ecclesiastes; 4, The Song of Solomon. This division was made for the sake of reducing the number of the Sacred Books to the number of the letters in their Alphabet, which amount to 22. At present the Jews reckon 24 books in their canon of Scripture, in disposing of which, the Law stands as it did in the former division, and the Prophets are distributed into the former and latter prophets. The former prophets are Joshua, Judges, Samuel, Kings. The latter prophets are Isaiah, Jeremiah, Ezekiel, and the Twelve minor Prophets. And the *Hagiographa* consist of, the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, the Chronicles. Under the name of Ezra, they comprehend Nehemiah. The five books of the Law, in the original, are divided in 54 sections. This division many of the Jews hold to have been appointed by Moses himself: but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their Synagogues every sabbath day. The number was 54, because, in their intercalated years, a month being then added, there were 54 sabbaths. In other years they reduced them to 52, by twice joining together two short sections. Till the persecution of Antiochus Epiphanes, they read only the Law, but the reading of it being then prohibited, they substituted in the room of it 54 sections out of the prophets; and when the reading of the Law was restored, under the Maccabees, the section which was read every Sabbath out of the Law, served for their first lesson, and the section read out of the prophets for their second. These sections were divided into verses, of which division, if Ezra was not the author, it was introduced not long after him; and seems to have been designed for the use of the Targumists, or Chaldean Interpreters; for after the return of the Jews from the Babylonish captivity, when the Hebrew language had ceased to be in common use, and the Chaldee was used instead of it, the custom was, that the Law should be first read in the original Hebrew, and then interpreted to the people in the Chaldee language, for which purpose these shorter sections or periods were very convenient. The division of the Scriptures into chapters, as we at present have them, except only the Psalms, which were always divided as at present, is of much later date. Some attribute it to Stephen Langton, Archbishop of Canterbury, in the reigns of John and Henry III. But others, with more shew of probability, believe the true author of the invention was Hugo de Sancto Caro, commonly called, Hugo Cardinalis, because he was the first Dominican that was ever raised to the degree of Cardinal. This Hugo flourished about the year 1240. He wrote a Comment on the Scriptures, and projected the first Concordance, which is that of the Vulgar Latin Bible. The aim of this work being for the more easily finding out any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions; for, till that time, the Vulgar Latin Bibles were without any division at all. These sections are the chapters, into which the Bible hath ever since been divided. But the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters A, B, C, D, E, F, G, placed in the margin at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had its original from a famous Jewish Rabbi named Mordecai Nathan, about the year 1445. This Rabbi, in imitation of Hugo Cardinalis, drew up a Concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the Book into chapters, he refined upon his invention as to the subdivision, and contrived *that* by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed

the division of the books of the Holy Scriptures into chapters, from the Christians, in like manner, the Christians borrowed that of the chapters into verses from the Jews.

PRIDEAUX is of opinion, that Ezra made additions in several parts of the Bible, where any thing appeared necessary for illustrating, connecting, or completing the work; in which he appears to have been assisted by the same Spirit in which they were first written. Among such additions are to be reckoned the last chapter of Deuteronomy, wherein Moses seems to give an account of his own death and burial, and the succession of Joshua after him. To the same cause, this learned author thinks, are to be attributed many other insertions in the Bible, which created difficulties and objections to the authenticity of the Sacred Text. For instance, Gen. xii. 6, it is remarked on Abraham's coming into the land of Canaan, that *the Canaanites were then in the land*, which is not likely to have been said till after the time of Moses, when the Canaanites, being extirpated by Joshua, were then no more in the land. And, Gen. xxii. 14, we read, *As it is said, to this day, In the mount of the Lord it shall be seen.* But mount Moriah (which is the mount here spoken of,) was not called the mount of the Lord till the temple was built on it many hundreds of years after; and this being here quoted as a proverbial saying respecting it, which obtained among the Israelites in after ages, the whole style of the text manifestly points at a time after Moses, when they were in possession of the land in which that mountain stood, and therefore both these particulars prove the words cited to have been an addition by some other hand. Gen. xxxvi. 3, we read, *And these are the kings that reigned in the land of Edom, before there reigned any king over the land of Israel:* which could not have been said till after there had been a king in Israel, and therefore these cannot be Moses's words, but must have been inserted afterwards. Exod. xvi. 35, the words of the text are, *And the children of Israel did eat manna forty years, till they came to a land inhabited; they did eat manna till they came unto the borders of the land of Canaan;* but Moses was dead before the manna ceased, and therefore these, again, cannot be his words, but must have been inserted after his decease. Many more instances of such inserted passages might be given, for throughout the whole Scripture they have been put in by way of parenthesis, where they appeared necessary for explaining, connecting, or illustrating the text; or the supplying what was wanting in it; but those already mentioned are sufficient to prove the point intended; and of these insertions undoubtedly Ezra was the author, in all the books which passed his examination. Ezra changed the names of several places which were grown obsolete, and instead of them put in their new names, by which they are called in the text. Thus it is, that Abraham is said to have pursued the kings, who carried Lot away captive, as far as *Dan*; whereas that place in Moses's time was called Laish; the name Dan being unknown till the Danites (long after the death of Moses,) possessed themselves of it. The Jewish canon was, as appears, settled by Ezra, yet not so but that several variations have been made in it. *Malachi*, for instance, could not have been put in the Bible by him, since that prophet is by all allowed to have lived after Ezra; nor could Nehemiah have been put in by him, since mention is made, in that book, of Jaddus, as high-priest, and of Darius Codomanus as king of Persia, who were at least 100 years later than Ezra. It may be added, that in the First Book of Chronicles, the genealogy is carried down for so many generations as must necessarily bring it to the time of Alexander, and consequently this book could not be in the canon of Ezra's days. It is probable, the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi were put into the Bible in the time of Simon the just, the last of the men of the great Synagogue.

THE celebrated SEPTUAGINT, or Greek version of the Old Testament, was made in the reign of Ptolemy Philadelphus king of Egypt, who reigned about 285 years before Christ. Ptolemy, who was a monarch of great liberality, and a munificent patron of learning, having erected a grand library at Alexandria, which he intended to enrich with all the curious and important works of antiquity, procured a translation into Greek of the *Pentateuch*, or *Five Books of Moses*. This translation was made from the most ancient copies that could be procured, and therefore some learned men have supposed this version to have been made from copies written in the Samaritan or old Hebrew character. It has generally obtained the name of the *Septuagint*, or version of the LXX, from a tradition, that 70 or 72 interpreters were employed in this work, by order of the Jewish High-priest and Sanhedrim, or great Council of the Jews; and who completed the translation in a singular and miraculous manner. But this traditionary and fabulous account is now exploded, and a more probable account is, that five learned and judicious men only, were engaged in the translation, which was afterwards examined, approved, and allowed as a faithful version, by the 70 or 72 elders, who constituted the Alexandrian Sanhedrim. The other books of the Old Testament were translated at different times, by different hands, as the necessity of the case demanded, or the Providence of God appointed; and, being added to the books already translated, were comprehended in the general term *Septuagint*, or *Septuagint Version*. This version was used by the Hellenist Jews, (i. e. those who sojourned in the Grecian provinces and spoke the Greek language,) from the time of its formation till about 100 years after the incarnation of our Lord, when they began to disuse it, and formed another for themselves. For, as this version grew into use among the Christians, it grew out of credit with the Jews, and they being pressed in many particulars, urged against them out of this version by the Christians, resolved to make a new one, that might better serve their purpose. The person who undertook this work was Aquila, a native of Sinope, a city of Pontus. He had been brought up an heathen, but, becoming a Christian, was excommunicated for addicting himself to magic and judicial astrology; he then turned Jew,

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got himself admitted into the school of Rabbi Akiba, the most celebrated Jewish teacher of his day, and having made considerable proficiency in Hebrew, was thought sufficient for the translation, which he undertook, and published in the year of our Lord 128. This version by Aquila was made so strictly literal, that St. Jerome said, it was a good Dictionary to give the genuine meaning of the Hebrew words. It was revised by the author, and a second edition of it published some time after the appearance of the first: but only a few fragments of it now remain. This seems to have been owing, partly at least, to the Jews themselves, for, as they ceased to read the Greek version in their Synagogues, it was neglected and lost. The Reader will observe, that it is the Septuagint version above mentioned, and not the Hebrew original, which our Lord and his Apostles in general quote from, and which, in the first ages of Christianity, was held in great esteem. And to this celebrated translation many of the heathen philosophers were indebted for their most correct notions of the Being and Perfections of God, as well as for their best and purest sentiments of moral duties. The principal editions of it are, 1, *The Complutensian*, published by Cardinal Ximenes, A. D. 1515. It was altered in a variety of places, to make it correspond with the Hebrew, and so is the best version in Greek, but not the true Septuagint. 2, *The Venetian*, printed from a MS. It has been often reprinted at Strasburg, Basil, &c. and altered in some places, to bring it nearer the Hebrew. 3, *The Vatican*, printed at Rome, 1587, from a fine MS of the Pope's library. This and the various readings of the excellent Alexandrian MS. are inserted in Walton's Polyglot. 4, Grabe's Alexandrian copy, at Oxford, 1707, but sometimes altered as he thought fit.

THE word TARGUM is a name given to the Chaldee Paraphrases of the books of the Old Testament. They are called *Paraphrases*, or *Expositions*, because they are rather comments and explications than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself. So that when the Hebrew text was read in the Synagogue, or in the temple, they generally added to it an explication in the Chaldee tongue, for the information of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable, that even from the time of Ezra this custom began, since this learned scribe, reading the law to the people in the temple, explained it, with the other priests that were with him, to make it understood by the people, Neh. viii. 7—9. But though the custom of making these sorts of expositions in the Chaldee language was very ancient among the Hebrews, yet had they no written paraphrases or Targums before the era of Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed 30 years before Christ, under the reign of Herod the Great. Onkelos is something more modern. The Targum of Onkelos is the most of all esteemed, and copies are to be found in which it is inserted verse for verse with the Hebrew. It is so short and so simple that it cannot be suspected of being corrupted. This paraphrast wrote only upon the books of Moses, and his style approaches nearly to the purity of the Chaldee, as it is found in Daniel and Ezra.—The Targum of Jonathan, the son of Uziel, is upon the greater and lesser prophets. He is much more diffuse than Onkelos, and especially upon the lesser prophets, where he takes great liberties, and runs on in allegories. His style is pure enough, and approaches pretty nearly to the Chaldee of Onkelos. It is thought that the Jewish doctors, who lived 700 years after him, made some additions to him.—The Targum of Joseph the Blind is upon the Hagiographa. This author is much more modern, and less esteemed than those we have now mentioned. He has written upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. His style is a very corrupt Chaldee, with a great mixture of words from foreign languages. The Targum of Jerusalem is only upon the Pentateuch: nor is that entire or perfect. There are whole verses wanting, others transposed, others mutilated; which has made many of opinion, that this is only a fragment of some ancient paraphrase that is now lost. There is no Targum upon Daniel, or upon the books of Ezra or Nehemiah. These Targums are of great use for the better understanding, not only of the Old Testament on which they were written, but also the New. As to the Old Testament, they serve to vindicate the genuineness of the present Hebrew text, by proving it to be the same that was in use when these Targums were made, contrary to the opinion of those who think the Jews corrupted it after our Saviour's time. They help to explain many words and phrases in the Hebrew original, and they hand down to us many of the ancient customs of the Jews. And some of them, with the phraseologies, idioms, and peculiar forms of speech, which we find in them, do, in many instances, help as much for the better illustration, and better understanding of the New Testament as of the Old; the Jerusalem dialect, in which they are written, being the vulgar language of the Jews in our Saviour's time. They also very much serve the Christian cause against the Jews, by interpreting many of the prophecies of the Messiah in the Old Testament in the same manner as the Christians do. Many instances are produced to this purpose by Dr. Prideaux, in his *Connection of the History of the Old and New Testaments*, Vol. iv. p. 777.

THE VULGATE, which is likewise frequently mentioned in this Commentary, is the name given to the most ancient translation of the Scriptures into Latin. The meaning of this seems to be no more than *the vulgar*, or *common translation*; viz. that most generally received and used, and made in the vulgar or common language of those belonging to the Latin church. The VULGATE OF THE OLD TESTAMENT was translated almost word for word from the Greek of the LXX. The translator is not known, nor so much as guessed at. It was commonly in use before St. Jerome made another translation from the Hebrew. St. Austin preferred the Vulgate before all

the other Latin versions, as rendering the words and sense of the Sacred Text more closely and justly than any of the rest. That now called the *Vulgate* is corrected from the emendations of St. Jerome.

THE Scriptures have likewise been translated into the Syriac, Arabic, Ethiopic, Coptic or Egyptian, Persian, Turkish, Armenian, Georgian, Erse or Gaelic, Wallachian, Laponese, Romanese, Lithuanian, Portuguese, Livonian or Lettish, Esthonian, Modern Russian, Malayan, Formosan, the Grisons, the Upper Lusatian, the Manks, Georgian, Tamool, Cingalese, Hindostanee, Bengalee, Chinese, Massachuset, Creole, Mohawk and Greenlandish languages; and, among the Europeans, into French, Italian, Spanish, German, Flemish, Danish, Slavonian, Polish, Bohemian, Russian or Muscovite, Anglo-Saxon, English and Irish, and several others. Adelm, Bishop of Sherburn, who lived in 709, made an English-Saxon version of the Psalms. Eadfrid, or Ecbert, Bishop of Lindisferne, who lived about the year 730, translated several of the books of Scripture into the same language. Venerable Bede, who died in 735, made a translation of the Gospels into Saxon. And there is an old version of several books of the Scriptures made by one Elfric, Abbot of Malmesbury. As to the English versions of the Scriptures, the most ancient is that of John de Trevisa, a secular priest, who translated the Old and New Testaments into English, at the request of Thomas Lord Berkeley. He lived in the reign of Richard II. and finished his translation in the year 1357. The second author, who undertook this work, was the famous Wickliff, who lived in the reigns of Edward III. and Richard II. The MS of his version is in several libraries in England. In the year 1534, an English version of the Bible, done partly by William Tindal, and partly by Miles Coverdale, was brought into England from Antwerp. The Bishops found great fault with this translation: upon which a motion was made in Convocation for an English translation of the Bible to be set up in all churches. This motion, though opposed by Bp. Gardiner and his party, succeeded at last. The king gave orders for setting about it with all possible haste, and within three years the impression of it was finished. Cromwell procured a general warrant from the king, allowing all his subjects to read it; for which Cranmer wrote his thanks to Cromwell, "rejoicing to see the work of Reformation now risen in England, since the Word of God did now shine over it all without a cloud." Cromwell likewise gave out injunctions, requiring the clergy to set up Bibles in all their churches, and to encourage the people to read them. In the reign of Edward VI. Fuller mentions another translation of the Bible, printed in two editions; the first in 1549, the other 1551, but neither of them divided into verses.

In the reign of Queen Elizabeth came out the Bishop's Bible, so called because several of that order were concerned in that version. The work was divided into several parcels, and assigned to men of learning and character; most of the divisions are marked with great initial letters, signifying either the name or the titles of the persons employed. Abp. Parker had the principal direction of this affair; he revised the performance, and perhaps put the finishing hand to it. He likewise employed several critics in the Hebrew and Greek languages, to review the old translation, and compare it with the original.

THE last English Bible is that called King JAMES's Bible, now in use by authority, which proceeded from the Hampton-Court Conference in 1603, where, many exceptions being made to the Bishops' Bible, King James gave orders for a new one; not, as the preface expresses it, for a translation altogether new, nor yet to make of a bad one a good, but to make a good one better; or, of many good ones, one best. Fifty-four learned persons were appointed for this office by the King, as appears by his letter to the Archbishop, dated in 1604, which being three years before the translation was entered upon, it is probable seven of them were either dead or had declined the task, since Fuller's list of the translators makes but 47, who being ranged under six divisions, entered on their province in 1607. It was published in 1610, with a dedication to King James, and a learned preface, and is commonly called King James's Bible. After this all the other versions dropped, and fell into disuse, except the Epistles and Gospels in the Common-Prayer Book, which were still continued, according to the Bishops' translation, till the alteration of the Liturgy in 1661, and the Psalms, which are to this day continued as in the old version.

THE judicious Selden, in his Table Talk, speaking of the Bible, says, "The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the Bishops' Bible as well as King James's. The translators in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, (as the Apocrypha to Andrew Downs,) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on."

MUCH has been said of late in favour of giving the Holy Scriptures to nations, families and individuals, *without note or comment*, and the British and Foreign Bible Society has been highly commended for adopting this plan. The Reader will not misapprehend the reason of their adopting it. He will easily understand that it is not because the friends of that institution think it sufficient for men's salvation that they have Bibles in their posses-

sion, and occasionally read them, whether they understand them or not; but entirely in order that every one who has a Bible, may be left to his own unbiassed and unprejudiced judgment with regard to the true meaning of every part of it, and may be at full liberty to use what helps he judges will be most conducive to that end. Common sense will tell any one, that no book is of any further use than it is understood, and that this is especially true respecting the Scriptures. Hence, as has been observed above, Christ, after his return from the dead, wrought a signal miracle in behalf of his disciples, and by an extraordinary influence of his blessed Spirit on their minds, *opened their understandings that they might understand the Scriptures*. Nor is it sufficient to understand them, but they must be firmly believed as far as they are understood; and must be marked, learned, and inwardly digested; yea, and reduced to practice, so that we may *become doers of the word and not hearers*, or readers, *only*; otherwise our possessing, and even esteeming and admiring this invaluable treasure, will be so far from enriching us with wisdom and grace, with holiness and happiness here, or hereafter, that it will only tend to our Poverty and misery, bringing upon us a judicial blindness and hardness of heart from God, such as befel the Jews who would not so *hear* as to *obey* Moses and the prophets, and therefore were abandoned of God to a reprobate mind; and, though children of the kingdom, were cast out into *outer darkness*, even greater darkness in some respects, than that in which the heathen world had been involved. Now, with a view to guard against every consequence of this kind; to prevent the abuse and ensure the use, the proper use of the Divine Oracles, the present work was entered upon, and has been so far accomplished. Nor was the Author induced to undertake it through an over-weening opinion of his own ability for such an arduous service; but he was pressed into it by his Brethren in the Ministry, at a time when he had not the most distant view or intention of any thing of the kind. Nor, after the desire of his brethren was signified to him, could he, for some time, bring his mind to consent to their wishes; nor would he have consented, had he not supposed that he should have had considerable help from the Notes which the Rev. Mr. Wesley had selected and published many years ago; and that short Notes would suffice to render the Scriptures in general sufficiently plain and easy to be understood by the generality of Readers. Of his mistake in this particular he was soon convinced, finding it absolutely necessary to enlarge his plan, and make his Notes much longer than he had at first intended, unless he would lay his Readers under the necessity of purchasing one or two more Commentaries in order to their understanding the Scriptures, instead of having all that was necessary for that purpose in one. In the mean time, as he proceeded, and the numbers of his work came into the hands of the Subscribers, he received requests and solicitations from different parts of the kingdom, that he would not cramp the work, and prevent its greater usefulness, by confining it within the first proposed limits, but would proceed to explain and elucidate every difficult passage, as he had done in the Numbers already published; and even to enlarge still more, adding such observations and remarks, as might seem calculated to promote the experimental and practical religion held forth in these blessed Oracles; and for the sake of which, and of which alone, they were given by inspiration of God, and published to the world. To the same purpose two successive Conferences expressed their judgment and desire. And, after maturely considering the subject, he judged it best to comply with the wishes of, he had reason to believe, by far the majority of the Subscribers: although the doing that, as he has since found by experience, would bring a very great degree of additional labour upon himself, without any temporal emolument, the profits arising from the sale of the Work being given to the propagation of the Gospel, viz. to the same charitable purpose to which the profits of all the books published by the Conference are appropriated. He foresaw, indeed, and was much pained in foreseeing, that the enlargement of his plan would not suit the convenience of some of the poorer Subscribers, and that a few of them, who had begun to take in the Work, might be obliged, or might think them obliged, to discontinue taking it. These, however, are not many, and some plan may perhaps yet be contrived, to give them all the satisfaction they desire. In the mean time, they, and others should consider, that if, through the enlargement of the Work beyond the first intention, it costs them more than they expected to procure a Commentary on the Bible, they have a far more valuable one than they otherwise would have had, and one which will be perfectly sufficient for the elucidation of every part of the Sacred Volume, without their being put to the expense of purchasing any other. And they should remember, likewise, that they are not putting money into the pockets of any individual by purchasing the Work, but are thus aiding the cause of God, and contributing to advance the progress of truth and grace, of godliness and righteousness in the earth: in short, that they are workers together with Him who was manifested to destroy the works of the devil, and who taught and suffered, and lived and died for the redemption and salvation of a lost race.

THOUGH this Work has extended to a much greater length than was at first intended, the Author of it is not conscious of having inserted therein *one* superfluous Note or sentence. He has, from time to time, reviewed and re-reviewed what he had written, and continually, after the labour of composing, or selecting and abridging Notes and Observations, struck out many passages. And if he had the whole to go over again and reprint, although he knows he might shorten the Commentary, he knows it would, by that means, be far less valuable. He has had the most approved Commentators and other helps before him for understanding every part, and has always made it his care to give what he judged the true and genuine sense of every passage. He must here repeat, however, what he observed in his Address to the Reader, published on the cover of each Number and Part, That interpreting the Scriptures, and elucidating obscure passages, is not the only, nor even the chief end of this Commentary. Another very principal, and still more important end of it is to illustrate and defend the

great doctrines of the everlasting Gospel, as revealed under the *Patriarchal, Jewish, and Christian* dispensations, and to apply them to practical purposes. If it be here inquired what the Author means by those great doctrines, his answer is, That he comprehends therein all those leading articles of the Christian faith, which respect the Nature and Attributes of God; the primæval perfection and subsequent fall of man; the natural depravity, sinfulness, and guilt of the human race; their redemption through the life, death and resurrection of the Son of God; his Deity and Atonement, and the necessity of the influences of the Holy Spirit, in order to repentance, faith and holiness; the justification of our persons, the renovation of our nature, and such good works as the Gospel of Christ lays us under an indispensable obligation of performing. All these doctrines, together with those that respect the immortality of the soul, the resurrection of the body, a final judgment, and the eternal and unchangeable consequences thereof, he considers as being included in what St. Paul calls the *analogy, or proportion of faith*, and St. Jude, *the faith once delivered to the saints*; and all these he has already found repeated occasions to illustrate and defend in these Notes on the Old Testament, and certainly will find much more occasion of doing it in his Commentary on the New; a work on which he will now immediately enter. The Reader, therefore, that attends to this statement of particulars, can be at no loss to judge what he will meet with in these sheets: It is certainly not Essays, Sermons, or Dissertations, on any parts of Scripture; not long and laboured discussions of unessential and unimportant points of doctrine; nor very critical and tedious expositions of less important and less interesting passages of the Sacred Writings themselves: but it is an explanation to the Reader's understanding, and application to his conscience of such parts of Holy Writ, as seemed to the Author to require to be so elucidated and applied; and an illustration and vindication of such doctrines as he judged to be essential to, or closely connected with, the edification and salvation of mankind.

THE *Marginal References*, placed as they are at the sides opposite to the verses to which they refer, (certainly the proper place for them,) have been found to give extraordinary trouble both to the Compiler and the Printer; and it is earnestly requested that they may not stand there in vain, but that the Reader would occasionally, at least consult them, for which little labour, the increased knowledge of the Scriptures, and the edification he will receive thereby, will amply recompense him. And it is recommended to him, also, carefully to consider the *Summary* of each Book, and the *Contents* of each Chapter, before he proceeds to the perusal of it; as, by this plan, he will certainly both read the Sacred Oracles with more understanding and profit, and will retain a more lasting remembrance of the important Truths which they contain.

UPON the whole, it is hoped that the Reader will find this to be at once a cheap and an instructive Work, compressing into a small compass, the substance of what the piety and learning of ages have advanced, to render the Book of God a "lamp to our feet, and a light to our paths," and "a savour of life unto life," to such as are sincere and simple hearted, and who, instead of depending on their own wisdom or researches, however laborious, address themselves to the *Father of Lights*, in prayer for "the Spirit of Wisdom and Revelation," saying, each from the heart, "Give me understanding, and I will keep thy Law; yea, I will keep it with my whole heart." That He, "who commanded light to shine out of darkness, may shine into all our hearts, to give the light of the knowledge of his glory," in the person and through the mediation of *Christ Jesus*, is the sincere prayer of,

The Reader's Servant in Christ,

JOSEPH BENSON.

LONDON, April 4, 1815.

THE
FIRST BOOK OF MOSES,
CALLED
GENESIS.

ARGUMENT.

It may not be improper to observe, before we enter on the work of illustrating the Sacred Volume, that the HOLY SCRIPTURES, or HOLY WRITINGS, are termed the BIBLE, or BOOK, (from the Greek Βιβλος,) by way of eminency, as they constitute the best Book that ever was written. The great things of God's LAW and GOSPEL are here recorded, that they might be reduced to a greater certainty, might spread farther, remain longer, and be transmitted to distant places and ages, more pure and entire than possibly they could be by tradition. That part of the Bible which we call THE OLD TESTAMENT, contains the Acts and Monuments of the Church of God from the Creation, almost to the coming of Christ in the flesh, which was about four thousand years: the Truths then revealed, the Laws enacted, the Prophecies given, and the chief events that concerned the Church. This is called a TESTAMENT or COVENANT, because it was a Declaration of the Will of God concerning Man in a FEDERAL way, and had its force from the designed Death of the great Testator, THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD, Rev. xiii. 8. It is called the OLD Testament with relation to the NEW, which doth not cancel, but crown and perfect it, by the bringing in that BETTER HOPE which was typified and foretold in it.

This part of the Old Testament we call the PENTATEUCH, or FIVE-FOLD VOLUME, because it contains the Five Books of Moses.—These Books were, probably, the first that ever were written; for we hear no mention of any Writing in all the Book of Genesis, nor till God bid Moses write, Exod. xvii. 14. However, we are sure these Books are the most ancient Writings now extant. The first of them named in the Hebrew, from the first word, BERESHITH, but which we call GENESIS, Moses probably wrote either while he was a Shepherd in MIDIAN, or rather, after he had been on the Mount with God. And as he framed the TABERNACLE, so he did the more

excellent and durable frame of this Book, ACCORDING TO THE PATTERN SHOWN HIM IN THE MOUNT ; into which it is better to resolve the certainty of the things contained therein, than into any Tradition that might be handed down to the family of Jacob.

GENESIS is a name borrowed from the GREEK : it signifies the ORIGINAL, or GENERATION. Fitly is this Book so called ; for it is a Narrative of ORIGINALS and GENERATIONS: the Creation of all things ; the original Happiness and Fall of Mankind ; the entrance of Sin and Death into the World ; the fate of Adam and his posterity before the Flood ; the general Corruption of the Human Race, and the Deluge sent to punish it ; the preservation of Noah and his family in the Ark, and their re-peopling the Earth ; the Invention of Arts, the Rise of Nations, and the confounding of Languages : and especially the planting of the Church, and the State of it in its early days, with God's marvellous Providences towards the Families of Lot and Nahor, of Abraham, Isaac, Jacob, and Joseph, and their improvement of the same. In short, it contains a divinely inspired, and therefore perfectly authentic History of the great and surprising Events of 2369 Years. The beginning of the NEW TESTAMENT is also called GENESIS, Matt. i. 1 ; The Book of the GENESIS, or GENERATION of Jesus Christ. Lord, open thou our eyes, that we may see the wondrous things of thy LAW and GOSPEL.

GENESIS.

CHAPTER I.

An. Mun. 1.
B. C. 4004.

^a John 1. 1. *WE have three things in this Chapter—I. A general idea of the Work of Creation, ver. 1, 2. II. A particular account of the several days' work, distinctly and in order, ver. 3—30. III. The Review and Approbation of the whole work, ver. 31.*

2. Heb. 1. 10.
1 John 1. 1.
^b Ps. 89. 11.
& 102. 25.
& 146. 6.
Isa. 40.
28. & 44.
24. Zech.
12. 1. Acts
17. 24.
Col. 1. 16.
Heb. 11. 3.
Rev. 4. 11.

IN the ^abeginning ^bGod created the heaven and the earth.

NOTES.

WITH a view to teach us the knowledge of God and his will, the only sure foundation of genuine piety and virtue, and therefore of infinite importance to us, the Holy Scriptures pursue that method, which, of all others, is the most convincing and instructive, and the best calculated to answer the end intended: they present us with a history of his mighty acts, and set before us the displays which he has made of his nature and attributes in his wonderful works. In this way we learn, not only what he is in himself, but what he is to us, and become acquainted, as well with the various relations in which he stands to us, and our duty to him, according to these relations, as with his own inherent and essential perfections. And as his sustaining the relation of a Creator must, in the nature of things, precede his bearing any other, he is first exhibited to us in that character. As we proceed with the Sacred Narrative, we behold him in his *Providence*, preserving, superintending, and governing the world he had made, and giving law to the intelligent part of his creatures, as also predicting future events, and accomplishing his predictions. We likewise view him in his *Grace*, redeeming and saving fallen man; and, last of all, in his *Justice*, judging, acquitting, or condemning, rewarding or punishing, his free, accountable, and immortal offspring.

CHAP. I. Verse 1. *In the beginning*—That is, of this material, visible, and temporal world, (which was not without beginning, as many of the ancient heathen philosophers supposed,) and of time with relation to all visible beings. The creation of the spiritual, invisible, and eternal world, whether inhabited by the holy or fallen angels, is not here included or noticed. *God*—The Hebrew word *אלהים Elohim*, here and elsewhere translated *God*, has been considered by many learned men as signifying *God in covenant*, being derived from the word *אלה, Alah, He swarc*, or bound himself by an oath. It is in the plural number, and must often, of necessity, be understood as having a plural meaning in the Holy Scriptures, being a name sometimes given to the false gods of the heathen, who were many, and to angels and magistrates, who are also occasionally called *Elohim, gods*. When intended, as here, of the *one living and true God*, which it generally is, it has, with great reason, been thought by most Christian divines to imply a

2 And the earth was without form and void; and darkness *was* upon the face of the deep. ^cAnd the Spirit of God moved upon the face of the waters.

An. Mun. B. C. 4004.

^c Ps. 88. 9.
Is. 40. 13.

3 ^dAnd God said, ^eLet there be light: and there was light.

^d Ps. 13. 9.
^e 2 Cor. 4. 6.

plurality of persons or subsistences in the godhead, and the rather, as many other parts of the inspired writings attest that there is such a plurality, comprehending the *Father*, the *Word*, or *Son*, and the *Holy Spirit*, and that all these divine persons equally concurred in the creation of the world. Of these things we shall meet with abundant proof in going through this Sacred Volume. *Created*—That is, brought into being, gave existence to what had no existence before, either as to matter or form; both making the substance of which the different parts of the universe were formed, and giving them the particular forms which they at present bear. How astonishing is the power that could produce such a world out of nothing! What an object for adoration and praise; and what a foundation for confidence and hope have we in this wonderful Being, who thus *calls things that are not as though they were!*

The heaven and the earth—Here named by way of anticipation, and spoken of more particularly afterwards. The aerial and starry heavens can only be included here. For what is termed by St. Paul *the third heaven*, 2 Cor. xii.; the place where *the pure in heart shall see God*, and which is the peculiar residence of the blessed angels, was evidently formed before, (See Job xxxviii. 6, 7,) but how long before, who can say?

Ver. 2. *The earth*—When first called into existence, *was without form and void: confusion and emptiness*, as the same original words are rendered, Isa. xxxiv. 11. It was without order, beauty, or even use, in its present state, and was surrounded on all sides with thick darkness, through the gloom of which there was not one ray of light to penetrate, not even so much as to render the darkness visible.

The Spirit of God moved, &c.—To cherish, quicken, and dispose them to the production of the things afterwards mentioned. The Hebrew word, here rendered *moved*, is used, Deut. xxxii. 11, of the eagle fluttering over her young, and of fowls brooding over their eggs and young ones, to warm and cherish them: but we must remember, that the expression, as here used, is purely metaphorical, and must not be considered as conveying any ideas that are unworthy of the infinite and spiritual nature of the Holy Ghost.

Ver. 3. *God said*—Not by an articulate voice; for to whom should he speak? but in his own eternal mind. He willed that the effect here mentioned should be produced, and it was produced. This act of his Almighty will is termed, Heb. i. 3, *the*

A. M. 1.
B. C. 4004.

* Heb. between the light and between the darkness.

f Ps. 74. 16.
& 104. 20.

† Heb. And the evening was & the morning was.

g Job 37. 18.
Psa. 136.
5. Jer. 10.
12. & 51.
15.

h Heb. expansion.

h Prov. 8.
28, 29.

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.

6 ¶ And God said, ‡ Let there be a firmament 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

word of his power. Perhaps, however, his *substantial Word*, his Son, by whom he made the worlds, Heb. i. 2, and Psalm xxxiii. 6, 9, is here intended, and whom the ancient Fathers of the Christian Church thought to be termed the *Word*, John i. 1, chiefly for this reason.—*Let there be light, &c.*—The noted critic, Longinus, in his celebrated *Treatise on the Sublime*, expresses his admiration of this sentence, as giving a most just and striking idea of the power of God. In bringing order out of confusion, and forming the sundry parts of the universe, God first gave birth to those that are the most simple, pure, active, and powerful ; which he, probably, afterwards used, as agents or instruments, in forming some other parts. Light is the great beauty and blessing of the Universe ; and as it was the first of all visible beings, so, as the *first born*, it most resembles its great parent in purity and power, in brightness and beneficence. Probably the light was at first impressed on some part of the heavens, or collected in some lucid body, the revolution of which distinguished the three first days. On the fourth it was condensed, increased, perfected, and placed in the body of the sun and other luminaries.

Ver. 4. *God saw the light, &c.*—He beheld it with approbation as being exactly what he designed it to be, pleasant and useful, and perfectly adapted to answer its intended end. *God divided*—Made a separation between the *light and the darkness*, as to time, place, and use, that the one should succeed and exclude the other, and that by their vicissitudes they should make the day and the night. Though the darkness was now scattered by the light, it has its place, because it has its use : for as the light of the morning befriends the business of the day, so the shadows of the evening befriend the repose of the night. God has thus divided between light and darkness, because he would daily impress upon our minds, that this is a world of mixture and changes. In heaven there is perpetual light and no darkness ; in hell utter darkness and no light : but in this world they are counter-changed, and we pass daily from the one to the other, that we may expect the like vicissitudes in the Providence of God.

Ver. 5. *God called, &c.*—God distinguished them from each other by different names, as the Lord of both. *The day is thine, the night also is thine.* He is the Lord of time, and will be so till day and night shall come to an end, and the stream of time be swallowed up in the ocean of eternity. *The evening*—Including the following night, and the *morning* including the succeeding day, were the *first natural day*, of 24 hours. Some indeed, by evening, understand the foregoing day as being

which were † above the firmament : and it was so. A. M. 1.
B. C. 4004.
i Ps. 148. 4.

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 heaven be gathered together unto one place, and let the dry land appear : and it was so. k Job 26. 10.
& 39. 8.
Ps. 33. 7.
& 95. 5. &
104. 9. &
136. 6.
Prov. 8.
29. Jer. 5.
22. 2 Pet.
3. 5.

10 And God called the dry land Earth ; and the gathering together of the waters called he Seas : and God saw that *it was good*.

11 And God said, † Let the earth l Heb. 6. 7.
Ps. 104.
14, 17.

then concluded, and by the morning the preceding night : but the Jews, who had the best opportunity of understanding Moses, who here declares the mind of God in this matter, began both their common and sacred days in the evening, see Lev. xxiii. 23. The darkness of the evening, preceding the light of the morning, sets it off, and makes it shine the brighter.

Ver. 6. *Let there be a firmament*—This term, which is an exact translation of the word used by the Septuagint, or Greek translation of the Old Testament, by no means expresses the sense of the word used by Moses, רָקִיעַ, *rakiang*, which merely means *extension* or *expansion*. And as this *extension* or *expansion* was to be in the *midst of the waters*, and was to divide the *waters from the waters*, it chiefly, if not solely, means the *air* or *atmosphere*, which separates the water in the clouds, from that which is in and upon the earth. Thus the second great production of the Almighty was the element which is next in simplicity, purity, activity, and power to the light, and no doubt was also used by him as an agent in producing some subsequent effects, especially in gathering the waters into one place. It is true, we afterwards read of the sun, moon, and stars, being *set in the firmament of heaven* : but the meaning seems only to be that they are so placed as only to be visible to us through the atmosphere.

Ver. 9, 10. *God said, &c.*—From the production, or separation from gross matter, of *light* and *air*, and the assigning them their proper places and uses in the creation, God proceeds, on the third day, to separate, put in order, and control the element nearest to them in quality and use, fluid like them, comparatively simple and pure, and although not elastic, yet of great power. *Let the waters be gathered into one place*—The abyss in the bowels of the earth, Gen. vii. 11, and the hollows connected therewith. Thus, instead of the confusion which existed when the earth and the water were mixed in one great mass, there was now order ; and by such a separation both were rendered useful ; the earth was prepared for the habitation and support of man, and various orders of land animals, and the waters for the still more numerous tribes of living creatures, formed to abide and seek their sustenance in the seas, lakes, and rivers.

Ver. 11, 12. *Let the earth bring forth grass*—Here we formed any living creature to abide upon the earth, he wisely provided for its sustenance. *The herb yielding seed—whose seed is in itself* ; that is, in some part of itself ; either in the root, or branch, or bud, or fruit, which is sufficient in itself for the propagation of its kind, from generation to generation, as long as

A. M. 1.
B. C. 4004.
Heb. *ten-*
der grass.
m Luke 6.
44. Jam.
3. 12.

bring forth § grass, the herb yielding seed, and the fruit tree yielding ^m fruit after his kind, whose seed *is* in itself, upon the earth : and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind : and God saw that *it was good*.

13 And the evening and the morning were the third day.

Deut. 4.
19. Ps. 74.
16. & 136.
7.
Heb. *be-*
tween the
day and
between
the night.
Ps. 74. 17.
& 104. 19.

14 ¶ And God said, Let there be ^mlights in the firmament of the heaven to divide || the day from the night ; and let them be for signs, and ^ofor seasons, and for days, and years :

15 And let them be for lights in the

A. M. 1.
B. C. 4004.
Ps. 134. 7.
8, 9. & 144.
3, 5.
Heb. *for*
the rule
of the
day.
Ps. 8. 3.
Job 38. 7.

firmament of the heaven to give light upon the earth : and it was so.

16 And God ^pmade two great lights; the greater light ^{*}to rule the day, and ^qthe lesser light to rule the night : *he made* ^rthe stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to ^srule over the day and ^tover the night, and to divide the light from the darkness : and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, ^vLet the waters ^wbring forth abundantly the || moving

the world shall endure, without any new creation. How astonishing the wisdom and power that could effect this ! O God, how wonderful art thou in counsel, and how excellent in working ! *God saw that it was good*—“ This clause is so often added,” says Pool, “ to shew that all the disorders, evil, and hurtful qualities that are now in the creatures, are not to be imputed to God, who made all of them good, but to man’s sin, which hath corrupted their nature, and perverted their use.”

Ver. 14—19. *Let there be lights, &c.*—God had said, ver. 3, *Let there be light* ; but that was, as it were, a chaos of light, scattered and confused : now it was called and formed into several luminaries, and so rendered more glorious and more serviceable. *Let them be for signs,*

“ An horologe machinery divine ! ”

to mark and distinguish periods of time, longer or shorter ; epochs, ages, years, months, weeks, days, hours, minutes. *For seasons,* by their motions and influences, to produce and distinguish the different seasons of the year, mentioned chap. viii. 22 :—*To give light upon the earth*—That man, and other creatures, might perform their offices by its help, as the duty of each day required ; as well as to call forth the moisture and genial virtue of the earth, in order to the production of trees, plants, fruits, and flowers, for the profit and pleasure of both man and beast.

Ver. 16. *Two great lights*—Orenlighteners, מְאֹרֹת, *meoroth*, distinguishable from all the rest for their beauty and use. Moses terms the moon a great light, only according to its appearance, and the use it is of to us, and not according to the strictness of philosophy. For there is abundant proof that most of the stars are much greater than the moon, although their immense distance makes them appear so much smaller to us. *The greater light*, not only greater as it appears to us, but incomparably greater in itself ; being abundantly larger even than the earth. *To rule the day*—By its rise and gradual ascension in the heavens, to cause and increase the light and heat of the day ; and by its declining and setting, to impair and end the same : or to direct men in their actions and affairs during the day. *To rule the night*—To measure the hours of it, and give some, though a lesser light. “ The best and most honourable way of ruling (says Henry) is by giving light, and

doing good.” Psalm cxxxvi. 9, and Jer. xxxi. 35, the stars are mentioned as being joined with the moon in ruling the night.

Ver. 20. *The moving creature that hath life*—Endued with self-motion and animal life.—How much soever we may be astonished at the stupendous vastness and magnificence of inanimate matter, the least piece that is animated and has *life* is still more admirable. But who can conceive the nature of *life* ? We see it daily around us, but cannot comprehend it ! We observe, that it enables millions and millions of creatures to act, as it were, of themselves, and to seek and obtain such enjoyments as give them a sensible pleasure ; but how it does this surpasses all understanding ; and we can reach no more of its nature, than that it is such an amazing property, as, if we think at all, must carry up our thoughts to that Almighty Being, who alone could bestow such a wonderful blessing, and who, in his exuberant goodness, has conferred it, not on one or a few merely, but on innumerable millions, and has inclined and enabled them to communicate it to millions and millions more of the same species with themselves, that shall succeed one another till time shall be no more !—Thus in the work of creation, after the formation of *light, air, water, and earth*, the originals of all things, he proceeds from creatures less excellent to those that are more so : from *vegetables to animals* ; and then from animals less perfect in their form to the more perfect. Such was the Creator’s progress in his work, and in imitation of him we should be continually advancing to greater excellency and perfection in our dispositions and actions.—*Fish and fowl* were both formed out of the water : there being a nearer alliance and greater resemblance between the form of the bodies in general, and the motions of creatures that *swim* and of those that *fly*, than there is between either of these and such as *creep or walk* on the earth : and their bodies being intended to be lighter, and their motions swifter, the wise Creator saw fit to form them from a lighter and fluid element.

The waters are said to produce them *abundantly* ; to signify the prodigious and rapid multiplication, especially of all the various species of fishes. The word in Hebrew, which generally stands for fish, also means *multiplication* ; no creatures, it seems, multiplying so fast as they do.

A. M. 1.
B. C. 4004.
† Heb. *soul*.
‡ Heb. *let*.
§ Heb. *face*
of the firmament
of heaven.
u Ps. 104. 26.

creature that hath † life, and ‡ fowl
that may fly above the earth in the
§ open firmament of heaven.

21 And ^u 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,
23 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

Ver. 21. *Great whales*—The Hebrew word here rendered *whales* is sometimes put to signify great dragons of the wilderness, (see Jer. ix. 11. and xiv. 6. Mal. i. 3,) but it undoubtedly here means some very large inhabitants of the waters, and probably what we call whales, whose astonishing bulk and prodigious strength are amazing proofs of the power and glory of the Creator.

Ver. 22. *God blessed them*—Behold the cause of the continuance in existence, and of the fruitfulness and multiplication of the sundry kinds of creatures! It is owing to this word only that, though thousands of years have rolled away since their creation, not one species of them, amidst so many, has been lost. Hence the inclination in every creature to propagate its species, and hence the wonderful and tender care they take of their young, till they are able to provide for themselves! So that, notwithstanding the daily great consumption of the creatures for the food of man, there is still such a succession of them, that the innumerable multitudes consumed for our use are not even missed. How wonderful that Being who is the Author of this fertility and plenteousness!

Ver. 24, 25. *Let the earth bring forth*—He that of stones can raise children to Abraham, and who called forth the universe from nothing, could easily produce animals from the dull and sluggish earth, although inanimate. *Cattle*—Those tame beasts which do not shun the society of men, and are most useful to us for food, clothing, or various services. *The beasts of the earth*—The Hebrew word, *חַיָּה*, *chaiath*, generally signifies the *wild beast*, which is evidently its meaning here.

Ver. 26. *God said, Let us make man*—We have here another and still more important part of the sixth day's work, the Creation of Man. Having prepared a fit habitation for man, and furnished it with all things necessary for his use and comfort, God now proceeds to create him. But this he does, as it were, with *deliberation*, *ay*, and *consultation*, using a phraseology which he had not used with regard to any other creatures, thereby shewing the excellency of man above every other being which he had made. And it appears from hence, that all the three hypostases, which still *bear witness in heaven*, the Father, the Word, and the Holy Ghost, were peculiarly concerned in the creation of man. For God did not

his kind, cattle and 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*.

26 ¶ And God said, ^x Let us make
man in our image, after our likeness:
and ^y 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.

27 So God created man in his *own*
image, ^z in the image of God created he ^z

speak thus to angels, who, although they were present, and rejoiced at the creation of the universe, (Job xxxviii. 4, 7,) yet had no hand therein, sundry passages of Scripture testifying that it was the work of God alone.

In our image, after our likeness—Two words signifying the same thing. Here again we see the excellency of man above all other creatures of this world, none of which are said to be made after the *image* or *likeness* of God. Indeed, his pre-eminence above the brute creatures, and his high destination, are apparent in the very form of his body, the erect figure of which, set towards the heavens, points him to his *origin* and *end*. It is, however, in the *soul* of man, that we must look for the divine image. And here we easily discern it. Like God, man's soul is a *spirit*, immaterial, invisible, active, intelligent, free, immortal, and, when first created, endowed with a high degree of divine knowledge, and with holiness and righteousness; in which particulars, according to St. Paul, Eph. iv. 24; Col. iii. 10, the image of God in man chiefly consists. He was also invested with an image of God's authority and dominion, and was constituted the Ruler, under him, of all the inferior creatures. For God said, *And let them*, male and female, (here comprehended in the word *man*), with their posterity, *have dominion over the fish of the sea, &c.* All the creatures, both wild and tame, are here included, over which our first parents, while innocent, had entire and perfect power and dominion, as they had also over the productions of the earth, and over the earth itself, to cultivate and manage it, as they should see fit, for their comfort and advantage.

Ver. 27. *So God created man in his own image*—In his *natural*, but especially in his *moral* image, with an habitual conformity of all his powers to the will of God, his understanding clearly discerning, his judgment entirely approving, his will readily choosing, and his affections cordially embracing his chief good; without *error* in his knowledge, *disorder* in his passions, or *irregularity* or *inordinacy* in his appetites; his senses also being all inlets to wisdom and enjoyment, and all his faculties of body and mind subservient to the glory of God and his own felicity! But *man being in honour did not abide, but became like the beasts that perish!* What cause we have for thankfulness that this image of God may be restored to our souls, and

A. M. 1. him; * male and female created he
B. C. 4004. them.

Ch. 5. 2. 28 And God blessed them, and God
Mal. 2. 15. said unto them, ^bBe fruitful, and
Matt. 19. multiply, and replenish the earth,
4. Mark and subdue it: and have dominion
10. R. over the fish of the sea, and over the
Ch. 9. 1, fowl of the air, and over every living
7. Lev. thing that || moveth upon the earth.

29 ¶ And God said, Behold, I
Heb. accept. have given you every herb † bearing
Heb. seed- ing seed. seed, which is upon the face of all the
earth, and every tree, in the which is
Ch. 9. 3. the fruit of a tree yielding seed; ^c to
Job 36. 31. you it shall be for meat.
Ps. 104. 14, 15. & 136.
25. Acts 14
17.

30 And to ^devery beast of the
earth, and to every ^efowl of the air,
Ps. 145. 5, and to every thing that creepeth upon
16. & 147. the earth, wherein *there is* † life, I
9. have given every green herb for
Job 38. 41. meat: and it was so.
Heb. a living soul.

31 And ^fGod saw every thing that

how earnestly ought we to pray for, and how diligently to seek this most important of all attainments!

Male and female created he them—Not at once, or both together, as some have unscripturally taught, but first the man out of the earth, and then the woman out of the man. They seem both, however, to have been made on the sixth day, as is here related, and as the following words, promising they should be fruitful, manifest: but the particular history of the woman's creation is brought in afterwards by way of further elucidation, and to introduce the account of the institution of marriage. God formed the woman from the man, and caused the whole race of mankind to descend from *one original pair*, that all the families and nations of men, being *made of one blood*, and proceeding from one common stock, might know themselves to be brethren, and might love and assist one another to the uttermost of their power: but, alas! what a sad reverse of this do we daily see exemplified before our eyes!

Ver. 28. *Be fruitful, and replenish the earth*—A large estate is given them, and they are to fill it with inhabitants, to cultivate it, and enjoy the fruits it produces. But these words rather contain a benediction and a promise, than a command, as appears from ver. 22, where the same words are applied to the brute creatures, which are not capable of understanding or obeying a command.

Ver. 29, 30. *I have given you every herb*—It does not appear that liberty was given to men to eat animal food before the flood. Indeed there seems to have been no need of it, as before the deluge, and more especially before the earth was cursed for the sin of man, undoubtedly its fruits were not only brought forth in greater abundance, but were both more pleasant to the taste, and more strengthening and nourishing to the body, than they were after these events. *And to every beast*—Thus the great Lord of all took care for oxen, and every living creature that he had created, and made ample and continued provision for their subsistence.

he had made, and, behold, *it was* ^{A. M. 1.}
^{B. C. 4004.} very good. And the evening and the morning were the sixth day.

CHAP. II.

This Chapter is an Appendix to the History of the Creation, explaining and enlarging upon that part of it which relates immediately to Man. We have in it, I. The Institution of the Sabbath, which was made for man, to further his holiness and comfort, ver. 1—3. II. A more particular Account of Man's Creation, as the Summary of the whole Work, ver. 4—7. III. A Description of the Garden of Eden, and the placing of Man in it under the obligations of a Law and Covenant, ver. 8—17. IV. The Creation of the Woman, her Marriage to the Man, and the Institution of the Ordinance of Marriage, ver. 18—25.

THUS the heavens and the earth were finished, and ^aall the host ^bof them.

2 ^bAnd 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 ^cblessed the seventh day, and sanctified it: because that

Ver. 31. *Behold, it was very good*—It had been said of each day's work, except the second, that it was *good*, but now, of every thing, that it was *very good*. For man, the master-piece of God's works, and his visible image and deputy here on earth, was now formed, and constituted the head and governor of the whole. And all these wonderful works being connected together and dependant one on another, till the last link of the chain was made and added to the rest, some defect and imperfection must of necessity be attached to them all: but this being now finished, the whole was complete and *very good*.

The evening and the morning were the sixth day—No doubt, God could as easily have made the world and all things therein in an instant, as in six days: but he chose to form it in this gradual way, partly, perhaps, that his wisdom, power, and goodness, manifested in each part, might be more distinctly viewed and considered; and that he might show us how great things might rise from small beginnings, and be gradually accomplished; as also that he might set us an example of working six days, and resting on the seventh.

CHAP. II. Ver. 1. *The host of them*—That is, the creatures contained therein. *The host of heaven*, in Scripture language, sometimes signifies the stars, and sometimes the angels. But as Moses gives us no intimation in the preceding Chapter, that the angels were created at this time, and as Job xxxviii. 6, 7, evidently implies, that they had been created before, they do not appear to be here included.

Ver. 2. *God rested on the seventh day*—Not as if he were weary, or needed rest, as we do after labour, which to suppose would be inconsistent with his infinite perfection, Isa. xl. 28: but for an example to us. Accordingly in the 4th Commandment, God's resting on the seventh day is assigned as a reason why we should rest on that day.

Ver. 3. *God blessed the seventh day*—He conferred on it peculiar honour, and annexed to it special privileges above

A. M. 1.
B. C. 4004.
in it he had rested from all his work
which God † created and made.

† Heb. created to make.
d Ch. 1. 1.
Ps. 90. 1, 2.
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,

• Ch. 1. 12.
Ps. 104. 14.
5 And every ° plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not † caused it to rain upon the earth, and there was not a man ° to till the ground.

† Job 38. 26.
g Ch. 3. 23.
i Or, a mist which went up from, &c.
6 But § there went up a mist from

those granted to any other day: and sanctified it—that is, separated it from common use, and dedicated it to his own sacred service, that it should be accounted *holy*, and spent in his worship and in other religious and holy duties. It appears evidently by this, that the observation of the Sabbath was not first enjoined when the Law was given, but that it was an ordinance of God from the creation of the world, and, of course, is obligatory on all the posterity of Adam, and the indispensable duty of every one to whom this divine appointment is made known.

Ver. 4. *The generations of the heavens*—That is, a true and full account of their origin or beginning, and of the order in which the sundry parts and creatures therein were formed.

Ver. 5. *Every plant before it was in the earth*—That is, when there was neither any plant nor so much as any seed from which any could spring: and when, as is here observed, the two great means of the growth of vegetables were both wanting, rain from heaven and the labour of man. So that they were evidently produced by the word of God's power alone.

The English Reader will observe in these two verses, the word LORD occurring for the first time. And he must remember that, whenever it occurs in our translation in capital letters, it stands for *Jehovah*. This is that name of God which implies *self-existence, independence, and eternity*, and signifies one that has being *in and of himself*, and is the source of being to all that exists. It is well explained by himself, Rev. i. 8, *I am Alpha and Omega, the beginning and the ending, which is and was, and is to come; the Almighty!*

Ver. 6. *There went up*—At certain times, it seems, as God appointed, a mist or vapour from the earth, issuing from the abyss or great deep of water in its bowels (See ch. vii. 14.) and watered the whole face of the ground, not with rain, but with dew. By this the earth was softened and fitted to nourish the plants of all kinds already created, and the seeds and roots of these that they might produce new plants.

Ver. 7. *The Lord God formed man*—Man being the chief of God's works in this lower world, and being intended to be the lord of all other creatures, we have here a more full account of his creation. The word, *יצר*, *Jitser*, here rendered *he formed*, is not used concerning any other creature, and implies a gradual process in the work, with great accuracy and exactness. It is properly used of potters forming vessels on the wheel; and Rabbi D. Kimchi says, that, when used concerning the creation of man, it signifies the formation of his members. *Of the dust of the ground*:—The Hebrew is, *he formed man dust from the ground*. We should remember that, however

the earth, and watered the whole face of the ground.

7 And the LORD God formed man of the ^b dust of the ground, and breathed into his ^k nostrils the breath of life; and ^l man became a living soul.

8 ¶ And the LORD God planted ^m a garden ⁿ eastward in ^o Eden; and there ^p he put the man whom he had formed.

9 And out of the ground made the LORD God to grow ^q every tree that is pleasant to the sight and good for

A. M. 1.
B. C. 4004.
† Heb. dust of the ground.
h Ch. 8. 19.
Ps. 103. 14.
Eccles. 12.
7. Isa. 64.
8. Eccles. 17. 1. 1 Cor. 15. 47.
Job 33.
4. Acts 17. 26.
k Ch. 7. 22.
Isa. 2. 22.
l 1 Cor. 15. 45. Zech. 12. 1.
m Ch. 13. 10.
Isa. 51. 8.
Ezek. 28. 13. Joel 2. 3.
n Ch. 3. 24.
o Ch. 4. 16.
p Ver. 15.
q Ezek. 31. 8.

curiously our bodies, with their various members and senses, are wrought, we are but *dust* taken from the ground.

He breathed into his nostrils—And thereby into his head and whole man, the *breath of life*: Hebrew, *the soul of lives*, that is, both natural and spiritual, both temporal and eternal life. It is sufficiently implied here that the soul of man is of a quite different nature, and higher origin than the souls of beasts, which, together with their bodies, are said to be brought forth by the earth and waters, Ch. i. 24.

Ver. 8. *The Lord God planted*—Or *had planted*, viz. on the third day when he created the *fruit tree yielding fruit*, a garden, a place peculiarly pleasant, a *paradise*, separated, it seems, from the rest of the earth, and inclosed, but in what way we are not informed. *Eastward* from the place where Moses wrote, and from the place where the Israelites afterwards dwelt.

In Eden—Although the word *Eden* signifies *delight and pleasure*; and undoubtedly the situation of the garden was extremely delightful, yet it is here the name of a place, not that mentioned, Amos i. 8, which was in Syria, but another Eden in Mesopotamia, spoken of Gen. iv. 16, and 2 King's xix. 12, in the confluence of the Tigris and Euphrates.

There he put the man—Not in a sumptuous palace or house of any kind, but in the open air. For as *clothes* came in with sin, so did *houses*. Our first parents in paradise needed them not. "The heaven was the roof of Adam's house," says Henry, "and never was any roof so curiously *ceiled* and *painted*. The earth was his floor, and never was any floor so richly inlaid: the shadow of the trees was his retirement, and never were any rooms so finely hung. Solomon's, in all their glory, were not arrayed like them."

Ver. 9. *Every tree pleasant to the sight*—That was calculated to render this garden the most beautiful place on earth, and good for food, that is, agreeable to the taste, and useful to the body. So that both man's mind and body were gratified and enriched. *The tree of life also*; so called, it seems, not only because it was intended to be a sign to Adam, assuring him of the continuance of life and happiness, on condition of his persevering in obedience; but also because God had given to the fruit of it a singular virtue for the support of nature, the prolongation of life, and the prevention of all diseases, infirmities, and decays through age, as appears, Ch. iii. 22.

The tree of knowledge, &c.—So called, not because its fruit had any virtue to beget useful knowledge, but because

A. M. 1. food; ¹ the tree of life also in the
B. C. 4004. midst of the garden, ² and the tree of
knowledge of good and evil.

10 ¶ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is ¹ Pison: that is it which compasseth ² the whole land of Havilah, where there is gold;

12 And the gold of that land is good: ³ 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 ⁴ Ethiopia.

14 And the name of the third river is ⁵ Hiddekel: that is it which goeth ⁶ toward the east of Assyria. And the fourth river is Euphrates.

15 ¶ And the LORD God took ⁷ the man, and ⁸ put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of

the garden ¹ thou mayest freely eat: ² But of the tree of the knowledge of good and evil, ³ thou shalt not eat of it: for in the day that thou eatest thereof ⁴ thou shalt surely die.

18 ¶ And the LORD God said, *It is not good that the man should be alone; ¹ I will make ² him an help ³ meet for him.*

19 ¹ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and ² brought them unto ³ Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 ¶ And Adam ¹ gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 ¶ And the LORD God caused a ¹ deep sleep to fall upon Adam, and he ² slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God

by it God would try Adam's obedience, and by eating of it man would know the good which he had lost, and the evil into which he had fallen by his disobedience.

Ver. 10. *A river went out of Eden*—This river, branching itself into four streams, contributed much both to the pleasantness and fertility of the garden. *Hiddekel* and *Euphrates* are rivers of Babylon: But we need not wonder that the rise and situation of all these rivers cannot now be perfectly ascertained, considering the great changes produced in the state of the earth, as well by earthquakes as by the general deluge. *Havilah* had gold, and spices, and precious stones: but *Eden* had that which was infinitely better, *the tree of life*, and communion with God. And to these blessings we may have access, although shut out of the literal Eden. Reader! Dost thou desire them?

Ver. 17. *Of the tree of knowledge thou shalt not eat*—Hitherto God has been manifested as man's powerful Creator and bountiful Benefactor: now he appears as his Ruler and Lawgiver, and, as such, enters into covenant with him. He gave him but one positive precept to try his obedience, which, as his sovereign Lord, he had a right to do; annexing death to the breach, and, of consequence, life and immortality to the observance of it. It is evident, however, that this was not all God required of man, but that a law was written on his heart, requiring him to love God to the utmost extent of his capacity, and to imitate him in all holiness and righteousness.

Thou shalt surely die—The death here threatened is evidently to be considered as opposed to the life, (or *livas* rather, ver. 7,) which God had bestowed on him. This was not only

the natural life of his body, in its union with his soul, but the spiritual life of his soul in its union with God, and the eternal life of both. The threatening then implies: Thou shalt not only lose all the happiness thou hast, either in possession or prospect, and become liable to the death of thy body, and all the miseries which precede and accompany it: but thou shalt lose thy spiritual life, and become dead to God and things divine, and shalt even forfeit thy title to immortality, and be liable to death eternal. And all this in the day thou eatest thereof.

Ver. 18. *God said*—Had said on the sixth day, when the woman was made. *It is not good that man should be alone*—Though there was an upper world of angels and lower world of brutes, yet there being none of the same rank of beings with himself, he might be truly said to be alone. *It is not good*: it was neither for man's comfort, who was formed for society and not for solitude, nor for the accomplishment of God's purpose in the increase of mankind. *An help meet for him*, *כְּנֶגְדּוֹ*, *chenegdo*, a most significant phrase, one as before him, or correspondent to him, his counterpart, suitable to his nature and his need; one like himself in shape, constitution, and disposition, a second self: one to be at hand, or near to him, to converse familiarly with him, to be always ready to succour and comfort him, and whose care and business it should be to please and help him.

Ver. 19. *God brought all the beasts to Adam*—Either by the ministry of angels, or by a special instinct, that he might name them, and so might give a proof of his knowledge, the names he gave them being perfectly descriptive of their inmost nature.

Ver. 21. *God caused a deep sleep, &c.*—That the opening

A. M. 1.
B. C. 4004.
† Heb. builded.
a Prov. 18.
22. Heb.
13. 4.
1 Ch. 29. 14.
Judges 9.
3. 3 Sam.
5. 1. & 19.
13. Eph.
5. 30.
† Heb. Isha.
k 1 Cor. 11.
8.
† Heb. Iah.
l Ps. 45. 10.
Matt. 19.
5. Mark
10. 7. Eph.
5. 31.
m Ch. 3. 7,
10, 11.

had taken from man, † made he a woman, and ^b brought her unto the man.

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

24 ^l Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 ^m And they were both naked, the man and his wife, and were not ⁿ ashamed.

CHAP. III.

The general Contents of this Chapter we have, Rom. v. 12,

of his side and the taking away of his rib might be no grievance to him. While he knows no sin, God will take care that he shall feel no pain. The woman was taken out of the man's side, and not out of a higher or lower part of his body, to shew that she is neither to govern or usurp authority over him, 1 Tim. ii. 12; nor yet to be his slave or servant: but, as his companion, to be treated with kindness, respect, and affection. How significant are all God's works and actions!

Ver. 23. *This is now bone of my bones*—Probably it was revealed to Adam in a vision, when he was asleep, that this lovely creature, now presented to him, was a piece of himself, and was to be his companion, and the wife of his covenant—In token of his acceptance of her, he gave her a name, not peculiar to her, but common to her sex: she shall be called woman, Isha, a She-man, differing from man in sex only, not in nature; made of man, and joined to man.

Ver. 24. The sabbath and marriage were two ordinances instituted in innocency; the former for the preservation of the church, the latter for the preservation of mankind. It appears by Matt. xix. 4, 5, that it was God himself who said here, a man must leave all his relations to cleave to his wife; but whether he spake this by Moses or by Adam is uncertain. The virtue of a divine ordinance, and the bonds of it, are stronger even than those of nature. See how necessary it is that children should take their parents' consent with them in their marriage; and how unjust those are to their parents, as well as undutiful, who marry without it; for they rob them of their right to them and interest in them, and alienate it to another fraudulently and unnaturally.

Ver. 25. *They were both naked*—They needed no clothes for defiance against cold or heat, for neither could be injurious to them: they needed none for ornament. Solomon in all his glory was not arrayed like one of these. Nay, they needed none for decency; they were naked, and had no reason to be ashamed. They knew not what shame was, so the Chaldee reads it. Blushing is now the colour of virtue, but is was not the colour of innocency.

CHAP. III. Ver. 1. *The serpent was more subtil, &c.*—Some would render the word נחש, nachash, here, monkey or baboon, and the word חכם, arum, intelligent; but it may be demonstrated from divers other passages of the Old Testament, where the same words are used, and from several parts of the New, where they are referred to, that our Translators are

By one man sin entered into the world, and death ^a by sin, and so death passed upon all men, for that all have sinned. More particularly, we have here—I. The innocent tempted, ver. 1—5. II. The Tempted transgressing, ver. 5, 7, 8. III. The Transgressors arraigned, ver. 9, 10. IV. Upon their arraignment convicted, ver. 11—13. V. Upon their conviction sentenced, ver. 14—19. VI. After sentence, reprieved, ver. 20—21. VII. Notwithstanding their reprieve, execution in part done, ver. 22—24. VIII. Gracious intimations of Redemption, lest they and all their race should despair.

NOW ^a the serpent was ^b more subtil 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

perfectly right. The former word is used concerning the fiery serpents, which bit the people in the wilderness, which certainly were neither monkeys nor baboons; and concerning the serpent of brass, by looking at which the Israelites were healed. See Hebrew, Num. xxi. 6—9. It is also used, Isaiah lxxv. 25, where, in allusion to ver. 14 of this chapter, it is said, *Dust shall be the serpent's meat*; but surely dust is not the meat of monkeys. The word is also every where rendered *Opis, ophis*, in the Septuagint, and in the New Testament, which means serpent, and nothing else. The latter word, נחש, also, is rightly translated, meaning primarily, subtil, or crafty, from חָסַף, caliditate usus est, and is so rendered, Job v. 12, and so interpreted, 2 Cor. xi. 3, where the word *σαργύρα* is used, which certainly never means intelligence, but always craft or subtilty.

Than any beast of the field—Serpents, in general, have a great deal of subtilty. But this one had an extraordinary measure of it, being either, only a serpent in appearance, and in reality a fallen angel, or the prince of fallen angels, Satan; or a real serpent possessed and actuated by him. Hence the Devil is termed the *Old Serpent*, Rev. xx. 2, 3.

He said unto the woman—Whom it is probable he found alone. In what way he spake to her we are not informed: but it seems most likely that it was by signs of some kind. Some, indeed, have supposed, that reason and speech were then the known properties of serpents, and that, therefore, Eve was not surprised at his reasoning and speaking, which they think she otherwise must have been: but of this there is no proof. *Yea, hath God said, &c. q. d.*—Can it be that God, who has planted this garden, with all these beautiful and fruitful trees, and hath placed you in it for your comfort, should deny you the fruit of it? Surely you must either be mistaken, or God must be envious and unkind. His first object was by his insinuations either to beget in them unbelief as to the reality of the prohibition, and to persuade them that it would be no sin to eat of the fruit of the forbidden tree, or to produce in them hard thoughts of God, in order to alienate their affections from him. And such are generally his first temptations still. What! has God, who has given you various appetites and passions, forbidden you to gratify them? Surely he has not: but if he has, he must be an unkind being. And how then can you trust in or love him.

Ver. 2. *The woman said*—With a view to defend the conduct of her Maker towards them, against the insinuations of

A. M. 1.
B. C. 4004.
a Rev. 12.
9. & 20. 2.
b Matt. 10.
16. 3 Cor.
11. 3.

† Heb. Yea,
accusae,
&c.

A. M. 1.
B. C. 4004. serpent, We may eat of the fruit of the garden :

c Ch. 2. 17. 3^c But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

d Verse 13.
John 8. 44.
2 Cor. 11.
3. 1 Tim. 2. 14. 4^d And the serpent said unto the woman, Ye shall not surely die :

e Ver. 7.
Ezek. 28.
2. 9. Acts 26. 18. 5 For God doth know that in the day ye eat thereof, then ^e your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that

the Tempter, *We may eat of the trees of the garden*—Of all the trees *except one*. It is only concerning one that God hath said, “Ye shall not eat of it.” But when she adds, *Lest ye die*, it is evident her faith begins to waver, and she inclines to doubt whether God would fulfil his threatening, which was not, “Lest ye die,” but, “In dying ye shall die;” that is, “Ye shall surely die.” She seems also to have intended to intimate, that if they died, it would not be so much through any particular interference and severity of God in executing his threatening, as through the natural, pernicious effects of the fruit, against which God had only kindly warned them.

Ver. 4, 5. The Tempter, finding that the woman began to doubt whether eating this fruit was a crime, and if it were, whether punishment would follow, now became more bold in his attack, and giving God the lie direct, asserted roundly, “Ye shall not surely die.” So far from it, you shall have much advantage from eating of this tree. He suits the temptation to the pure state they were now in, proposing to them, not carnal pleasure, but intellectual delights. 1. *Your eyes shall be opened*—You shall have much more of the power and pleasure of contemplation than now you have: your intellectual views shall be extended, and you shall see farther into things than now you do. 2, *You shall be as gods*—As Elohim, mighty gods, beings of a higher order. 3, *You shall know good and evil*—That is, every thing that is desirable to be known. To support this part of the temptation, he abuseth the name given to this tree. It was intended to teach the practical knowledge of good and evil; that is, of duty and disobedience, and it would prove the experimental knowledge of good and evil; that is, of happiness and misery. But he perverts the sense of it, and wrests it to their destruction, as if the tree would give them a speculative knowledge of the natures, kinds, and originals of good and evil. And, 4, All this presently, *In the day you eat thereof*—You will find a sudden and immediate change for the better.

Ver. 6. *When the woman saw*,—(or perceived) But how? Certainly by believing Satan and disbelieving God. Here we see what her parley with the Tempter ended in; Satan, at length, gains his point: God permitting it for wise and holy ends. And he gains it, 1, By injecting unbelief respecting the divine declaration. 2, By the *lust of the flesh*: she saw that the tree was good for food, agreeable to the taste, and nutritive. 3, By the *lust of the eye*, that it was pleasant to the eye. 4, By the *pride of life*, a tree not only not to be dreaded; but to be desired to make one wise. In a similar way Satan still tempts,

A. M. 1.
B. C. 4004. the tree was good for food, and that it was † pleasant to the eyes, and a † Heb. a desire. tree to be desired to make one wise, she took of the fruit thereof, † and f Eclus. 25. 24. did eat, and gave also unto her husband with her; † and he did eat. 1 Tim. 2. 14. g Ver. 12. 17.

b Verse 5. 7^b 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. † Ch. 2. 25.

k Or, things to gird about. x Job 38. 1. 8 And they heard † the voice of the LORD God walking in the garden in the † cool of the day: and Adam and † Heb. wind.

and too often prevails: by unbelief and *their own lusts*, men being tempted and drawn away, (*ἀελλομανος*, drawn out of God, Jam. i. 14,) from his fear and love, and obedience to his will, are enticed, ensnared, and overcome.

She gave also to her husband with her—It is likely he was not with her when she was tempted; surely if he had, he would have interposed to prevent the sin; but he came to her when she had eaten, and was prevailed with, by her, to eat likewise. She gave it to him; persuading him with the same arguments that the serpent had used with her; adding this, probably to the rest, that she herself had eaten of it, and found it so far from being deadly, that it was extremely pleasant and grateful. And he did eat—This implied unbelief of God's word, and confidence in the Devil's; discontent with his present state, and an ambition of the honour which comes not from God. His sin was disobedience, as St. Paul terms it, Rom. v. 19, and that to a plain, easy, and express command, which he knew to be a command of trial. He sins against light and love, the clearest light and the dearest love that ever sinner sinned against. But the greatest aggravation of his sin was, that by it he involved all his posterity in sin and ruin. He could not but know that he stood as a public person, and that his disobedience would be fatal to all his seed; and if so, it was certainly both the greatest treachery and the greatest cruelty that ever was.

Ver. 7. *The eyes of them both*—Of their minds and consciences, which hitherto had been closed and blinded by the art of the Devil, were opened, as Satan had promised them, although in a very different sense. Now when it was too late, they saw the happiness they had fallen from, and the misery they were fallen into. They saw God was provoked, his favour forfeited, and his image lost. They felt a disorder in their own spirits, of which they had never before been conscious. They saw a law in their members warring against the law of their minds, and captivating them both to sin and wrath; they saw that they were naked, that is, that they were stripped, deprived of all the honours and joys of their Paradise state, and exposed to all the miseries that might justly be expected from an angry God; laid open to the contempt and reproach of heaven and earth, and their own consciences. And they sewed, or platted fig-leaves together, and to cover at least part of their shame one from another, made themselves aprons. See here what is commonly the folly of those that have sinned: they are more solicitous to save their credit before men, than to obtain their pardon from God!

Ver. 8. *They heard the voice of the Lord God walking, &c.*—It is supposed he came in a human shape; in that wherein

A. M. 1.
B. C. 4004. his wife¹ 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, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman

A. M. 1.
B. C. 4004. 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; 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

they had seen him, when he put them into Paradise. For he came to convince and humble, not to amaze and terrify them. And they hid themselves, &c.—A sad change! Before they had sinned, if they heard the voice of the Lord God coming towards them, they would have run to meet him; but now God was become a terror to them, and then no marvel they were become a terror to themselves.

Ver. 9. *The Lord God called,* (probably with a loud voice,) *Where art thou?*—This enquiry after Adam may be looked upon as a gracious pursuit in order to his recovery. If God had not called to him to reduce him, his condition had been as desperate as that of fallen angels.

Ver. 10. *I was afraid, because I was naked*—He confesses his nakedness, which was evident; but makes no mention of his sin. This he wished rather to hide, feeling, indeed, the shameful effects of it, but not yet being truly penitent for it.

Ver. 11. *Who told thee thou wast naked?*—That is, how camest thou to be sensible of thy nakedness as thy shame? *Hast thou eaten of the tree?*—Though God knows all our sins, yet he will know them from us, and requires from us an ingenuous confession of them, not that he may be informed, but that we may be humbled. *Whereof I commanded thee not to eat of it;* I thy Maker, I thy Master, I thy Benefactor, I commanded thee to the contrary. Sin appears most plain and most sinful in the glass of the commandment.

Ver. 13. *What is this thou hast done?*—Wilt thou own thy fault? Neither of them does this fully. Adam lays all the blame on his wife; nay, tacitly, on God. *The woman whom thou gavest to be with me* as my companion, she gave me of the tree. Eve lays all the blame on the serpent.—*The serpent beguiled me.*

Ver. 14. *God said unto the serpent*—In passing sentence, God begins where the sin began, with the serpent, which, although only an irrational creature, and therefore not subject to a law, nor capable of sin and guilt, yet being the instrument of the Devil's wiles and malice, is punished as other beasts have been when abused by the sin of man, and this partly for the punishment, and partly for the instruction of man, their lord and governor.

Upon thy belly shalt thou go—And “no longer on thy feet, or half erect,” says Mr. Henry and Mr. Wesley, (as it is probable this serpent, and others of the same species, had before done,) “but thou shalt crawl along, thy belly cleaving to the earth,” the dust of which thou shalt take in with thy food. And thou, and all thy kind, shall be reckoned most despicable

and detestable, Isaiah lxxv. 25, Mic. vii. 17, and be the constant objects of the hatred of mankind. But this sentence directed against the serpent, chiefly respected the infernal spirit that actuated it, and his curse is intended under that of the serpent, and is expressed in terms which, indeed, properly and literally agreed to the serpent; but were mystically to be understood as fulfilled in the Devil; who is “cursed above all irrational animals; is left under the power of invincible folly and malice, and, in disgrace, is depressed below the vilest beasts, and appointed to unspeakable misery when they are insensible in death.” Brown.

Ver. 15. *I will put enmity,* &c.—The whole race of serpents are, of all creatures, the most disagreeable and terrible to mankind, and especially to women: but the Devil, who seduced the woman, and his angels, are here meant, who are hated and dreaded by all men, even by those that serve them, but more especially by good men. *And between thy seed*—all carnal and wicked men, who, in reference to this text, are called the children and seed of Satan. And her seed, that is, her offspring, first and principally CHRIST, who, with respect to this promise, is termed, by way of eminence, her seed, (See Gal. iii. 16, 19,) whose alone work it is to bruise the serpent's head, to destroy the policy and power of the Devil. But also, secondly, all the members of Christ, all believers and holy men, are here intended, who are the seed of Christ, and the implacable enemies of the Devil and his works, and who overcome him by Christ's merit and power.

It shall bruise thy head—The principal instrument of the serpent's fury and mischief, and of his defence; and also the chief seat of his life, which, therefore, men chiefly strike at, and which, being upon the ground, a man may conveniently tread upon and crush to pieces. Applied to Satan, this denotes his subtilty and power, producing death, which Christ, the Seed of the woman, destroys by taking away its sting, which is sin.

Thou shalt bruise his heel—The part which is most within the serpent's reach, and on which, being bruised by it, the serpent is provoked to fix its venomous teeth, but a part remote from the head and heart; and therefore wounds there, though painful, are yet not deadly nor dangerous if they be observed in time. Understood of Christ, the seed of the woman, his heel means, first, his humanity, whereby he trod upon the earth, and which the Devil, through the instrumentality of wicked men, bruised and killed; and secondly his people, his members, whom Satan in divers ways bruises, vexes, and afflicts while they are on earth,

A. M. 1. thy seed and her seed; 'it shall
B. C. 4004. bruise thy head, and thou shalt bruise
his heel.
16 Unto the woman he said, I
will greatly 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, † Be-
cause 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:
A. M. 1. Rom. 16. 20. Col. 2. 15. Heb. 2. 14. 1 John 3. 6. & 5. 5. Rev. 12. 7, 17, & 20. 2, 10. Psa. 46. 6. Isa. 18. 8. & 21. 3. John 16. 21. 1 Tim. 2. 15. † Or, subject to thy husband. x 1 Cor. 11. 3. & 14. 34. Eph. 5. 22, 23, 24. 1 Tim. 2. 11. 1 Pet. 3. 1, 5, 6. y 1 Sam. 15. 23. z Ver. 6. a Ch. 2. 17.

b cursed is the ground for thy sake; c 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

A. M. 1. B. C. 4004. Eccles. 1. 2, 3. Isa. 24. 5, 6. Rom. 8. 20. Job 5. 7. Eccles. 2. 23. Job 31. 40. † Heb. cause to bud. † Pa. 104. 14. Eccles. 1. 18. 2 Thess. 3. 10. Ch. 2. 7. Job 21. 26. & 34. 15. Psa. 104. 29. Ec. 3. 20. & 12. 7. Rom. 8. 12. Heb. 9. 27. Heb. Chanaan. That is, living.

but cannot reach either Christ their head in heaven, or themselves when they shall be advanced thither. In this verse, therefore, notice is given of a perpetual quarrel commenced between the kingdom of God, and the kingdom of the Devil among men; war is proclaimed between the seed of the woman and the seed of the serpent, Rev. xii. 7. It is the fruit of this enmity, 1, That there is a continual conflict between God's people and him. Heaven and hell can never be reconciled, no more can Satan and a sanctified soul. 2, That there is likewise a continual struggle between the wicked and the good. And all the malice of persecutors against the people of God is the fruit of this enmity, which will continue while there is a godly man on this side heaven, and a wicked man on this side hell. But, 3, A gracious promise also is here made of Christ, as the deliverer of fallen man from the power of Satan. By faith in this promise, our first parents, and the Patriarchs before the flood, were justified and saved; and to this promise, and the benefit of it, instantly serving God day and night they hoped to come.
Ver. 16. We have here the sentence passed on the woman: she is condemned to a state of sorrow and subjection: proper punishments of a sin in which she had gratified her pleasure and her pride. I will greatly multiply thy sorrow—In divers pains and infirmities peculiar to thy sex; and thy conception—Thou shalt have many, and those oft-times fruitless conceptions and abortive births. In sorrow shalt thou bring forth children—With more pain than any other creatures undergo in bringing forth their young: a lasting and terrible proof this that human nature is in a fallen state! Thy desire shall be to thy husband—That is, as appears from Gen. iv. 7, where the same phrase is used, Thy desires shall be referred or submitted to thy husband's will and pleasure, to grant or deny them as he sees fit. She had eaten of the forbidden fruit, and thereby had committed a great sin, in compliance with her own desire, without asking her husband's advice or consent, as in all reason she ought to have done in so weighty and doubtful a matter, and therefore she is thus punished. He shall rule over thee—Seeing for want of thy husband's rule and guidance thou wast seduced, and didst abuse the power and influence I gave thee by drawing thy husband into sin, thou shalt now be brought to a lower degree; and whereas thou wast made thy husband's equal, thou shalt henceforward be his inferior, and he shall rule over thee as thy lord and governor.
Ver. 17. Because thou hast hearkened to the voice of thy wife—Obeyed her word and counsel, contrary to my express

command. He excused the fault by laying it on his wife; but God doth not admit the excuse: though it was her fault to persuade him to eat, it was his fault to hearken to her. Cursed is the ground for thy sake—It shall now yield both fewer and worse fruits; and not even those without more care and trouble to thy mind, and the minds of thy posterity, and more labour to your bodies than otherwise would have been requisite. The earth, for the sin of man, was made subject to vanity; fruitfulness was its blessing for man's service, and now barrenness is its curse for man's punishment.
Ver. 19. In the sweat of thy face shalt thou eat bread—His business before he sinned was a constant pleasure to him; but now his labour shall be a weariness. Unto dust shalt thou return—Thy body shall be forsaken by thy soul, and become itself a lump of dust, and then it shall be lodged in the grave, and shall mingle with the dust of the earth.
Ver. 20. God having named the man, and called him Adam, which signifies red earth; Adam, in farther token of dominion, named the woman, and called her Eve, that is, life. Thus Adam bears the name of the dying body, Eve of the living soul. Though for her sin she was justly sentenced to a present death, yet by God's infinite mercy, and by virtue of the promised Seed, she was both continued in life herself, and made the mother of all living. Adam had before called her Isha, woman, as a wife; here he calls her Evah, life, as a mother. Now, 1, If this name were given her by divine direction, it was an instance of God's favour, and, like the new naming of Abraham and Sarah, it was a seal of the covenant, and an assurance to them, that, notwithstanding their sin, he had not reversed that blessing wherewith he had blessed them. Be fruitful and multiply: it was likewise a confirmation of the promise now made, that the Seed of the woman, of this woman, should bruise the serpent's head. 2, If Adam did it of himself, it was an instance of his faith in the word of God.
Ver. 21. Unto Adam and his wife did God make—By his own word or by the ministry of angels. Coats of skins—Of beasts slain, either to shew them what death is, or rather, as is more probable, in sacrifice to God, to prefigure the great Sacrifice, which, in the latter days, should be offered once for all. Thus the first animal that died was a sacrifice, or Christ in a figure. God clothed them: 1, to defend them from the heat and cold, and other injuries of the air to which they were now to be exposed: 2, to remind them of their fall, which had made that nakedness, which was before innocent and honourable, an

A. M. 1.
B. C. 4004. wife did the LORD God make coats of skins, and clothed them.

22 ¶ 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, ^k and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden to till the ground from whence he was taken.

24 So he drove out the man; and he placed ^m at the east of the garden of Eden ⁿ Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CHAP. IV.

In this Chapter we have both the world and the church in Adam's family, and a specimen of the character and state

occasion of sin and shame, and therefore it needed a covering. God also, by this act of kindness, probably intended to shew his care even of fallen man, to encourage his hopes of mercy through a Mediator, and thereby to invite him to repentance.

Ver. 22. *The Lord God said*—In his own eternal mind. *Behold, the man is become as one of us!* See what he has got, what advantages, by eating forbidden fruit! This he said to humble them, and to bring them to a sense of their sin and folly, that seeing themselves thus wretchedly deceived by following the Devil's counsel, they might henceforth pursue the happiness God offered, in the way he prescribed.

Here is another evident proof of a plurality of persons or subsistences in the Godhead (Com. Ch. i. 26, and xi. 7.) If it be said that God speaks this of himself and the angels, it must be replied that no mention has yet been made of the angels, and that it is unreasonable to think that the great God should level himself with angels, and give them, as the expression intimates, a kind of equality with himself.

Lest he take also of the tree of life—The sentence is defective, and, it seems, must be supplied thus. Care must be taken, and man must be banished hence, lest he take of the tree of life, as he took of the tree of knowledge, and thereby profane that sacrament of eternal life, and persuade himself that he shall live for ever. To prevent this, (Ver. 23,) the Lord God sent him forth, expelled him with shame and violence, from the garden of Eden, so as never to restore him to that earthly paradise.

Ver. 24. *So he drove out the man*—This signified the exclusion of him and his guilty race from that communion with God which was the bliss and glory of paradise. But whither did he send him when he turned him out of Eden? He might justly have chased him out of the world, Job xviii. 18; but he only chased him out of the garden; he might justly have cast him down to hell, as the angels that sinned were, when they were shut out from the heavenly paradise, 2 Pet. ii. 4; but man was only sent to till the ground out of which he was taken. He was only sent to a place of toil, not to a place of torment. He was sent to the ground, not to the grave; to the work-

of both in all ages, the children of God and the children of the wicked one, being represented in Cain and Abel; and we have an early instance of the enmity between the seed of the woman and the seed of the serpent. I. The birth, names, and callings of Cain and Abel are here recorded, ver. 1, 2. II. Their religion, and different success in it, ver. 3, 4. III. Cain's anger at God, and the reproof of him for that anger, ver. 5-7. IV. Cain's murder of his brother, and the process against him for that murder, ver. 8-16. V. The family and posterity of Cain, ver. 17-24. VI. The birth of another son and grandson of Adam, ver. 25, 26.

AND Adam knew Eve his wife: and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

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

4 And Abel, he also brought of the

house, not to the dungeon, not to the prison-house; to hold the plough, not to drag the chain; his tilling the ground would be recompensed by his eating its fruits; and his converse with the earth, whence he was taken, was improvable to good purposes, to keep him humble, and to remind him of his latter end. Observe, then, That though our first parents were excluded from the privileges of their state of innocency, yet they were not abandoned to despair; God's thoughts of love designed him for a second state of probation upon new terms. And he placed at the east of the garden of Eden, a detachment of cherubim, armed with a dreadful and irresistible power, represented by flaming swords which turned every way, on that side the garden which lay next to the place whither Adam was sent, to keep the way that led to the tree of life.

CHAP. IV. Ver. 1, 2. Adam and Eve had many sons and daughters, Ch. v. 4: but Cain and Abel seem to have been the two eldest. Cain signifies possession: for Eve when she bare him, said, with joy and thankfulness, and great expectation, "I have gotten a man from the Lord." Abel signifies vanity. The name given to this son is put upon the whole race, Psa. xxxix. 5, "Every man is, at his best estate, Abel, vanity." Abel was a keeper of sheep—He chose that employment which did most befriend contemplation and devotion, for that hath been looked upon as the advantage of a pastoral life. Moses and David kept sheep, and in their solitudes conversed with God.

Ver. 3. In process of time—After many years, when they were both grown up to man's estate; at some set time, Cain and Abel brought to Adam, as the priest of the family, each of them an offering to the Lord; for which we have reason to think there was a divine appointment given to Adam, as a token of God's favour, notwithstanding their apostasy.

Ver. 4. And the Lord God had respect to Abel and to his offering—And shewed his acceptance of it, probably by fire from heaven; but to Cain and his offering he had not respect. We are sure there was a good reason for this difference: that the Governor of the world, though an absolute sovereign, doth

1 Ver. 5.
Like Isa.
19. 12. &
47. 12, 13.
Jer. 22.
28.
k Ch. 2. 9.

1 Ch. 4. 2.
& 9. 20.

m Ch. 2. 8.
n Ps. 104.
4. Heb. 1.
7.

A. M. 1.
B. C. 4004.

That is, gotten, or acquired.

† Heb. He-
bel.
† Heb. a
federal.
a Ch. 3. 23.
& 9. 20.

† Heb. at
the end of
days.
b Num. 18.
12.
c Num. 18.
17 Prov.
3. 9.

A. M. 129.
B. C. 3875.
† Heb.
sheep, or
goats.
d Heb. 11.
4.

firstlings of his † flock and of the fat thereof. And the LORD had ^d respect unto Abel and to his offering :

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, ^e and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth ? and why is thy countenance fallen ?

7 If thou doest well, shalt thou not ^{||} be accepted ? and if thou doest not well, sin lieth at the door. And ^{||} unto thee *shall be* his desire, and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother : and it came to pass, when they were in the field, that Cain rose

1 Or, *have the excellency.*
Heb. 11. 4.
1 Or, *subject unto thee.*
Ch. 3. 16.
cir. 3875

not act arbitrarily in dispensing his smiles and frowns. 1, There was a difference in the characters of the persons offering : Cain was a wicked man, but Abel was a righteous man, Matt. xxiii. 35. 2, There was a difference in the offerings they brought : Abel's was a *more excellent sacrifice* than Cain's ; Cain's was only a *sacrifice of acknowledgment* offered to the Creator ; the meat-offerings of the fruit of the ground were no more : but Abel brought a *sacrifice of atonement*, the blood whereof was shed in order to remission, thereby owning himself a sinner, deprecating God's wrath, and imploring his favour in a Mediator : but the great difference was, Abel offered in faith, and Cain did not. Abel offered with an eye to God's will as his rule, and in dependance upon the promise of a Redeemer : but Cain did not offer in faith, and so it turned into sin to him.

Ver. 5—7. *Cain was very wroth*—Full of rage against God and his brother. *His countenance fell*—His looks became sour, dejected, and angry. *The Lord said unto Cain—to convince him of his sin, and bring him to repentance, Why art thou wroth ?* What cause has been given thee either by me or thy brother ? *If thou doest well, shalt thou not be accepted ?* Either, 1, *If thou hadst done well*, as thy brother did, thou shouldest have been accepted as he was. *God is no respecter of persons ; so, that if we come short of acceptance with him, the fault is wholly our own.* This will justify God in the destruction of sinners, and will aggravate their ruin. There is not a damned sinner in hell, but if *he had done well*, as he might have done, had been a glorified saint in heaven. Every mouth will shortly be stopped with this. Or, 2, *If now thou do well*—If thou repent of thy sin, reform thy heart and life, and bring thy sacrifice in a better manner ; thou shalt yet *be accepted*. See how early the Gospel was preached, and the benefit of it offered even to one of the *chief of sinners*. He sets before him also death and a curse ; but, *if not well*—Seeing thou didst not do well, not offer in faith, and in a right manner, *sin lieth at the door*—That is, sin only hinders thy acceptance. All this considered, Cain had no reason to be angry with his brother, but at himself only. *Unto thee shall be his desire*—He shall continue to respect thee as an elder brother, and thou, as the first-born, shalt rule over him as much as ever. God's acceptance of Abel's offering did not transfer the birth-right to him,

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up against Abel his brother, and ^f slew him.

9 ¶ And the LORD said unto Cain, ^g Where is Abel thy brother ? And he said, ^h I know not : *Am I my brother's keeper ?*

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

11 And now *art* thou cursed from the earth, 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.

A. M. 129.
B. C. 3875.
f Wisd. 10.
3. Matt.
23. 35.
1 John 3.
12. Jude
11.
g Psal. 9.
12.
h Prov. 28.
18. John
8. 44.

† Heb.
bloods.
1 Heb. 12.
24. Rev.
6. 10.

(which Cain was jealous of,) nor put upon him that dignity and power, which are said to belong to it, Gen. xlix. 3.

Ver. 8. *Cain talked with Abel his brother*—Either familiarly or friendly, as he used to do ; with a view to make him secure and careless, or by way of expostulation and contention. The Chaldee paraphrast adds, that Cain, when they were in discourse, maintained there was no judgment to come, and that when Abel spoke in defence of the truth, Cain took that occasion to fall upon him. The Scripture tells us the reason wherefore he slew him, “because his own works were evil, and his brother's righteous ;” so that herein he shewed himself to be a “child of the Devil,” as being “an enemy to all righteousness.” Observe, the first that dies is a saint, the first that went to the grave went to heaven. God would secure to himself the first-fruits, the first born to the dead, that first opened the womb into another world.

Ver. 9. *Where is Abel thy brother ?*—Not that God was ignorant where he was, but he asks him that he might convince him of his crime, and bring him to a confession of it ; for those that would be justified before God, must accuse themselves. *And he said, I know not*—Thus in Cain, the Devil was both a murderer and a liar from the beginning. *Am I my brother's keeper ?*—Is he so young that he needs a guardian ? Or didst thou assign any such office to me ? Surely he is old enough to take care of himself, nor did I ever take charge of him.

Ver. 10. *What hast thou done ?*—Thou thinkest to conceal it ; but the evidence against thee is clear and incontestible : *The voice of thy brother's blood crieth from the ground*—He speaks as if the blood itself were both witness and prosecutor, because God's own knowledge testified against him, and God's own justice demanded satisfaction.

Ver. 11. *And now art thou cursed*—1, Separated to all evil, laid under the wrath of God as it is revealed from heaven against all ungodliness and *unrighteousness of men*. 2, He is cursed *from the earth*. Thence the cry came up to God, thence the curse came up to Cain. God could have taken vengeance by an immediate stroke from heaven : but he chose to make the *earth* the avenger of blood ; to continue him upon the earth, and not presently to cut him off ; and yet to make even *that* his curse. That part of it which fell to his share, and which he had the occupation of, was made unfruitful, by the blood of *Abel*. Besides, 3,

C

A. M. 129.
B. C. 3875.

13 And Cain said unto the LORD, † My punishment is greater than I can bear.

14 ^k Behold, thou hast driven me out this day from the face of the earth ;

and ^l 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, ^m 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 ^o set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain ^p 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, and bare † Enoch : and he builded a city, ^q and called the name of the city, after the name of his son, Enoch.

A fugitive and a vagabond (says God) shalt thou be in the earth—By this he was condemned, to perpetual disgrace and reproach, and to perpetual disquiet and horror in his own mind. His own guilty conscience would haunt him wherever he went.

Ver. 13, 14. *Cain said, My punishment, Heb. my sin is greater than I can bear—Sin, however, seems to be put for punishment, as it is, ver. 7, and in many other places. For Cain was not so sensible of his sin, as the miserable effects of it, as appears from the next verse, where to justify his complaint, he descants upon the sentence, observing, 1, That he was excluded by it from the favour of God: that being cursed, he was hid from God's face, which is indeed the true nature of God's curse, as they will find to whom God shall say, Depart from me, ye cursed. 2, That he was expelled from all the comforts of this life, driven out from the face of the earth, and hid from God's face—shut out from the Church, and not admitted to come with the sons of God to present himself before the Lord. And, adds he, every one that finds me shall slay me—Wherever he goes, he goes in peril of his life. There were none alive but his near relations, yet even of them he is justly afraid, who had himself been so barbarous to his own brother.*

Ver. 15. *Whosoever slayeth Cain, &c.—God having said in Cain's case, Vengeance is mine, I will repay; it had been a daring usurpation for any man to take the sword out of God's hand. And the Lord set a mark upon Cain—To distinguish him from the rest of mankind. What the mark was, God has not told us: therefore the conjectures of men are vain.*

Ver. 16. *And Cain went out from the presence of the Lord, and dwelt on the east of Eden—Somewhere distant from the place where Adam and his religious family resided: distin-*

Or, Mine iniquity is greater than that it may be forgiven.
Job 15. 20—24.

Ps. 61. 11.

Chap. 9. 6. Num. 35. 19, 21, 27.

Ps. 79. 12. Ezek. 9. 4. c.

2 Kings 13. 25. & 24. 20. Jer. 28. 30. & 52. 3.

chr. 3875.

Heb. Chanoch.

Ps. 49. 10.

A. M. 180.
B. C. 3874.

18 And unto Enoch was born Irad : and Irad begat Mehujael : and Mehujael begat Methusael : and Methusael begat † Lamech.

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 ^r 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 and 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 ^s If Cain shall be avenged,

Heb. Lamech.

Rom. 4. 11. 12.

Heb. whether.

3874.

Or, I would slay a man in my wound, &c.
Or, in my hurt.
Ver. 15.

guishing himself and his accursed generation from the holy seed. In the land of Nod—That is, of shaking or trembling, because of the continual restlessness of his spirit. Those that depart from God cannot find rest any where else. When Cain went out from the presence of the Lord, he never rested after.

Ver. 19. *Lamech took two wives—It was one of the degenerate race of Cain who first transgressed the original law of marriage, that two only should be one flesh, and introduced a custom which still subsists in many parts of the world. Christ fully laid open the iniquity of this practice, and restored marriage to its first form, Matt. xix. 8.*

Ver. 20. *He (Jabal) was the father of such as dwell in tents—That is, he taught shepherds to dwell in them, and to remove them from place to place for conveniency of pasture. The first authors of any thing are commonly called its fathers.*

Ver. 21. *The harp and organ—The word rendered organ here means a lovely instrument; but what kind of an instrument this was, the Jews themselves do not know. This Jubal was the inventor of such musical instruments, and of music itself.*

Ver. 23, 24. This passage is extremely obscure. We have no information whom he slew, or on what occasion, neither what ground he had to be so confident of the divine protection. The original words indeed may be rendered, *Have I slain a man to my wounding? &c.—*And perhaps the best key to their meaning may be to suppose that his wives were convinced he had sinned in marrying them both, and introducing polygamy, and were afraid that the judgments of God would fall upon him for that crime, and upon themselves, for his sake. And he might say these words with a view to comfort them: q. d. Why should I fear, or you fear for me? Have I slain a man to my

A. M. 180.
B. C. 3874.

sevenfold, truly Lamech seventy and sevenfold.

3874.
† Ch. 5. 3.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name † Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

† Heb. *Sheth.*
‡ That is appointed,
or, put.
3769.

† Ch. 5. 6.
† Heb. *Enosh.*

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.

‡ Or, to call themselves by the name of the LORD.

† Kings 18.
24. Ps. 116.
17. Joel 2.
22. Zeph.
3. 9. 1 Cor.
1. 2.

CHAP. V.

This Chapter is the only authentic history extant of the first age of the world from the Creation to the Flood, containing (according to the Hebrew text) 1656 years. The genealogy here recorded is inserted briefly in the pedigree of our Saviour, Luke iii. 36, 37, and is of great use to show that Christ was the seed of the woman that was promised.

4004.
† 1 Chron.
1. 1. Luke
3. 26.

THIS is the book of the generations of Adam. In the day that

wounding? &c. That is, that I should deserve a wound or death to be inflicted on me? You have no cause to fear for me, or for yourselves on my account. For if Cain shall be avenged sevenfold: If God engaged to protect him, although he murdered his innocent brother; he will much more defend me who have committed no such wickedness.

Ver. 25. In this verse we find the first mention of Adam in the story of this Chapter. No question the murder of Abel, and the impenitency and apostasy of Cain, were a very great grief to him and Eve; and the more, because their own wickedness did now correct them, and their backsliding did reprove them. Their folly had given sin and death entrance into the world; and now they smarted by it, being by means thereof deprived of both their sons in one day, Gen. xxvii. 45. When parents are grieved by their children's wickedness, they should take occasion from thence to lament that corruption of nature which was derived from themselves, and which is the root of bitterness. But here we have that which was a relief to our first parents in their affliction; namely, God gave them to see the rebuilding of their family, which was sorely shaken and weakened by that sad event. For they saw their seed, another instead of Abel. And Adam called his name Seth—That is, Set, settled, or placed, because in his seed mankind should continue to the end of time.

Ver. 26. And to Seth was born a son called Enos, which is the general name for all men, and speaks the weakness, frailty, and misery of man's state. Then began men to call upon the name of the Lord—Doubtless God's name was called upon before: but now, 1, The worshippers of God began to do more in religion than they had done; perhaps not more than had been done at first, but more than had been done since the defection of Cain. Now men began to worship God, not only in their closets and families, but in public and solemn assemblies. 2, The worshippers of God began to distinguish themselves: so the margin reads it. Then began men to be called by the name of the Lord—or, to call themselves by it. Now Cain, and those that had deserted religion, had built a city, and begun to declare for irreligion, and called themselves the

God created man, in the likeness of God made he him;

A. M. 1.
B. C. 4004.
† Ch. 1. 26.
Wisd. 2.
23. Eph.
4. 24. Col.
3. 10.
† Ch. 1. 27.

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

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:

3874.
† Ch. 4. 26.

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.

† 1 Chron.
1. 1. &c.
† Ch. 1. 28.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

† Ch. 3. 19.
Heb. 9.
37.
3769.

6 And Seth lived an hundred and five years, and begat Enos:

† Ch. 4. 26.

7 And Seth lived after he begat

sons of men. Those that adhered to God began to declare for him and his worship, and called themselves the sons of God.

CHAP. V. Ver. 1. *The book of the generations of Adam*—That is, a list or catalogue of his posterity, not of all but only of the holy seed, from whom as concerning the flesh, Christ came; of the names, ages, and deaths of those that were the successors of the first Adam in preserving the promise, and the ancestors of the second, at whose coming the promise was accomplished.

Ver. 2. *He called their name Adam*—He gave this name both to the man and the woman. Being at first one by nature, and afterwards one by marriage, it was fit they should both have the same name in token of their union.

Ver. 3. Seth was born in the 130th year of Adam's life, and probably the murder of Abel was not long before. Many other sons and daughters were born to Adam besides Cain and Abel, before this; but no notice is taken of them, because an honourable mention must be made of his name only, in whose loins Christ and the Church were: but that which is most observable here concerning Seth, is, that Adam begat him in his own likeness, after his image. Adam was made in the image of God; but when he was fallen and corrupted, he begat a son in his own image, sinful and defiled, frail and mortal, and miserable like himself; not only a man like himself, consisting of body and soul; but a sinner like himself, guilty and obnoxious, degenerate and corrupt. This was Adam's own likeness, the reverse of that divine likeness in which he was made, and which, having lost it himself, he could not convey to his seed.

Ver. 5. *All the days of Adam were 930 years*—The long lives of men in ancient times, here recorded, are also mentioned by heathen authors. And it was wisely so ordered, both for the greater increase of mankind, and the more speedy replenishing of the earth in the first ages of the world, and for the more effectual preservation and propagation of true religion and other useful knowledge, which, before the invention of letters, could only be conveyed by the channel of tradition.

Ver. 6—19. We have here all that the Holy Ghost thought

A. M. 235.
B. C. 3769.

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.

3679.

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.

3699.

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.

3544.

15 ¶ And Mahalaleel lived sixty and five years, and begat † Jared.

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 ^k 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 ^l Enoch walked with God, and he *was not* : for God took him.

A. M. 460.
B. C. 3514.

3382.

1 Jude 14,
15.

3317.

Gr. Mathusala.
k Ch. 6. 9.
& 17. 1. &
24. 40.
2 Kings
20. 3. Ps.
16. 8. &
116. 9. &
128. 1.
Mic. 6. 8.
Mal. 2. 6.l 2 Kings 2.
11. Ec-
clus. 44.
16. & 49.
14. Heb.
11. 5.Gr. Male-
leel.† Heb.
Jared.

fit to leave upon record concerning five of the Patriarchs before the flood, Seth, Enos, Cainan, Mahalaleel, and Jared. There is nothing noticed concerning any of those particularly, though we have reason to think they were men of eminence, both for prudence and piety ; but, in general, their generations are largely and expressly recorded. We are told *how long* they lived that lived in God's fear, and *when* they died, that died in his favour ; but as for others it is no matter : the "memory of the just is blessed, but the name of the wicked shall rot." That which is especially observable is, that they all *lived very long* ; not one of them died till he had seen the revolution of almost eight hundred years, and some of them much longer ; a great while for an immortal soul to be imprisoned in a house of clay. The present life surely was not to them such a burden as commonly it is now, else they would have been weary of it ; nor was the future life so clearly revealed then as it is now under the Gospel, else they would have been impatient to remove to it. Some natural causes may be assigned for their long life in those first ages. It is very probable that the earth was more fruitful, the products of it more strengthening, and the air more healthful, before the flood, than they were after. Though man was driven out of Paradise, yet the earth itself was then *paradisical* ; a garden in comparison with its present state. Their living so long, however, must chiefly be resolved into the Power and Providence of God. All the Patriarchs here, except Noah, were born before Adam died, so that from him they might receive a full account of the Creation, Paradise, the Fall, the Promise, and those divine Precepts which concerned religious worship and a religious life : and if any mistake arose, they might have recourse to him while he lived, as to an oracle, for the rectifying of it, and after his death to Methuselah, and others that had conversed with him ; so great was the

care of Almighty God to preserve in his Church the knowledge of his will, and the purity of his worship.

Ver. 22. *Enoch walked with God*—A Scriptural phrase for eminent piety. He set God always before him, and acted as one that considered he was always under his eye. He lived a life of communion and intercourse with God in his ordinances and providences. He made God's will his rule, and God's glory his end in all his actions. He made it his constant care to please God in every thing, and to offend him in nothing, and was a worker together with him. Reader! go thou, and do likewise. *He walked with God after he begat Methuselah*—which seems to intimate that he did not begin to be eminent for piety till about that time. *And he begat sons and daughters*—A state of matrimony, and the cares and duties incumbent on the master of a family, are not inconsistent with the strictest holiness, or with the office of a Prophet, or *Preacher of righteousness*. For, according to Jude 14, 15, such was Enoch.

Ver. 24. *He was not*—Any longer on earth or among men, for God took him out of this sinful and miserable world to himself. *He was translated*, as it is explained, Heb. xi. 5, *that he should not see death, and was not found* by his friends who sought him, as the *sons of the Prophets* sought Elijah, 2 Kings ii. 17, *because God had translated him*, had taken *him body and soul to himself*, as he afterwards took that Prophet. He was changed, as those saints shall be that are found alive at Christ's second coming. But why did God take him so soon? Surely because the world, which was now grown corrupt, was unworthy of him, and because his work was done, and done the sooner, by his attending to it, and prosecuting it so diligently. But it is probable also, that by his translation, as well as by that of Elijah, God intended to give mankind, generally become infidels, with regard to a future state, a demonstration of the

A. M. 874. B. C. 3180. **25 ¶** And Methuselah lived an hundred eighty and seven years, and begat †Lamech :

† Heb. Lamech.

26 And Methuselah lived after he begat Lamech 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.

2948.

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 and toil of our hands, because of the ground ^m which the LORD hath cursed.

‡ Gr. Noe. Luke 3. 36. Heb. 11. 7. 1 Pet. 3. 20. † That is, rest, or comfort. m Ch. 3. 17. & 4. 11.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters :

2355.

31 And all the days of Lamech were seven hundred seventy and seven years : and he died.

reality of such a state, and of the felicity of it, with respect to the righteous. For if there were no witness of his translation, as there was of that of Elijah, the circumstance that his body was not found, added to his eminent piety, might convince, at least, such as were considerate, that he was taken to a better world.

Ver. 25. *Methuselah* signifies, *He dies, there is a sending forth*, viz. of the deluge, which came the very year that Methuselah died. If his name was so intended, it was a fair warning to a careless world long before the judgment came. However, this is observable, that the longest liver that ever was, carried *death* in his name, that he might keep in mind its coming surely, though it came slowly. He lived *nine hundred sixty and nine years*—the longest that ever any man lived on earth, and yet *he died*—the longest liver must die at last. Neither youth nor age will discharge from that war, for that is the end of all men : none can challenge life by long prescription, nor make that a plea against the arrests of death. It is commonly supposed, that Methuselah died a little before the flood ; the Jewish writers say, *seven days* before, referring to ch. vii. 10, and that he was taken away from the evil to come.

Ver. 29. *He called his name Noah*—Which signifies rest, *saying*, no doubt by a spirit of prophecy, *This same shall comfort us concerning our toil, &c.*—That is, the hard labour and manifold troubles to which they were sentenced. This he did, 1. By the invention of instruments of husbandry, whereby tillage was made more easy : 2. By removing a part of the curse inflicted on the earth : and especially, 3. By preserving a remnant of mankind from that deluge, which Enoch had foretold, and which he foresaw would come, and by peopling the empty earth with a new generation of men.

A. M. 1556. B. C. 2448. **32** And Noah was five hundred years old : and Noah begat ⁿShem, Ham, and ^oJapheth.

A. M. 1556. B. C. 2448. 2448. n Ch. 6. 10. o Ch. 10. 21.

CHAP. VI.

In this Chapter we have, I. The abounding iniquity of that wicked world, ver. 1—5, and ver. 11, 12. II. God's just resentment of that iniquity, and his holy resolution to punish it, ver. 6, 7. III. The special favour of God to his servant Noah. (1.) In the character given of him, ver. 8—10. (2.) In the communication of God's purpose to him, ver. 13—17. (3.) In the directions he gave him to make an ark for his own safety, ver. 14—16. (4.) In the employing of him for the preservation of the rest of the creatures, ver. 18—21. IV. Noah's obedience to the instructions given him, ver. 22.

AND it came to pass, ^awhen men began to multiply on the face of the earth, and daughters were born unto them,

a Chap. 1. 28. 2 Esdr. 3. 7.

2 That the sons of God saw the daughters of men that they were fair ; and they ^btook them wives of all which they chose.

b Deut. 7. 3, 4.

3 And the LORD said, ^cMy Spirit shall not always strive with man, ^dfor that he also is flesh : yet his days shall be an hundred and twenty years.

c Gal. 3. 16. 17. 1 Pet. 3. 19, 20. d Ps. 78. 39.

Ver. 32. *And Noah begat Shem, Ham, and Japheth*—It should seem that Japheth was the eldest, (Ch. x. 21.) but Shem is put first, because on him the covenant was entailed, as appears by Gen. ix. 26, where God is called the *Lord God of Shem*. To him, it is probable, the birthright was given, and from him it is certain both Christ the head, and the Church the body, were to descend ; therefore he is called *Shem*, which signifies a *name*, because in his posterity the name of God should always remain, till *He* should come out of his loins, whose name is above every name ; so that in putting Shem first, Christ was in effect put first, who in all things must *have the pre-eminence*.

CHAP. VI. Ver. 1. For the glory of God's justice, and for a warning to a wicked world, before the history of the ruin of the old world, we have a full account of its degeneracy, its apostasy from God, and rebellion against him. The destroying of it was an act, not of absolute sovereignty, but of necessary justice ; for the maintaining of the honour of God's government. *When men began to multiply*—This was the effect of the blessing, Gen. i. 28, and yet man's corruption so abused this blessing, that it was turned into a curse.

Ver. 2. *The sons of God*—Those who were called by the name of the Lord, and called upon that name, married *the daughters of men*—Those that were profane, and strangers to God. The posterity of Seth did not keep to themselves as they ought, but intermingled with the race of Cain : they *took them wives of all that they chose*—They chose only by the eye. *They saw that they were fair*—Which was all they looked at.

Ver. 3. *My Spirit shall not always strive with man*—The Spirit then strove by Noah's preaching, 1 Pet. iii. 19, and by inward checks, but it was in vain with the most of men ;

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B. C. 2469.

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

therefore, saith God, he shall not always strive, for that he (man) also is flesh—Incurably corrupt and sensual, so that it is labour lost to strive with him. He also; that is, all, one as well as another; they are all sunk into the mire of flesh—Yet his days shall be an hundred and twenty years—So long will I defer the judgment they deserve, and give them space to prevent it by their repentance and reformation. Justice said, Cut them down; but mercy interceded, Lord, let them alone this year also; and so far mercy prevailed, that a reprieve was obtained for six-score years; and during this time, Noah was preaching righteousness to them, and, to assure them of the truth of his doctrine, was preparing the ark.

Ver. 4. There were giants—Men so called partly for their high stature, but principally for their great strength and force, whereby they oppressed and tyrannized over others: for this is mentioned as another sin and cause of the flood.

Ver. 5. God saw that the wickedness of man, &c.—Abundance of sin was committed in all places, by all sorts of people: and those sins in their own nature most gross, and heinous, and provoking; and committed daringly, and in defiance of heaven. And that every imagination of the thoughts of his heart was only evil continually—A sad sight, and very offensive to God's holy eye! This was the bitter root, the corrupt spring: all the violence and oppression, all the luxury and wantonness that was in the world, proceeded from the corruption of nature; lust conceived them, James i. 15, see Matt. xv. 19. The heart was evil, deceitful, and desperately wicked; the principles were corrupt, and the habits and dispositions evil. The thoughts of the heart were so. Thought is sometimes taken for the settled judgment, and that was biassed and misled; sometimes for the workings of the fancy, and those were always either vain or evil. The imagination of the thoughts of the heart was so; that is, their designs and devices were wicked. They did not do evil only through carelessness, but deliberately and designedly contrived how to do mischief. It was bad indeed, for it was only evil, continually evil, and every imagination was so. There was no good to be found among them, no, not at any time: the stream of sin was full, and strong, and constant; and God saw it. Here is God's resentment of man's wickedness. He did not see it as an unconcerned spectator, but as one injured and affronted by it; he saw it as a tender father sees the folly and stubbornness of a rebellious and disobedient child, which not only displeases, but grieves him, and makes him wish he had been written childless.

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Or, the whole imagination: The Hebrew word signifies not only the imagination, but also the purposes and desires.

Ch. 8. 21.
Deut. 29.
19. Prov.
6. 18.
2Ecd. 3. 8.
Heb. every day.
2449.

See Num. 23. 19.
1 Sam. 15. 11, 29.
2 Sam. 24.
16. Mal. 3. 6. Jam. 1. 17. g Isa. 63. 10. Eph. 4. 30.

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B. C. 2442.

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: 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.

† Heb. from man made beast.

Ch. 19. 19.
Ex. 23. 12.
13, 14, 17.
Lukel. 20.

Acts 7. 46.
Ch. 7. 1.
Es. 14. 14.
20. Eccl. 44.
17. Rom. 1. 17. Heb. 11. 7.
2Pet. 2. 6.
Or, upright.
k Ch. 5. 22.
l Ch. 5. 22.

Ver. 6. It repented the Lord—It grieved him at his heart—Properly speaking, God cannot repent, Num. xxiii. 19, 1 Sam. xv. 11—29; for he is perfectly wise and unchangeable in his nature and counsels, Mal. iii. 6, and James i. 17. Neither is he liable to grief or disappointment, being constantly happy. But this is spoken of God after the manner of men, by the same figure of speech whereby eyes, ears, hands, and feet, are ascribed to God, and must be understood so as not to reflect on his immutability or felicity. It doth not imply any passion or uneasiness in God; for nothing can create disturbance to the eternal mind: but it signifies his just and holy displeasure against sin and sinners. Neither doth it speak any change of God's mind, for with him is no variableness; but it signifies a change of his way. When God had made man upright, he rested and was refreshed, Exod. xxxi. 17, and his way towards him was such as showed him to be well-pleased with the work of his own hands; but now that man was apostatized, he could not do otherwise than show himself displeased: so that the change was in man and not in God.

Ver. 7. I will destroy man—The original word is very significant, I will wipe off man from off the earth—as dirt is wiped off from a place which should be clean, and thrown to the dung-hill. Or, I will blot out man from the earth, as those lines are blotted out of a book which displease the author, or as the name of a citizen is blotted out of the rolls of the freemen when he is disfranchised. Both man, and beast, the creeping thing, and the fowls of the air—These were made for man, and therefore were destroyed with man. It repenteth me that I have made them—For the end of their creation also was frustrated: they were made that man might serve and honour God with them; and therefore were destroyed, because he had served his lusts with them; and made them subject to vanity.

Ver. 8. Noah found grace—That is, he obtained mercy and favour; for although he was by nature corrupt and sinful, he had been renewed in the spirit of his mind, and by repentance and a lively faith, had obtained witness that he was righteous. This vindicates God's justice in his displeasure against the world, and shews that he had examined the character of every person in it, before he pronounced it universally corrupt; for there being one good man, he smiled upon him.

Ver. 9. Noah was a just man—Justified before God by faith in the promised Seed; for he was an heir of the righteousness which is by faith, Heb. xi. 7. He was sanctified, and had right principles and dispositions implanted in him; and he was righteous in his conversation, one that made conscience of

A. M. 1556.
B. C. 2448.
Ch. 7. 1. & 2.
10. 9. &
13. 18.
2 Chro. 34.
27. Luke
1. 6. Rom.
2. 12. & 3.
19.
Ezek. 8.
17. & 28.
16. Hab.
2. 6. 17.
Ch. 18. 21.
Ps. 143. &
29. 13. 14.
& 53. 2. 3.
Jer. 51. 13.
Ezek. 7. 2.
3. 5. Amos
8. 2. 1 Pet.
4. 7.
q Ver. 17.
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 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.

rendering to all their due, to God his due, and to men theirs. And he walked with God as Enoch had done before him: in his generation, even in that corrupt degenerate age. It is easy to be religious when religion is in fashion; but it is an evidence of strong faith to swim against the stream, and to appear for God, when no one else appears for him: so Noah did, and it is upon record to his immortal honour.

Ver. 11. *The earth*—put for its inhabitants, was corrupt before God, in matters of God's worship; either having other gods before him, or worshipping him by images, or before the face of God, whose eye was upon it, and in despite and contempt of his presence and justice. They sinned openly and impudently, without shame, and boldly and resolutely, without any fear of God. The earth also was filled with violence and injustice towards men; there was no order, nor regular government; no man was safe in the possession of that which he had the most clear right to; there was nothing but murders, rapes, and rapines.

Ver. 13. *The end, or ruin, of all flesh is come before me*—Is approaching, is at the very door. It is come in my purpose and decree, and shall as certainly take place, as if it were come already, in what manner soever vain men may flatter themselves with hopes of longer impunity.

I will destroy them with the earth, but make thee an ark—I will take care to preserve thee alive. This ark was like the hulk of a ship, fitted not to sail upon the waters, but to float, waiting for their fall. God could have secured Noah, by the administration of angels, without putting him to any care or

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; and every thing that is in the earth, shall die.

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

19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every sort shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

pains; but he chose to employ him in making that which was to be the means of his preservation, both for the trial of his faith and obedience, and to teach us, that none shall be saved by Christ, but those only that work out their salvation; we cannot do it without God, and he will not without us: both the providence of God, and the grace of God, crown the endeavours of the obedient and diligent.

Ver. 17, 18. *Behold I, even I, do bring a flood of waters upon the earth*—I, who am infinite in power, and therefore can do it; infinite in justice, and therefore will do it. *But with thee will I establish my covenant*—1, *The covenant of Providence*, that the course of nature should be continued to the end of time, notwithstanding the interruption which the flood would give to it; this promise was immediately made to Noah and his sons, Ch. ix. 8, &c. They were as trustees, for all this part of the creation, and a great honour was thereby put upon them. 2, *The covenant of grace*, that God would be to him a God, and that out of his seed God would take to himself a people.

Ver. 22. *Thus did Noah according to all that God commanded him*—And that both as to the matter and manner of it. And when we consider how laborious, tedious, and dangerous a work the building of the ark was, and what ridicule he would have to encounter from the ungodly and profane, while engaged in a business apparently foolish, and that for so many scores of years together, we shall not wonder that the faith whereby he surmounted all these difficulties should be so celebrated in the Scriptures. See Heb. xi. 7.

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CHAP. VII.

We have in this Chapter, I. God's gracious call to Noah to come into the Ark, ver. 1.—and to bring the Creatures that were to be preserved alive with him, ver. 2, 3.—in consideration of the deluge at hand, ver. 4. II. Noah's obedience, ver. 5—9. 13—16. III. The coming of the threatened deluge, ver. 10—the causes of it, ver. 11, 12—the prevalency of it, ver. 17—20. IV. The dreadful desolations that were made by it, ver. 21—23. V. The continuance of it in full sea, before it began to ebb, 150 days, ver. 24.

2. 49.
a Ver. 7. 13.
Matt. 24.
38. Luke
17. 26.
Heb. 11.
7. 1 Pet. 3.
20. 2 Pet. 3.
2. 5.
b Ch. 6. 9.
Ps. 33. 18.
19. Prov.
10. 9.
2 Pet. 2. 9.
c Verse 8.
Lev. Ch.
11.
† Heb. se-
ven seven.
d Lev. 10.
10. Ezek.
44. 23.

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

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

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 ^e forty

CHAP. VII. Ver. 1. *Come thou, and all thy house, into the ark*—His family consisted only of eight persons, 1 Pet. iii. 20, viz. Noah and his three sons, and their four wives, Ch. vi. 18. By this it appears, that each man had but one wife, and consequently it is probable, that, as polygamy began in the posterity of Cain, so it was confined to them, and had not, as yet, got footing amongst the sons of God. For if ever polygamy had been allowable, it must have been now for re-peopling of the perishing world. *For thee have I seen righteous before me*—With the righteousness of faith, as it is explained Heb. xi. 7, evidenced by the fruits of righteousness and true holiness. Those are righteous indeed, that are righteous before God; that have not only the form of godliness, by which they appear righteous before men, who may easily be imposed upon; but the power of it, by which they approve themselves to God, who searcheth the heart.

Ver. 2. Here are necessary orders given concerning the brute creatures that were to be preserved alive with Noah in the ark. He must carefully preserve every species, that no tribe, no, not the least considerable, might entirely perish out of the creation. Even the unclean beasts that were least valuable, were preserved alive in the ark. For God's tender mercies are over all his works, and not only over those that are of most use; yet more of the clean were preserved, than of the unclean. 1, Because the clean were most for the service of man; and therefore in favour to him, more of them were preserved, and are still propagated. Thanks be to God, there are not herds of lions as there are of oxen; nor flocks of tigers, as there are of sheep. 2, Because the clean were for sacrifice to God; and therefore, in honour to him, more of

days and forty nights: and every living substance that I have made will I [†] destroy from off the face of the earth.

⁵ And Noah did according unto all that the LORD commanded him.

⁶ And Noah was six hundred years old when the flood of waters was upon the earth.

⁷ ¶ 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.

⁸ Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

⁹ There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

¹⁰ And it came to pass ¶ after seven days, that the waters of the flood were upon the earth.

¹¹ ¶ In the six hundredth year of Noah's life, in the second month, the

them were preserved, three couple for breed, and the odd seventh for sacrifice, Ch. viii. 20.

Ver. 4. *Yet seven days*—Or after seven days, which time the long suffering of God (1 Pet. iii. 20) granted to the world, as a further space of repentance, of which therefore, it is probable, Noah gave them notice. And it is not unlikely, that many of them, who slighted the threatening when it was at the distance of one hundred and twenty years, now hearing another threatening, and considering the nearness of their danger, might be more affected, and brought to repentance. And although destroyed, as to their bodies, by the flood, for their former and long continued impenitence, yet might be saved in their spirits, 1 Pet. iv. 6. And as it is likely that some, who were preserved from the waters by the ark, nevertheless, at last, perished in hell; so some that were drowned in the deluge, might be eternally saved into heaven. With respect, however, to the generality, this reprieve was certainly in vain: see Luke xvii. 26, and 2 Pet. ii. 5. These seven days were trifled away after all the rest, and they continued secure until the day that the flood came. While Noah told them of the judgment at a distance, they were tempted to put off their repentance: but now he is ordered to tell them, that it is at the door; that they have but one week more to turn them in, to see if that will now at last awaken them to consider the things that belong to their peace. But it is common for those that have been careless for their souls during the years of their health, when they have looked upon death at a distance, to be as careless during the days, the seven days of their sickness, when they see it approaching, their hearts being hardened by the deceitfulness of sin. Reader! art thou the man?

Ver. 11. *In the six hundredth year of Noah's life, the second*

A. M. 1655
B. C. 2349. seventeenth day of the month, the same day were all ^bthe fountains of the great deep broken up, and the ^{||} windows of heaven were opened.

h Ch. 8. 2.
Prov. 8.
28. Ezek.
26. 19. ^l Or, flood-gates. ¹ Ch. 1. 7. & 8. 7. ^{Ps.} 78. 25. ^k Verse 4. ^{17.} ¹ Verse 1. ^{7.} Ch. 6. ^{18.} Heb. ^{11.} 7. ¹ Pet. 3. ^{20.} 2 Pet. ^{2.} 5.

¹² ^k And the rain was upon the earth forty days and forty nights.

¹³ In the selfsame day ¹entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them in the ark;

m Ver. 2, 3.
8, 9. ¹⁴ ^mThey, 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.

† Heb.
wing.
n Ch. 6. 20 ¹⁵ And they ⁿwent in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

o Ver. 2, 3. ¹⁶ And they that went in, went in male and female of all flesh, ^oas God

month, the 17th day—It must be observed here, that the year among the Hebrews, was twofold; the one *sacred*, for the celebration of feasts, beginning in March, Exod. xii. 12; the other *civil*, for men's political or civil affairs, beginning in September. Accordingly, this *second month* has been thought by some to have been part of April, and part of May, the most pleasant time of the year, when a flood was least expected or feared; by others, part of October, and part of November, a little after Noah had gathered in the fruits of the earth, and laid them up in the ark; so that the flood came in with the winter, and was, by degrees, dried up by the heat of the following summer. And this latter opinion seems more probable, because the most ancient and first beginning of the year was in September; and the other beginning of it in March, a later institution, which took place among the Jews, with respect to their feasts and religious affairs only, which are not concerned here.

The fountains of the great deep were broken up—There needed no new creation of waters; God has laid up the deep in store-houses, Psa. xxxiii. 7; and now he broke up those stores. God had, in the creation, set *bars and doors* to the waters of the sea, that they might not return to cover the earth, Psa. civ. 9; Job xxxviii. 9—11; and now he only removed these ancient mounds and fences, and the waters returned to cover the earth as they had done at first, Ch. i. 9. *And the windows of heaven were opened*—And the waters which were above the firmament were poured out upon the world; those treasures which God has reserved against the time of trouble, the day of battle and war, Job xxxviii. 22, 23. The rain which ordinarily descends in drops, then came down in streams. We read, Job xxvi. 8, that God binds up the waters in his thick clouds, and the cloud is not rent under them; but now the bond was loosed, the cloud was rent, and such rains descended as were never known before or since.

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had commanded him: and the LORD A. M. 1655
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¹⁷ ¶ ^pAnd the flood was forty days ^pupon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. Ver. 4. 12.

¹⁸ And the waters prevailed, and were increased greatly upon the earth; ^qand the ark went upon the face of the waters. q Ps. 104.
26.

¹⁹ And the waters prevailed exceedingly upon the earth; ^rand all the high hills, that were under the whole heaven, were covered. r Ps. 104. 6.
Jer. 3. 23.

²⁰ Fifteen cubits upwards did the waters prevail; and the mountains were covered.

²¹ ^sAnd all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

s Ch. 6. 13.
17. Ver. 4.
Job 22. 16.
2 Ecd. 3.
8, 10.
Wisd. 10.
4.
Matt. 24.
39. Luke
17. 27.
2 Peter 3.
6.

Ver. 12. Forty days and forty nights—By proceeding in this gradual way, God, it is hoped, both awakened many to repentance, and gave them space for it.

Ver. 14. Every beast after his kind—According to the phrase used in the history of the Creation, Ch. i. 21, to intimate, that as many species as were created, were now saved. *Every fowl and every bird*—the former word, in the original, signifies the larger, the latter, the less sort of birds: *of every sort*—the Hebrew is, of every kind of wing, whether feathered, as the wing is in most birds, or skinny, as in bats.

Ver. 19, 20. All the high hills, and the mountains were covered—Therefore, there were hills and mountains before the flood. Deists, and other infidels, would persuade us that this was impossible, because of the vast height of divers hills and mountains. But, not to mention here that this fact has been established by the universal consent of all nations, that there was a general deluge which overflowed the whole world, and that it has been demonstrated by different writers, that there is in nature a sufficient quantity of water to deluge it, concerning both which see the *Encyclopædia Britannica*; it will be sufficient to observe here, that this cannot be thought impossible by any one who believes in the existence of such a being as Jehovah, a God of infinite power, to whom it surely was as easy to bring forth a sufficiency of water for this purpose, as it was to create all things by the word of his power, or to say, *Let there be light, and there was light*. It is evident, Moses, the historian, makes no difficulty on this subject. So far from questioning whether the quantity of water in the earth and atmosphere was sufficient, he thought the sources from whence it came were not exhausted, since both of them required to be stopped by the same almighty hand that opened them, lest the flood should increase more than it actually did.

Ver 21. All flesh died: all that was on the dry land—And why so? Man only had done wickedly, and justly is God's hand

D

A. M. 1655.
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† Ch. 2. 7.
† Heb. the
breath of
the spirit
of life.

22 All in whose nostrils *was* † the breath of life, of all that *was* in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and ^uNoah only remained *alive*, and they that *were* with him in the ark.

^u 1 Pet. 3.
20. 2 Pet.
2. 6. & 3. 6.

^w Ch. 8. 3.
& Ch. 8. 4.
compared
with verse
11 of this
chap.

24 ^w And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

We have here, I. The earth made anew, by the recess of the waters and the appearing of the dry land a second time, ver. 1—3. After fifteen days ebbing, the ark rests, ver. 4. After sixty days ebbing, the tops of the Mountains appear, ver. 5. After forty days ebbing, and twenty days before the Mountains appeared, Noah begins to send out his Spies, a Raven and a Dove, to gain intelligence, ver. 6—12. Two months after the appearing of the Mountains, the waters were gone, and the face of the Earth was dry, ver. 13. II. Man placed anew upon the Earth. In which, 1, Noah's discharge and departure out of the ark, ver. 15—19. 2, His sacrifice of Praise which he offered to God upon his enlargement, ver. 20. III. God's acceptance of his Sacrifice; and the Promise he made thereupon not to drown the World again, ver. 21, 22. And thus, at length, Mercy rejoiceth against Judgment.

^a Ch. 19.
29. Exod.
2. 24.
1 Sam. 1.
19.

AND God ^aremembered Noah, and every living thing, and all

against him, but *these sheep, what have they done?* I answer, 1, We are sure God did them no wrong. He is the sovereign Lord of all life; for he is the sole fountain and author of it. He that made them as he pleased, might unmake them when he pleased; and who shall say unto God, *What doest thou?* 2, God did admirably serve the purposes of his own glory by their destruction, as well as by their creation. Herein his holiness and justice were greatly *magnified*: by this it appears that he hates sin, and is highly displeased with sinners, since even the inferior creatures, because they are the servants of man, and part of his possession, and because they had been abused to be the servants of sin, are destroyed with him. It was likewise an instance of God's wisdom. As the creatures were made for man when he was made, so they were multiplied for him when he was multiplied; and therefore, now mankind was reduced to so small a number, it was fit that the beasts should proportionably be reduced, otherwise they would have had the dominion, and would have replenished the earth, and the remnant of mankind that was left would have been overpowered by them.

CHAP. VIII. Ver. 1. *And God remembered Noah, &c.*—This is an expression after the manner of men; for not any

the cattle that *was* with him in the ark: ^a and God made a wind to pass over ^b the earth, and the waters asswaged.

^a M. 1655.
B. C. 2340.
^b Exod. 14.
21.

2 ^cThe fountains also of the deep, and the windows of heaven were stopped, and ^dthe rain from heaven was restrained.

^c Ch. 7. 11.

^d Job 38.
37.

3 And the waters returned from off the earth † continually: and after the end ^eof the hundred and fifty days the waters were abated.

[†] Heb. in
going and
returning.
^e Ch. 7. 24.

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.

[†] Heb. were
in going
and de-
creasing.

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

[†] Ch. 6. 16.

7 And he sent forth a raven, which went forth † to and fro, until the waters were dried up from off the earth.

[†] Heb. in
going
forth and
returning.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

of his creatures, much less any of his people, are *forgotten of God*. But the whole race of mankind, except Noah and his family, was now extinguished, and gone into the *land of forgetfulness*, so that God's remembering Noah was the return of his mercy to mankind, of whom he would not *make a full end*. Noah himself, though one that had found grace in the eyes of the Lord, yet seemed to be forgotten in the ark; but at length God returned in mercy to him, and that is expressed by his *remembering* him.

Ver. 3—5. *The waters returned from off the earth continually*—Heb. they were *going and returning*; a gradual departure. The heat of the sun exhaled much, and perhaps the subterraneous caverns soaked in more. *And the ark rested upon the mountains of Ararat*—Or *Armenia*, whither it was directed, not by Noah's prudence, but the wise providence of God. *The tops of the mountains were seen*—Like little islands appearing above water. They felt ground above forty days before they saw it, according to Dr. Lightfoot's computation, whence he infers, that if the waters decreased proportionably, the ark drew eleven cubits in water.

Ver. 7—12. *Noah sent forth a raven*—through the window of the ark, *which went forth*—as the Hebrew phrase is, *going forth and returning*: that is, flying about, but returning to the

A. M. 1655.
B. C. 2349.

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.

1 Heb. caused her to come.

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 pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

2349.

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.

ark for rest; probably not *in it*, but *upon it*. This gave Noah little satisfaction: therefore, *He sent forth a dove*—Which returned the first time with no good news, but probably wet and dirty; but the second time she brought an *olive leaf* in her bill, which appeared to be fresh *plucked off*; a plain indication that now the trees began to appear above water. Note here, that Noah sent forth the dove a second time, *seven days* after the first time, and the third time was *after seven days* too: and probably the first sending of her out was seven days after the sending forth of the raven. The olive branch is an emblem of peace.

Ver. 13, 14. *Noah removed the covering of the ark*—Not the whole covering, but so much as would suffice to give him a prospect of the earth about it: and *behold the face of the ground was dry*; and in the 27th day of the second month was a fit habitation for Noah.

Ver. 20. *Noah builded an altar*—The first altar that we read of; but not the first which was built; for the sacrifices which were offered before, Gen. iv. 3, 4, presuppose an altar or altars. And it ought to be well observed, that the silence of Scripture concerning any thing, is not sufficient evidence that it was not done; to remember which, will greatly assist us in understanding many passages of the Sacred Oracles. Here we see, that the first thing that he did after his wonder-

A. M. 1666.
B. C. 2349.

15 ¶ And God spake unto Noah, saying,

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 builded 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

Ch. 7. 12.

Ch. 7. 12.

Ch. 1. 22.

† Heb. families.
k Lev. Ch.

11.
l Lev. 1. 9.
Ezek. 20.
41. 2 Cor.
2. 15.
Eph. 5. 2.

† Heb. a savour of rest.

m Ch. 3. 17.
& 6. 17.

n Or, thought.

o Ch. 8. 5.
p Job. 14. 4.
& 15. 14.
Ps. 51. 6.
Jer. 17. 9.
Matt. 15.
19. Rom.
1. 21. & 3.
23.

ful preservation was to pay this debt of gratitude so justly due to that God who had so wonderfully preserved him. Hitherto he had done nothing without particular instructions and commands from God: but altars and sacrifices being already of divine institution, he did not stay for a particular command thus to express his thankfulness. *And he offered on the altar, of every clean beast, and of every fowl*—One, the odd seventh that we read of, Chap. vii. 2, 3.

Ver. 21. *The LORD smelled a sweet savour*—In the Hebrew it is a *savour of rest*: That is, he accepted the person, and faith, and thank-offering of Noah, and was well pleased therewith, and with these hopeful beginnings of the new world, as men are with agreeable and fragrant smells. *I will not again curse the ground*—Heb. *I will not add to curse the ground any more*. God had cursed the ground upon the first entrance of sin, ch. iii. 17; when he drowned it he added to that curse: but now he determines not to add to it any more. *For the imagination of man's heart is evil*—The original word, rendered *for*, may properly be rendered, *although*. And then the meaning will be, *I will not any more destroy the earth, although I have just cause so to do*. But the sense given in our translation is confirmed by the *Septuagint*, and is probably the true meaning of the passage. But what a surprising reason it is for God's resolving no more to curse the earth! It seems to be the same

A. M. 1656.
B. C. 2348.
o Ch. 9. 11.
15.

evil from his youth ; ° neither will I again smite any more every thing living as I have done.

p Isaiah 54.
8.

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

† Heb. as yet all the days of the earth.
q Jer. 33.
20, 25.

CHAP. IX.

In this Chapter is, I. The Covenant of Providence settled with Noah and his sons, ver. 1—11. In this covenant, 1, God promiseth that they should replenish the earth, ver. 1—7. Should be safe from the insults of the brute creatures, which should stand in awe of them, ver. 2. Should be allowed to eat flesh for the support of their lives, only they must not eat blood, ver. 3, 4. That the world should never be drowned again, ver. 9—11. 2, God requires of them to take care of one another's lives, and of their own, ver. 5, 6. II. The Seal of that Covenant, viz. the Rainbow, ver. 12—17. III. An account of Noah and his sons.—1, Noah's

with the reason given for its destruction, ch. vi. 5. There is, however, this difference : there it is said, The imagination of man's heart is evil continually, which implies, His actual transgressions continually cry against him. Here it is said, his heart is evil from his youth or childhood : he brought it into the world with him, he was shapen and conceived in it. Therefore I will no more take this severe method ; for he is rather to be pitied than punished, and it is only what might be expected from such a degenerate race.

Ver. 22. While the earth remaineth—Here it is plainly intimated that the earth is not to remain always : it and all the works therein must be burned up. But as long as it doth remain, God here promises the course of nature shall not be discontinued ; but God's providence will carefully preserve the regular succession of times and seasons. Seed-time and harvest shall not cease—To this we owe it that the world stands, and the wheel of nature keeps its track. See here how changeable the times are, and yet how unchangeable ! 1, The course of nature always changing. As it is with the times, so it is with the events of time, they are subject to vicissitude, day and night, summer and winter counterchanged. In heaven and hell it is not so ; but on earth God hath set the one over against the other. 2, Yet never changed ; it is constant in this inconsistency ; these seasons have never ceased, nor shall cease while the sun continues such a steady measurer of time, and the moon such a faithful witness in heaven. This is God's covenant of the day and of the night, the stability of which is mentioned for the confirming our faith in the covenant of Grace, which is no less inviolable, Jer. xxxiii. 20. We see God's promises to the creatures made good, and thence may infer that his promises to believers shall be made good also.

CHAP. IX. Ver. 1. God blessed Noah and his sons—He assured them of his good-will to them, and his gracious intentions concerning them. The first blessing is here renewed, Be fruitful and multiply, and replenish the earth, and repeated, ver. 7 ; for the race of mankind was, as it were, to begin again. By virtue of this blessing, mankind were to be both multiplied and perpetuated upon earth ; so that in a little time, all the

sin and shame, ver. 20—21. 2, Ham's impudence and impiety, ver. 22. The pious modesty of Shem, and Japheth, ver. 23. 4, The curse of Canaan, and the blessing of Shem and Japheth, ver. 24—17. IV. The age and death of Noah, ver. 28, 29.

A. M. 1656.
B. C. 2348.

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

a Ch. 1. 28.
Ver. 7. 19.
Ch. 10. 32.

2 ^b 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, and upon all the fishes of the sea ; into your hand are they delivered.

b Ch. 1. 28.
Hos. 2. 18.
c Deut. 12.
16. & 14.
8, 9, 11.
Acts 10.
12, 13.
d Ch. 1. 29.
e Romans.
14. 14, 20.
1 Cor. 10.
28, 29.
Col. 2. 16.
1 Tim. 4.
8, 4.
Lev. 17.
10, 11, 14.
R. 19. 26.
Deut. 12.
24. 1 Sam.
14. 34.
Acts 15.
20, 29.

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

4 ^f But flesh with the life thereof,

habitable parts of the earth should be more or less inhabited ; and though one generation should pass away, yet another generation should come, so that the stream of the human race should be supplied with a constant succession, and run parallel with the current of time, till both should be swallowed up in the ocean of eternity.

Ver. 3. Every moving thing—Which is wholesome and fit for food, shall be meat for you : That liveth—this may be added to exclude the use of those creatures which died of themselves, or were killed by wild beasts. These which were afterwards expressly forbidden to be eaten, (see Exod. xxii. 31, Lev. xxii. 8,) may here be forbidden implicitly. Hitherto man had been confined to feed only upon the products of the earth, fruits, herbs, and roots, and all sorts of corn and milk ; such was the first grant, Gen. i. 29. But the flood having perhaps washed away much of the virtue of the earth, and so rendered its fruits less pleasing, and less nourishing, God now enlarged the grant, and allowed man to eat flesh, which perhaps man himself never thought of till now. The Jewish Doctors speak so often of the Seven Precepts of Noah, which they say were to be observed by all nations, that it may not be amiss to set them down here. The first was against the worship of idols : The second against blasphemy ; and requires to bless the name of God : The third against murder : The fourth against incest and all uncleanness : The fifth against theft and rapine : The sixth required the administration of justice : The seventh was against eating flesh with life. The Jews required the observation of these from the proselytes of the gate. But the precepts here given, all concern the life of man. Man must not prejudice his own life by eating that food which is unwholesome and prejudicial to his health.

Ver. 4. But flesh with the blood thereof ye shall not eat—One meaning of this may be, Ye shall not cut off, tear away, or take any member or part of any creature for your food, while it is yet alive ; but ye shall first spill its blood, and thereby put it to death in the way most easy to it. This is the sense which the Jews give the words, and thus understood, they contain a prohibition of all cruelty towards those animals which are killed for food. And the prohibition, in this point of view, was not

A. M. 1656.
B. C. 2348. *which is the blood thereof, shall ye not eat.*

g Exod. 21.
26.
h Ch. 4. 9.
10. Ps. 9.
12.
i Acts 17.
26. **5** And surely your blood of your lives will I require; ^g at the hand of every beast will I require it, and ^h at the hand of man; at the hand of every ⁱ man's brother will I require the life of man.

k Exod. 21.
12, 14.
Lev. 24.
17. Matt.
26, 57.
Rev. 13.
10.
l Ch. 1. 27.
m Ver. 1.
19. & Ch.
1. 28. **6** ^k Whoso sheddeth man's blood, by man shall his blood be shed: ^l for in the image of God made he man.

7 And you, ^m 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,

n Ch. 6. 18.
o Isai. 54. 9. **9** And I, ⁿ behold, I establish ^o my covenant with you, and with your seed after you;

A. M. 1656.
B. C. 2348.
p Ps. 145. 9. **10** ^p 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 ^q 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, ^r 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: Ch. 17. 11.

13 I do set ^s my bow in the cloud, Rev. 4. 3. and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when

unnecessary, the practice here condemned being not unusual in ancient, nor even in modern times, in many parts of the East. The principal meaning, however, of the passage, is to prohibit the eating of blood in any way, the eating of which seems to have been forbidden especially for two reasons: 1, To be a token to mankind in all ages, that they would have had no right to take the life of any animal for food, if God had not given them that right, and who, therefore, to remind them of it, and impress it on their minds in all generations, denied them the use of blood, and required it to be spilled upon the ground: 2, In honour of the blood of Atonement, Lev. xvii. 11, 12. The life of the sacrifice was accepted for the life of the sinner, and blood made *atonement for the soul*, and therefore must not be looked upon as a common thing, but must be poured out before the Lord, 2 Sam. xxiii. 16. And it ought to be observed, that this prohibition of eating blood given to Noah and all his posterity, and repeated to the Israelites, in a most solemn manner, under the Mosaic dispensation, has never been revoked, but, on the contrary, has been confirmed under the New Testament, Acts xv.; and thereby made of perpetual obligation.

Ver. 5. *And surely your blood of your lives will I require*—The sense is, If I am thus careful of the blood of beasts, be assured, I will be much more solicitous for the blood of men, when it shall be shed by unjust and violent hands. Our own lives are not so our own that we may quit them at our own pleasure; but they are God's, and we must resign them at his pleasure. If we any way hasten our own deaths, we are accountable to God for it. Yea, *At the hand of every beast will I require it*—To show how tender God was of the life of man, he will have the beast put to death that kills a man. This was confirmed by the law of Moses, Exod. xxi. 28, and it would not be improper to observe it still. *And at the hand of every man's brother will I require the life of man*—I will avenge the blood of the murdered upon the murderer. When God requires the life of a man at the hand of him that took it away unjustly, as he cannot render that, therefore,

he must render his own in lieu of it, which is the only way he hath of making restitution.

Ver. 6. *Whoso sheddeth man's blood*—Whether upon a sudden provocation, or premeditated, (for *rash anger* is heart-murder as well as *malice propense*, Matt. v. 21, 22,) *by man shall his blood be shed*—That is, by the magistrate, or whoever is appointed to be the avenger of blood. Before the flood, as it should seem by the story of Cain, God took the punishment of murder into his own hands; but now he committed this judgment to men, to masters of families at first, and afterwards to the heads of countries. *For in the image of God made he man*—Man is a creature dear to his Creator, and, therefore, ought to be so to us; God put honour upon him, let us not then put contempt upon him. Such remains of God's image are still even upon fallen man, that he who unjustly *kills a man*, defaces the image of God, and doth dishonour to him. And what then shall we say of those who commit wilful and deliberate murder in duels? And what shall we say of the magistracy in any country that does not suppress this diabolical practice?

Ver. 9. *Behold, I establish my covenant, &c.*—We have here the general establishment of God's covenant with this new world, and the extent of that covenant.

Ver. 11. *Neither shall there any more be a flood*—God had *drowned* the world once, and still it is as provoking as ever; yet he will never *drown it* any more, for he deals not with us according to our sins. This promise of God keeps the sea and clouds in their decreed places, and "sets them gates and bars: Hitherto they shall come," Job xxxviii. 10, 11. If the sea should *flow* but for a few days, as it doth twice every day for a few hours, what desolations would it make! So would the clouds, if such showers as we have sometimes seen, were continued long. But God, by *flowing seas*, and *sweeping rains*, shews what he *could do* in wrath; and yet by preserving the earth from being *deluged* between both, shews what he *can do* in mercy, and *will do* in truth.

Ver. 13. *I set my bow in the cloud*—The rainbow, it is likely,

A. M. 1656. I bring a cloud over the earth, that
B. C. 2348. the bow shall be seen in the cloud :

t Exod. 28. 15 And I will remember my cove-
12. Lev. nant, which is between me and you,
26. 42, 45. and every living creature of all flesh ;
Ezek. 16. and the waters shall no more become
60. a flood to destroy all flesh.

u Ch. 17. 16 And the bow shall be in the
13. 19. cloud ; and I will look upon it, that I
may remember ^u the everlasting cove-
nant 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 covenant, which
I have established between me and all
flesh that is upon the earth.

2347. 18 ¶ And the sons of Noah, that
went forth of the ark, were Shem,
and Ham, and Japheth : ^x and Ham
is the father of † Canaan.

x Ch. 60. 6.
† Heb. Cha-
naan.

was seen in the clouds before, but was never a seal of the covenant till now. Now, observe, 1, This seal is affixed with repeated assurances of the truth of that promise, of which it was designed to be the ratification ; *I do set my bow in the cloud*, ver. 13. *It shall be seen in the cloud*, ver. 14, and it shall be a token of the covenant, ver. 12, 13. *And I will remember my covenant, that the waters shall no more become a flood*, ver. 15. Nay, as if the Eternal Mind needed a memorandum, *I will look upon it that I may remember the everlasting covenant*, ver. 16. 2, The rainbow appears when the clouds are most disposed to wet ; when we have most reason to fear the rain prevailing, God shews this seal of the promise that it shall not prevail. 3, The rainbow appears when one part of the sky is clear, which intimates mercy remembered in the midst of wrath, and the clouds are hemmed, as it were, with the rainbow, that they may not overspread the heavens ; for the bow is coloured rain, or the edges of a cloud gilded. As God looks upon the bow that he may remember the covenant, so should we, that we also may be ever *mindful of the covenant* with faith and thankfulness.

Ver. 20. *And Noah began to be an husbandman*—(Heb. a man of the earth,) a man dealing in the earth, that kept ground in his hand, and occupied it. Some time after his departure out of the ark he returned to his old employment, from which he had been diverted by the building of the ark first, and probably after by the building a house for himself and family. *And he planted a vineyard*—And when he had gathered his vintage, probably, he appointed a day of mirth and feasting in his family, and had his sons and their children with him, to rejoice with them in the increase of his house, as well as in the increase of his vineyard ; and we may suppose he prefaced his feast with a sacrifice to the honour of God. If that were omitted, it was just with God to leave him to himself, to end with the beasts that which did not begin with God : but we charitably hope he did. And perhaps he appointed this feast

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

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

21 And he drank of the wine, ^b 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 ^c 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, ^d Cursed be Canaan ; ^d Deut. 27. 16.

A. M. 1660.
B. C. 2345.
Ch. 5. 32.
Ch. 10.
32. 1 Chr.
1. 4, &c.
Ch. 8. 19.
23. & 4. 2.
Prov. 12.
11.
b Prov. 20.
6. 1 Cor.
10. 12.

c Exod. 20.
12. Gal. 6.
1.

with design in the close of it to bless his sons, as Isaac, Gen. xxvii. 3, 4, "That I may eat, and that my soul may bless thee."

Ver. 21. *And he drank of the wine, and was drunken*—It is highly probable he did not know the effect of it before. *And he was uncovered in his tent*—Made naked to his shame.

Ver. 22. *And Ham saw the nakedness of his father, and told his two brethren*—To have seen it accidentally and involuntarily would not have been a crime. But he pleased himself with the sight. *And he told his brethren without*—In the street, as the word is, in a scornful, deriding manner.

Ver. 23. *And Shem and Japheth took a garment, &c.*—They not only would not see it themselves, but provided that no one else might see it ; herein setting an example in charity, with reference to other men's sin and shame.

Ver. 24. *Noah knew*—either by the information of his sons, or by divine inspiration, *what his younger son*, (Heb. his son, יָוֹנֵן, the younger or little one,) *had done unto him*. *Caanan* is thought by many to be chiefly intended. 1, Because the following curse is appropriated to him ; and, 2, Because the title of *younger, little son*, does not seem so properly added, if Ham be meant, it not being probable that he was the youngest of Noah's sons ; for when they are mentioned together he is never named last, but always second. Be this as it may, it is very likely he partook of his father's sin, and probably first saw the situation which his grandfather was in, and told it to his father, who then told it to his brethren.

Ver. 25. *Cursed be Canaan*—Canaan may be here put by a well-known figure, termed ellipsis, often used in Scripture, for the *Father of Canaan*, the title given to Ham in ver. 22. And although Ham had more sons, he may here be described by his relation to Canaan, because in him the curse was more fixed and dreadful, reaching to the utter extirpation of his seed, while many of the other nations descended from Ham, were, in after ages, blessed with the knowledge of the true God, and the Gospel of his Son.

A. M. 1669.
B. C. 2345.e Josh. 9.
23.1 Kings 9.
20, 21.

f Ps. 144.

15. Heb.
11, 16.g Or, ser-
vant to
them.h Or, per-
suade.

i Eph. 2.

13, 14. &
2. 6.

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.

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

1998.

A servant of servants shall he (viz. the father of Canaan, Ham,) *be to his brethren*—that is, in his posterity; whose condition in every age has remarkably coincided with the prediction. "The whole continent of Africa was peopled principally by the descendants of Ham, and for how many ages did the better parts of that country lie under the dominion of the Romans, and then of the Saracens, as they do now under that of the Turks! In what wickedness, ignorance, barbarity, slavery, misery, live most of the inhabitants! And of the poor negroes how many hundreds, nay thousands, have been annually sold and bought, like beasts in the market, and conveyed from one quarter of the world to do the work of beasts in another!" (*Newton on the Prophecies*.) "There never has been a son of Ham who hath shaken a sceptre over the head of Japheth. Shem hath subdued Japheth, and Japheth subdued Shem, but Ham never subdued either." (*Mede*.) The curse, however, principally respects the posterity of Canaan, the devoted nations whom God destroyed before Israel, and is here recorded for the encouragement of the Israelites, who it is probable, when Moses wrote these words, were about to march against them, and to take possession of their country, about eight hundred years after the words were uttered by Noah. The Phœnicians and Carthaginians are also included in the curse denounced on Canaan; for they were descended from him, and were, at length, subdued with dreadful destruction by the Greeks and Romans, and made tributary to them both.

Ver. 26. *Blessed be the Lord God of Shem*—Abraham and all his posterity were included in the descendants of Shem, as appears from the next chapter. Our Lord Jesus Christ, therefore, in whom *all the nations of the earth* are to be blessed, sprang from him. Well, therefore, might Jehovah be called the *Lord God of Shem*. Most of the worshippers of the true God, before the coming of the Messiah, were of his seed, and afterwards the descendants of Shem were the chief instruments of bringing other nations to join in God's worship, and to partake of the blessings of his salvation. Thus Shem is well recompensed for his respect to his father, and the being thus informed of the blessings that awaited his posterity, must have been a great consolation to him, as it, no doubt, was afterwards to the truly pious of his seed.

Ver. 27. *God shall enlarge Japheth*—Most of the inhabitants of Europe, termed in the next chapter, *The isles of the Gentiles*, and those of the Northern parts of Asia, were descended from Japheth; and if, as is generally supposed, America was peopled from the North East of Asia, the original inhabitants of that country also were his offspring. *And he shall dwell in the tents of Shem*—His seed shall be so numerous, and so vic-

nine hundred and fifty years: and he
died.

A. M. 2006.
B. C. 1998.

CHAP. X.

This Chapter contains the only certain account extant of the original of nations; and yet, perhaps, there is no nation but that of the Jews, that can be confident from which of these seventy fountains (for so many there are here) it derives its streams. We have a brief account, I. Of the posterity of Japheth, ver. 2—5. II. The posterity of Ham, ver. 6—20, and, in that, particular notice taken of Nimrod, ver. 8, 9. III. The posterity of Shem, ver. 22—31.

NOW these are the generations
of the sons of Noah; Shem,

torious, that they shall be masters of the tents of Shem. This was fulfilled when the people of the Jews, the most eminent of Shem's race, were subjected and made tributaries, first to the Grecians, and afterwards to the Romans, both of Japheth's seed. This also signifies the conversion of the Gentiles, and the bringing of them into the Church of God; and with a reference to this, the words should be rendered, as they properly may, *God shall persuade Japheth*; and being so persuaded, he shall dwell in the tents of Shem: That is, the Jews and Gentiles shall be united together in the Church of God. And after many of the Gentiles shall be proselyted to the Jewish religion, both Jews and Gentiles shall be one in Christ. *And Canaan shall be his servant*—Servant to Shem, and servant to Japheth; for it is affirmed with respect to both. And a very slight acquaintance with ancient or modern history will be sufficient to convince any serious inquirer of the exact accomplishment of the prediction; for the descendants of Canaan have been under subjection to those of Shem and Japheth through many generations. In this wonderful prophecy, therefore, which includes an outline of the history of all nations and ages, we have a demonstration of the divine inspiration of him who uttered it, as well as of him who recorded it, as Bishop Newton has shewn in his most admirable Exposition of the Prophecies: a decisive proof this, of the certainty and importance of these records of eternal truth!

Ver. 28. *Noah lived after the flood three hundred and fifty years*—Which period, as the Jews observed, reaches to the fifty-eighth year of Abraham's age. So that we need be under no difficulty in accounting for the transmission of the original revelation made to Adam, and of other branches of divine truth, from the beginning of the world to the time of Abraham. Noah received these from his parents, who had the account from Adam's own mouth, and transmitted it to Abraham. And its communication and descent from him to the Jews, and from the Jews to us, is sufficiently known. Within this time also Noah saw the building of the tower of Babel, the horrid wickedness and idolatry of his children, and the bloody wars which even then began to arise between some of them.

Ver. 29. *All the days of Noah were nine hundred and fifty years*—Here the clause, *and he begat sons and daughters*, is omitted, whence we may infer that he had no more than the three sons already mentioned.

CHAP. X. Ver. 1. Although this Chapter may appear to some unprofitable, it is indeed of great use. 1, It gives us a true, and the only true account of the origin of the several nations of the world. 2, It discovers and distinguishes from all

A. M. 1657.
B. C. 2847. **Ham, and Japheth :** ^a and unto them were sons born after the flood.

^a Ch. 9. 1, 7, 19.
^b 1 Chron. 1. 8, &c. **2** ^b The sons of Japheth ; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

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

ⁱ Or, assume read it Rodanim. **4** And the sons of Javan ; Elishah, and Tarshish, Kittim, and **||** Dodanim.

^c Ps. 72. 10. Jer. 2. 10. & 25. 22. Zeph. 2. 11. **5** By these were ^c the isles of the Gentiles divided in their lands ; every one after his tongue, after their families, in their nations.

^d 1 Chron. 1. 8, &c. **6** ¶ ^d And the sons of Ham ; Cush, and Mizraim, and Phut, and Canaan,

7 And the sons of Cush ; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah : and the sons of Ramah ; Sheba, and Dedan.

^e Jer. 10. 16. Mic. 7. 2. ^f Ch. 6. 11. ^{cir.} 2218: **8** And Cush begat Nimrod : he began to be a mighty one in the earth.

9 He was a mighty ^e hunter ^f be-

other nations, the people in which God's Church was to be preserved, and from which Christ was to come. 3, It explains and confirms Noah's prophecy concerning his three sons, and makes the accomplishment of it evident. 4, It enables us to understand many other parts of Scripture, as well prophetic and poetical, as historical and doctrinal. It is therefore well worth our attention.

These are the sons of Noah ; Shem, &c.—Although Shem is always named first, when the sons of Noah are enumerated, because he was the progenitor of Abraham and of Christ, and because the Church of God was continued in his line, yet it is generally thought he was the youngest of the three, and that Japheth, though always mentioned last, was the eldest.

Ver. 2. Moses begins with Japheth's family, either because he was the eldest, or because it lay most remote from Israel, and had least concern with them at the time when he wrote ; and therefore he mentions that race very briefly ; hastening to give account of the posterity of Ham, who were Israel's enemies, and of Shem, who were Israel's ancestors ; for it is the Church of which the Scripture is designed to be the history ; and of the nations of the world, only as they were some way or other interested in the affairs of Israel.

Ver. 5. The posterity of Japheth were allotted to the *Isles of the Gentiles*, which were solemnly by lot, after a survey, divided among them, and probably this island of ours among the rest. All places *beyond the sea*, from Judah, are called isles, Jer. xxv. 22 ; and this directs us to understand that promise, Isa. xlii. 4, *The isles shall wait for his law*, of the conversion of the Gentiles to the faith of Christ.

Ver. 9. Nimrod was a mighty hunter—In the Septuagint it is, *He was a giant hunter* :—the Arabic has it, *He was a terrible giant before the Lord* : and the Syriac, *He was a great warrior*.

fore the LORD : wherefore it is said, ^{A. M. 1786. B. C. 2218.} Even as Nimrod the mighty hunter before the LORD.

^g Mic. 5. 6. **10** ^g And the beginning of his kingdom was [†] Babel, and Erech, and Accad, and Calneh, in the land of Shinar. [†] Or, Babylon.

11 Out of that land **||** went forth Asshur, and builded Nineveh, and **||** the city Rehoboth, and Calah, [†] Or, he went out into Assyria.

12 And Resen between Nineveh and Calah : the same is a great city. [†] Or, the streets of the city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.

14 And Pathrusim, and Casluhim, (^h out of whom came Philistim,) and Caphtorim. ^h 1 Chron. 1. 12.

15 ¶ And Canaan begat [†] Sidon [†] Heb. Tsidon. his firstborn, and Heth,

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

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Ze-

It is probable he began with hunting, and for this became famous to a proverb. He served his country by ridding it of wild beasts, and so insinuating himself into the affections of his neighbours, he got to be their prince. And perhaps, under pretence of hunting, he gathered men under his command, to make himself master of the country. Thus he became a *mighty hunter*, a violent invader of his neighbours' rights and properties. Great conquerors are but great hunters before the Lord. Alexander and Cæsar would not make such a figure in Scripture history, as they do in common history. The former is represented in prophecy, but as a he-goat pushing, Dan. viii. 5.

Ver. 10. *The beginning of his kingdom was Babel*—Some way or other, he got into power ; and so laid the foundation of a monarchy which was afterwards a *head of gold*. It does not appear, that he had any right to rule by birth ; but either his fitness for government recommended him, or by power and policy he gradually advanced himself to a throne. See the antiquity of civil government, and particularly of that form of it, which lodges the sovereignty in a single person.

Ver. 11. *Out of that land went forth Asshur*—He was the son of Shem, ver. 22 : and, it seems that, not being able to endure Nimrod's tyranny, who possessed himself of other men's territories, (Chaldea, which Nimrod had seized upon, being Shem's part,) he went away beyond Tigris, where he founded the Empire of Assyria, whose chief city was Nineveh, Isa. xxiii. 13.

Ver. 15. The account of the posterity of Canaan, and of the land they possessed, is more particular than that of any other in this chapter ; because these were the nations that were to be subdued before Israel, and their land was to become Immanuel's land. And by this account, it appears that the posterity of Canaan were both numerous and rich, and very pleasantly seated ; and yet Canaan was under a curse. Canaan here has a better

A. M. 1786.
B. C. 2218.

marite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

Ch. 13. 12, 14, 17, & 15. 18—21.
Numb. 34. 2—12.
Josh. 12. 7.
† Heb. Azzah.

19 ⁱ 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 Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

† Heb. Arpachshad.

22 The ^k children of Shem; Elam, and Asshur, and † Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

† Heb. Shelah.

24 And Arphaxad begat †^l Salah; and Salah begat Eber.

† Heb. 1 Chron. 1. 19. 2247. † That is, division.

25 ^m And unto Eber were born two sons: the name of one *was* || Peleg; for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

land than either Shem or Japheth; and yet they have a better lot, for they inherit the blessing.

Ver. 21. *Unto Shem, &c.*—The word *Shem* signifies a name; but two titles are also added whereby to distinguish him: 1, He was the father of all the children of Eber. Eber was his great grandson: but why should he be called the father of all his children, rather than of all Arphaxad's or Salah's? Probably because Abraham and his seed, from Eber, were called Hebrews. Eber himself, we may suppose, was a man eminent for religion in a time of general apostasy: and the holy tongue being commonly called from him the Hebrew, was retained in his family in the confusion of Babel, as a special token of God's favour to him. 2, He is styled the brother of Japheth, perhaps to signify the union of the Gentiles and Jews in the church.

Ver. 25. *In his days was the earth divided*—That is, about the time of his birth it was divided among those that were to inhabit it, either when Noah made an orderly distribution of it among his descendants, as Joshua divided the land of

A. M. 1757.
B. C. 2247.

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

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.

32 ⁿ These *are* the families of the sons of Noah, after their generations, in their nations: ^o and by these were the nations divided in the earth after the flood.

CHAP. XI.

The distinctions between the sons of God and the sons of men, now appeared again, when men began to multiply. We have in this Chapter, I. The dispersion of the sons of men at Babel, ver. 1—9, where we have, 1, Their presumptuous design to build a city and a tower, ver. 1—4. 2, The righteous judgment of God upon them in disappointing their design, by confounding their language, and so scattering them, ver. 5—9. II. The Pedigree of the sons of God down to Abraham, ver. 10—26, with a general account of his family, and removal out of his native country, ver. 27—32.

AND the whole earth was of one † language, and of one † speech.

2 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.

3 And † they said one to another, Go to, let us make brick, and † burn them throughly. And they had brick for stone, and slime had they for mortar.

Canaan by lot; or when, upon their refusal to comply with that division, God, in justice, divided them by the confusion of tongues.

CHAP. XI. Ver. 1, 2. *The whole earth was of one language*—This even heathen writers acknowledge; and that language was, probably, the Hebrew. They journey from the east of Shinar, where Noah had settled when he left the ark. They were, therefore, now travelling westward.

Ver. 3, 4. *Let us make brick—let us build a city*—The country being a plain, yielded neither stone nor mortar; yet this did not discourage them; but they made brick to serve instead of stone, and slime instead of mortar; a kind of clay or pitch called bitumen, which, as Pliny testifies, is liquid and glutinous, and fit to be used in brick buildings, as Strabo, Dion, and others, observe. And that Babylon was built with this and with brick, as is here said, we have the joint testimony of Berosus, Etesius, Dion, Curtius, and many others. It has been thought that they intended hereby to secure themselves against the waters of another flood; but if they had, they would have chosen

† Heb. lip. words. cir. 2247. † Or, eastward, as Ch. 13. 11. 2 Sam. 6. 2. with 1 Chr. 13. 6.

† Heb. a man said to his neighbour. † Heb. burn them to a burning.

A.M. 1760.
B.C. 2244.

a Deut. 1.
28.

4 And they said, Go to, let us build us a city and a tower, ^a 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.

b Ch. 18. 21.

5 ^b And the LORD came down to see the city and the tower, which the children of men builded.

c Ch. 9. 19
Acts 17.
26.

6 And the LORD said, Behold, ^c the people *is* one, and they have all one ^d language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

d Verse 1.

e Psalm. 2.
1.

f Ch. 1. 26.
Psa. 2. 4.
Acts 2.
4-6.

7 Go to, ^f let us go down, and there confound their language, that they may ^e not understand one another's speech.

g Ch. 42. 23.
Deut. 28.
49. Jer.
5. 15. 1 Cor.
14. 2. 11.
h Lukel. 51.

i Ch. 10. 25,
32.

8 So ^h the LORD scattered them abroad from thence ⁱ upon the face of all the earth: and they left off to build the city.

to build upon a mountain rather than upon a plain. But two things, it seems, they aimed at in building. 1, *To make them a name*—A great name; out of pride and vain glory to erect a monument that should remain to all posterity: and, 2, *To prevent their dispersion; lest we be scattered abroad upon the face of the earth*—It was done (says Josephus) in disobedience to that command, chap. ix. 1, *Replenish the earth*—That they might be united in one glorious empire, they resolve to build that city and tower, to be the metropolis of their kingdom, and the centre of their unity.

Ver. 5. *And the Lord came down to see the city*—This is an expression after the manner of men; he knew it as clearly as men know that which they come upon the place to view.

Ver. 6, 7. *And the Lord said, Behold, the people is one, &c.*—And if they continue one, much of the earth will be left uninhabited. *Let us confound their language*—This was not spoken to the angels, as if God needed either their advice or their assistance; but God speaks it to himself, or the Father to the Son. *That they may not understand one another's speech*—Nor could they well continue to be united in any undertaking when their tongues were divided: so that this was a proper mean, both to take them off from their building, and to dispose them to separate; for if they could not understand one another; they could neither help nor enjoy one another. Accordingly, 1, Their language was confounded. God, who when he made man, taught him to speak, now made those builders to forget their former language; and to speak a *new one*, which yet was the same to those of the same tribe or family, but not to others. We all suffer hereby to this day, in all the inconveniences we sustain by the diversity of languages, and all the trouble we are at to learn the languages we have occasion for; nay, and those unhappy controversies, which are *strifes of words*, and arise from our misunderstanding of one another's language, are partly owing to this

9 Therefore is the name of it called || Babel; ^k 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.

A.M. 1760
B.C. 2244.
l That is, confusion.
m 1 Cor. 14.
29.

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

n Ch. 10. 22.
o Chron. 1. 17.

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

2346.

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

2311.

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

p Luke 3.
36.

14 And Salah lived thirty years, and begat Eber:

2281.

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

confusion of tongues. The project of some to frame an universal character, in order to an universal language, how desirable soever it may seem, yet is but a vain thing: for it is to strive against a divine sentence, by which the languages of the nations will be divided while the world stands. As the confounding of tongues divided the children of men, and scattered them abroad, so the gift of tongues bestowed upon the Apostles, Acts ii. contributed greatly to the *gathering together of the children of God*, which were scattered abroad, and the uniting of them in Christ, that *with one mind and mouth they might glorify God*, Rom. xv. 6. 2, Their building was stopped. *The confusion of their tongues* not only disabled them from helping one another, but probably struck a damp upon their spirits, since they saw the hand of the Lord was gone out against them. 3, The builders were scattered abroad from thence upon the face of the whole earth—They departed in companies, *after their families and after their tongues*, (Chap. x. 5, 20, 31,) to the several countries and places allotted to them in the division that had been made, which it seems they knew before, but would not go to take possession of, till now they were forced to it. So that the very thing which they feared came upon them; that dispersion which they thought to avoid. And they left behind them a perpetual memorandum of their reproach in the name given to the place; it was called *Babel, confusion*. The children of men were now finally scattered, and never will come all together again till the great day, when the Son of Man shall sit upon the throne of his glory, and *all nations shall be gathered before him*, Matt. xxv. 31, 32. Reader! how wilt thou then appear?

Ver. 10. Observe here, 1, That nothing is left upon record concerning those of this line, but their names and ages; the Holy Ghost seeming to hasten through them to the story of Abraham. How little do we know of those who are gone before us in this world, even those that lived in the same places where

A. M. 1757.
B. C. 2247. 16 ⁿ And Eber lived four and thirty years, and begat ^o Peleg :

n | Chron. 1. 19.
o Called, Luke 3. 35,
Phatec. 2247. 17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

2217. 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.

2185. 20 And Reu lived two and thirty years, and begat ^p Serug :

p | Luke 3. 36,
Seruch. 21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

2155. 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.

2126. 24 And Nahor lived nine and twenty years, and begat ^q Terah :

q | Luke 3. 34,
Thara. 25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

2056. 26 And Terah lived seventy years, and ^r begat Abram, Nahor, and Haran.

r | Josh. 24. 2.
| Chron. 1. 26,
1996. 27 ¶ Now these are the generations of Terah : Terah begat Abram, Nahor, and Haran ; and Haran begat Lot.

28 And Haran died before his fa-

ther Terah in the land of his nativity, in Ur of the Chaldees. A. M. 2008.
B. C. 1996.

29 And Abram and Nahor took them wives : the name of Abram's wife was ^s Sarai ; and the name of Nahor's wife, ^t Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. s Ch. 17. 15.
& 20. 12.
t Ch. 22. 20.

30 But ^u Sarai was barren ; she had no child. u Ch. 16. 1,
& 18. 11,
12.

31 ¶ And Terah ^w 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 ^x Ur of the Chaldees, to go into ^y the land of Canaan ; and they came unto Haran, and dwelt there. w Ch. 12. 1.
x Neh. 9. 7.
Acts 7. 4.
y Ch. 10. 19.
cir. 1923.

32 And the days of Terah were two hundred and five years : and Terah died in Haran. 1921.

CHAP. XII.

From henceforward Abram and his seed are almost the only subject of the Sacred History. In this Chapter we have, I. God's call of Abram to the land of Canaan, ver. 1—3. II. Abram's obedience to this call, ver. 4, 5. III. His welcome to the land of Canaan, ver. 6—9. IV. His occasional remove into Egypt, with an account of what happened to him there. Abram's flight and fault, ver. 10—13. Sarai's danger and deliverance, ver. 14—20.

NOW the ^a LORD had said unto Abram, Get thee out of thy

a Ch. 55. 7.
Neh. 9. 7.
Isa. 41. 2.
Acts 7. 3.
Heb. 11. 8.

we live ! Or indeed of those who are our contemporaries, but in distant places. 2, That there was an observable gradual decrease in the years of their lives. Shem reached to 600 years, which yet fell short of the ages of the Patriarchs before the flood ; the three next came short of 500, the three next did not reach to 300, and after them we read not of any that attained to 200 but Terah ; and not many ages after this, Moses reckoned 70 or 80 to be the utmost men ordinarily arrive at. When the earth began to be replenished, men's lives began to be shortened ; so that the decrease is to be imputed to the wise disposal of Providence rather than to any decay of nature. 3, That Eber, from whom the Hebrews were denominated, was the longest lived of any that were born after the flood ; which perhaps was the reward of his strict adherence to the ways of God.

Ver. 27. Here begins the story of Abram. We have here, 1, His country : *Ur of the Chaldees* — An idolatrous country, where even the children of Eber themselves degenerated. 2, His relations, mentioned for his sake, and because of their interest in the following story. His father was Terah, of whom it is said, Josh. xxiv. 2, that he *served other gods* on the other side the flood : so early did idolatry gain footing in the world.

His brethren were, Nahor, out of whose family both Isaac and Jacob had their wives ; and Haran, the father of Lot, of whom it is here said, ver. 28, *that he died before his father Terah*. It is likewise said that he died in *Ur of the Chaldees*, before that happy removal of the family out of that idolatrous country. His wife was Sarai, who, some think, was the same with Iscah, the daughter of Haran. Abram himself saith, she was the *daughter of his father, but not the daughter of his mother*, Ch. xx. 12. She was ten years younger than Abram. 3, His departure out of *Ur of the Chaldees*, with his father Terah, and his nephew Lot, and the rest of his family, in obedience to the call of God. This Chapter leaves them in Haran or Charran, a place about the midway between Ur and Canaan, where they dwelt till Terah's head was laid : probably because the old man was unable, through the infirmities of age, to proceed in his journey.

CHAP. XII. Ver. 1. We have here the call whereby Abram was removed from the land of his nativity into the land of promise. This call was designed both to try his faith and obedience, and also to set him and his family apart for God, in order that the universal prevalence of idolatry might be

country, and from thy kindred, and from thy father's house, unto a land that I will shew thee :

2 ^b And I will make of thee a great nation, ^c and I will bless thee, and make thy name great ; ^d and thou shalt be a blessing :

3 ^e And I will bless them that bless thee, and curse him that curseth thee : ^f and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him ; and Lot went with him : and Abram was seventy and five years old when he departed out of Haran.

A. M. 2064.
B. C. 1920.
Ch. 17. 6.
& 18. 18.
Deut. 20.
1 Kings
8. 9.
Ch. 24. 35.
Ch. 28. 4.
Gal. 3. 14.
Ch. 27. 29.
Exod. 23.
22. Num.
24. 9.
Ch. 18. 18.
& 22. 18.
& 26. 4.
Ps. 72. 17.
Acta 3. 26.
Gal. 3. 8.

1921.

prevented, and a remnant reserved for God, among whom his true worship might be maintained, his oracles preserved, and his ordinances established till the coming of the Messiah. God seems also, by sending him into Canaan, a country given up to the most gross, cruel, and barbarous idolatry, even the sacrificing of their own children to their idols, to have intended that he, and the other Patriarchs descended from him, should be witnesses for God to these nations before their destruction ; which is the plan God has generally, if not always pursued ; seldom, if ever, destroying a people for their wickedness, till he has sent his truth, in one form or another, and his witnesses among them.

Concerning the circumstances of this call, we may receive further information from Stephen's speech, Acts vii. 2, where we are told, 1, That the God of glory appeared to him to give him this call, and that in such displays of his glory as left Abram no room to doubt. 2, That this call was given him in Mesopotamia ; and that in obedience to this call he came out of the land of the Chaldeans, and dwelt in Charran or Haran about five years ; and from thence, when his father was dead, by a fresh command, he removed him into the land of Canaan.

Get thee out of thy country—Now, by this precept, he was tried whether he *loved God better* than he loved his *native soil*, and *dearest friends* ; and whether he could willingly leave all to go along with God. His country was become idolatrous, his kindred and his father's house were a constant temptation to him, and he could not continue with them without danger of being infected by them ; therefore God said, *Get thee out*. Hereby also he was tried whether he could *trust God* farther than he saw him ; for he must leave his own country to go to a *land that God would shew him* ; he doth not say, It is a land that I will give thee ; nor doth he tell him what land it was, or what kind of land ; but he must follow God with an implicit faith, and take God's word for it in general, that he should be no loser by leaving his country to follow God.

Ver. 2. *I will make of thee a great nation*—When God took him from his own people, he promised to make him the head of another people. This promise was both a great relief to Abram's burden, for he had now no child, and a great trial to Abram's faith, for his wife had been long barren ; so that if he believe, it must be against hope, and his faith must build purely upon that power which "can out of stones raise up children unto Abraham." *I will bless thee*—Either particularly

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

6 ¶ And Abram ⁱ passed through the land unto the place of Sichem, ^k unto the plain of Moreh. ^l And the Canaanite was then in the land.

7 ^m And the LORD appeared unto Abram, and said, "Unto thy seed will I give this land : and there builded he an ^o altar unto the LORD, ⁿ who appeared unto him.

A. M. 2064.
B. C. 1921.
Ch. 14. 14.
Ch. 11. 31.
Heb. 11. 9.
Deut. 11.
30. Judg.
7. 1.
Ch. 10. 19.
& 18. 7.
Ch. 17. 1.
Ch. 13. 15.
17. 8.
Pa. 105. 9.
11.
Ch. 13. 4.

with the blessing of fruitfulness, as he had blessed Adam and Noah ; or in general, *I will bless thee* with all manner of blessings, both of the upper and nether springs : leave thy father's house, and I will give thee a father's blessing, better than that of thy progenitors. *I will make thy name great*—By deserting his country he lost his name there. Care not for that, says God, but trust me, and I will make thee a greater name than ever thou couldst have had there. *Thou shalt be a blessing* Thy testimony for God, thy example, thy prayers, and power with God, thy wisdom and prudence, thy peaceable and benevolent disposition and conduct, shall make thee a blessing in all places where thou shalt sojourn. *I will bless them that bless thee, &c.*—I will be a friend to thy friends, and an enemy to thy enemies ; thus making, as it were, a kind of league, offensive and defensive, with Abram. Abram heartily espoused God's cause, and here God promises to interest himself in his behalf.

Ver. 3. *In thee shall all families of the earth be blessed*—This promise crowned all the rest ; for it pointed at the Messiah, "in whom all the promises are yea and amen." Now, with what astonishing exactness has God fulfilled these promises, and yet how unlikely it was, at the time they were made, that they should be fulfilled ! Surely we need no other proof that the historian wrote by inspiration of God !

Ver. 4. *So Abram departed*—He was not disobedient to the heavenly vision. His obedience was speedy and without delay, submissive and without dispute. So should ours be to him who says, "Deny thyself, take up thy cross, and follow me."

Ver. 5. *They took with them the souls that they had gotten*—That is, the proselytes they had made, and persuaded to worship the true God, and to go with them to Canaan ; the souls which (as one of the Rabbis expresseth it) they had "gathered under the wings of the divine Majesty."

Ver. 6. *The Canaanite was then in the land*—He found the country possessed by Canaanites, who were likely to be but bad neighbours ; and, for ought appears, he could not have ground to pitch his tent on but by their permission.

Ver. 7. *And the Lord appeared to Abram*—Probably in a vision, and spoke to him comfortable words. *Unto thy seed will I give this land*—No place or condition can shut us out from God's gracious visits. Abram is a sojourner, unsettled, among Canaanites, and yet here also he meets with him that *lives, and sees him*. Enemies may part us and our tents, us and our altars, but not us and our God.

A. M. 2084.
B. C. 1920.

8 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 ^p called upon the name of the LORD.

p Ch. 13. 4.

9 And Abram journeyed, [†] going on still toward the south:

† Heb. *in going and journeying.*q Ch. 13. 8.
r Ch. 26. 1.

10 ¶ And there was ^r a famine in the land: and Abram ^s went down into Egypt to sojourn there; for the famine *was* ^t grievous in the land.

s Ps. 105. 13.

t Ch. 43. 1.

11 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* ^u a fair woman to look upon:

u Ver. 14. Ch. 26. 7.

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

v Ch. 20. 11. & 26. 7.

13 ^x 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.

x Ch. 20. 5. 13. Ch. 26. 7.

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

cir. 1920.

y Ch. 39. 7. Matt. 5. 28.

15 The princes also of Pharaoh saw her, and commended her before

Ver. 8. *There he builded an altar, and called on the name of the Lord*—Such it appears was his constant practice, whithersoever he removed. As soon as he came into Canaan, though he was but a stranger and sojourner there, yet he set up, and kept up the worship of God in his family; and wherever he had a tent, God had an altar, and that sanctified by prayer.

Ver. 10. *And there was a famine in the land*—Not only to punish the iniquity of the Canaanites, but to exercise the faith of Abram. Now he was tried whether he could trust the God that brought him to Canaan, to maintain him there, and rejoice in him as the *God of his salvation*, when the *fig-tree did not blossom*. *And Abram went down into Egypt*—See how wisely God provides, that there should be plenty in one place, when there is scarcity in another: that, as members of the great body, we may not say one to another, “I have no need of you.” No doubt he was sent into Egypt to be a witness for God there also; but, alas! through yielding to unbelief, eminent as he generally was for faith, he became rather a stumbling-block in the way of such as feared the true God, than an example for their imitation!

Ver. 13. *Say, thou art my sister*—The grace Abram was

Pharaoh: and the woman was ^z taken into Pharaoh's house.

A. M. 2084.
B. C. 1920.
z Ch. 20. 2.

16 And he ^a entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

a Ch. 20. 14.

17 And the LORD ^b plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife.

b Ch. 20. 18. 1 Chron. 16. 21. Ps. 105. 14. Heb. 13. 4.

18 And Pharaoh called Abram, and said, ^c What is this *that* thou hast done unto me? Why didst thou not tell me that she *was* thy wife?

c Ch. 20. 9. & 26. 10.

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

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

d Prov. 21. 1.

CHAP. XIII.

A farther account of Abram; I. In general, of 1, His removals, ver. 1, 3, 4, 18. 2, His riches, ver. 2. 3, His devotion, ver. 4, 18. II. A particular account of a quarrel that happened between him and Lot. 1, The occasion of their strife, ver. 5, 6. 2, The parties concerned in the strife, with the aggravation of it, ver. 7. 3, The stopping it by the prudence of Abram, ver. 8, 9. III. Lot's departure from Abram to the plain of Sodom, ver. 10—14. IV. God's appearance to Abram, to confirm the promise of the land of Canaan to him, ver. 14—17.

AND Abram went up out of Egypt, he, and his wife, and

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most eminent for was faith, and yet he thus fell through unbelief and distrust of the divine Providence, even *after God had appeared to him twice!* “Let him that standeth take heed lest he fall.”

Ver. 17. *And the Lord plagued Pharaoh and his house*—We are not told particularly in what way they were plagued, but, doubtless, there was something in the plagues themselves, or some explication added to them, sufficient to convince Pharaoh and his house, that it was for Sarai's sake they were thus plagued.

Ver. 18. *What is this that thou hast done?*—What an ill thing: how unbecoming a wise and good man!—*Why didst thou not tell me that she was thy wife?*—Intimating, that if he had known that, he would not have taken her. It is a fault, too common among good people, to entertain suspicions of others beyond what there is cause for. We have often found more of virtue, honour, and conscience, in some people, than we thought there was; and it ought to be a pleasure to us to be thus disappointed, as Abram was here, who found Pharaoh to be a better man than he expected.

CHAP. XIII. Ver. 1. *Into the south*—That is, the southern

A. M. 2086.
B. C. 1918. all that he had, and Lot with him,
a Ch. 12. 9. into the south.

b Ch. 24. 35.
Ps. 112. 3.
Prov. 10.
22. 2 ^b And Abram *was* very rich in
cattle, in silver, and in gold.

c Ch. 12. 8, 9. 3 And he went on his journeys
from the south even to Beth-el, unto
the place where his tent had been at
the beginning, between Beth-el and
Hai;

d Ch. 12. 7, 8. 4 Unto the ^d place of the altar,
which he had made there at the first :
e Ps. 116. 17. and there Abram ^e called on the name
of the LORD.

5 ¶ And Lot also, which went with
Abram, had flocks, and herds, and
tents.

f Ch. 36. 7. 6 And ^f the land was not able to
bear them, that they might dwell to-
gether: for their substance was great,
so that they could not dwell to-
gether.

Ch. 26. 20. 7 And there was ^g a strife be-
tween the herdmen of Abram's
cattle, and the herdmen of Lot's
b Ch. 12. 6. cattle: ^h and the Canaanite and
the Perizzite dwelled then in the
land.

1 Cor. 6. 7. 8 And Abram said unto Lot, ⁱ Let

part of Canaan, from whence he had come, Gen. xii. 9,
which, however, was north-east of Egypt. The Scriptures
being written principally for the Jews, its language, respect-
ing the situation of places, is accommodated to their manner
of speaking.

Ver. 3. *He went on to Beth-el*—Because there he had
formerly had an altar, and although the altar had fallen
down, as being probably built of earth, or had been taken
down by Abram, lest it should be polluted by the idolatrous
Canaanites; yet he came to the *place of the altar*, either to
revive the remembrance of the communion he had had with
God at that place, or perhaps to pay the vows he had there
made to God, when he undertook his journey into Egypt.
And there Abram, prevented by no legal restraints, deterred
by no *pains or penalties*, or insurrection of the inhabitants,
although idolaters, “called on the name of the Lord,” wor-
shipped God by prayer and thanksgiving, by offering sacri-
fices, and instructing his family, Ch. xviii. 19.

Ver. 6. *The land was not able to bear them*—The Canaanites
and other former inhabitants of the country undoubtedly oc-
cupied the best of the land, and what remained was not suf-
ficient to supply their flocks and herds with pasturage.

Ver. 7. *The Canaanite and Perizzite dwelled in the land*—
This made the quarrel, 1, *Very dangerous*: if Abram and Lot
cannot agree to feed their flocks together, it is well if the com-
mon enemy do not come upon them and plunder them both.
2, *Very scandalous*: No doubt the eyes of all the neighbours
were upon them, because of the singularity of their religion,

there be no strife, I pray thee, be-
tween me and thee, and between my
herdmen and thy herdmen: for we
be † brethren.

9 ^k *Is* not the whole land before
thee? separate thyself, I pray thee,
from me: ^l 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 ^m the plain of Jordan,
that it *was* well watered every where,
before the LORD ⁿ destroyed Sodom
and Gomorrah, ^o even as the garden
of the LORD, like the land of Egypt,
as thou comest unto ^p 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 ^q dwelled in the
cities of the plain, and ^r pitched his
tent toward Sodom.

13 But the men of Sodom ^s were
wicked, and ^t sinners before the LORD
exceedingly.

and the extraordinary sanctity they professed; and notice
would soon be taken of this quarrel, and improvement made
of it to their reproach by the Canaanites and Perizzites.

Ver. 8, 9. Although Abram was the elder, wiser, and every
way-worthier person than Lot, yet he voluntarily, and without
reluctance or hesitation, relinquishes his own right to his in-
ferior for the sake of peace, that no scandal might be brought
on the true religion; hereby leaving a noble example for our
imitation. *Let there be no strife between me and thee*—So
nearly related as kinsmen, and as worshippers and children
of the one living and true God. Betwixt us a contention
will be very indecent, and of scandalous tendency.

Ver. 10. *Lot beheld all the plain of Jordan, that it was
well watered*—Lot seems to have had nothing in view but
his temporal convenience and advantage. His flocks and
herds were already too numerous, and his substance too
great; and yet he wishes them to be still more enlarged,
and therefore makes choice of this fertile and pleasant spot.
He does not inquire into the character of the inhabitants,
nor consider what sort of society he should find there; nor
does he appear to express any reluctance at leaving Abram's
family, and losing the benefit of his conversation, counsel,
and instructions. God, however, in the course of his Pro-
vidence, disappointed his views and expectations, and he
soon had cause to repent of his choice.

Ver. 13. *Sinners before the Lord exceedingly*—That is,
impudent and daring sinners, who despised, and openly defied
God. Alas for Lot! He has got into bad company, and

A. M. 2086.
B. C. 1918.

† Heb. men
brethren.
Ch. 11.
27, 31.
Exod. 2.
18. Ps.
133. 1.
Acta 7. 26.
k Ch. 20. 16.
& 34. 10.
l Rom. 12.
16. Heb.
12. 14.
James 3.
17.

m Ch. 19. 17.
Deut. 34.
n Ps. 107.
34.

o Ch. 19. 24.
p Ch. 2. 10.
Isa. 51. 3.

q Ch. 14. 2.
8. & 19. 22.

r Ch. 19. 29.
cir. 1917.
s Ch. 14. 12.
& 19. 1.
2 Pet. 2. 7.

t Ch. 18. 20.
Ezek. 16.
49. 2 Pet.
2. 7.
Ch. 6. 11.

A. M. 2067.
B. C. 1917.

cir. 1917.
u Ver. 11.
w Ch. 28. 14.
x Ch. 12. 7.
& 15. 19.
& 17. 8. &
24. 7. &
26. 4.
Numb.
34. 12.
Deut. 34.
4. Acts
7. 5.
y 2 Chron.
20. 7.
Ps. 37. 22.
29. &
142. 2.
z Ch. 15. 5.
& 22. 17.
& 26. 4. &
28. 14. &
32. 12.
Exod. 32.
13. Num.
23. 10.
Deut. 1.
10.
1 Kings 4.
20. 1 Chron.
27. 23.
Isa. 49.
19. Jer.
33. 22.
Rom. 4. 16
—18.
Heb. 11.
12.
a Ch. 14. 13.
† Heb.
plains.
b Ch. 35.
27. & 37.
14.

14 ¶ And the LORD said unto Abram, after that Lot "was separated from him, Lift up now thine eyes, and look from the place where thou art ^w northward, and southward, and eastward, and westward :

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

16 And ^z I will make thy seed as the dust of the earth : so that if a man can number the 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 ^a dwelt in the † plain of Mamre, ^b which *is* in Hebron, and built there an altar unto the LORD.

will find the beauty and fertility of the country but a poor recompence for the daily grief their wickedness and reproaches will cause him !

Ver. 14, 15. *The Lord said unto Abram*—To comfort him after "Lot was separated from him," and he was left alone, and in a less pleasant and fruitful soil than that which Lot had chosen—"Lift up thine eyes : all the land which thou seest, to thee will I give it." But how was this land given to Abram, when it is expressly said by Stephen, Acts vii. 5, "He (God) gave him no inheritance in it, no, not so much as to set his foot on ?" The answer is, God gave him the right to it, though not the actual possession, until the time appointed, when the inhabitants of the land should prove themselves to be irreclaimable, and fully ripe for destruction. God explains it, "To thee and thy seed ;" that is, to thee "in thy seed." But how could it be said to be given them "for ever," when, after a few hundreds of years, they were turned out of it? To this it must be replied, that the promise was made to them, and intended to be fulfilled, upon condition of their obedience, as is often expressed in other places. And the expression עולם ועד, here rendered *for ever*, often signifies only *long continuance*, as is evident from many passages of Scripture, in which the subjects to which it is applied, do not, in their nature, admit of an eternal duration. Indeed, when the word is applied to the Jewish rites and ceremonies, as it often is, it signifies no more than during the standing of that dispensation, or till the coming of the Messiah. And thus it may be here understood.

Ver. 16. *I will make thy seed as the dust of the earth*—That is, they shall increase incredibly, and, take them altogether, shall be such a multitude as no man can number. When Moses wrote this history, these predictions had been in some measure fulfilled. But the increase of Abram's seed at that time bore no proportion to what it was in the days of Solomon, when Israel and Judah, without taking his descendants by Ishmael, Esau, and the children he had by his second wife Keturah, into the account at all, *were as many as the sand which is by the sea in multitude*—Now what human foresight could have perceived that this would be the case? And who that was prudent,

CHAP. XIV.

A. M. 2091.
B. C. 1913.

We have in this Chapter, I. A war with the King of Sodom and his allies, ver. 1—12. II. Abram's rescue of Lot from captivity, ver. 13—16. III. Abram's return from that expedition, ver. 17, with an account of what passed, 1, Between him and the King of Salem, ver. 18—20. 2, Between him and the King of Sodom, ver. 21—24.

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

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

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

4 Twelve years ^f they served Che-

and professed to be a messenger of God to man, and to be intrusted with the revelation of his counsel, would have ventured to predict such a thing, and thereby to risk his character, as a true prophet of the Lord, on the accomplishment of the prediction, if he had not known, on the most solid grounds, that God had actually made such a promise? How thankful we ought to be for the demonstration this affords us, that Moses spake by inspiration of God, and that our faith in the divine revelation made by him, is built on a firm foundation !

Ver. 17, 18. *Arise, walk through the land*—Enter and take possession, for thy posterity ; survey the parcels, and it will appear better than upon a distant prospect. Abram himself, however, was not to think of fixing in it, but was to expect to be always unsettled, and walking through it to a better Canaan : and in compliance with God's will herein, "he removed his tent," conforming to the condition of a pilgrim. *And he built there an altar*—In token of his thankfulness to God for the kind visit he had made him.

CHAP. XIV. Ver. 1, 2. We have here an account of the first war that we read of in Scripture ; in which we may observe, 1. The parties engaged in it. The invaders were *four kings* ; two of them no less than Kings of Shinar and Elam ; that is, Chaldea and Persia : yet, probably, not the sovereign Princes of those great kingdoms, but rather the heads of some colonies which came out thence, and settled themselves near Sodom, but retained the names of the countries from which they had their original. *The invaded* were the Kings of five cities that lay near together in the plain of Jordan, Sodom and Gomorrah, Admah, Zeboiim, and Zoar. 2. The occasion of this war was, the revolt of the five Kings from under the government of Chedorlaomer.

Ver. 4. *Twelve years they served him*—The Sodomites were the posterity of Canaan, whom Noah had pronounced a servant to Shem, from whom Elam descended. Thus soon did that prophecy begin to be fulfilled. *In the thirteenth year* (beginning to be weary of their subjection) *they rebelled*—Denied their tribute, and attempted to shake off the yoke.

A. M. 2091.
B. C. 1913. dorlaomer, and in the thirteenth year they rebelled.

g Ch. 15. 20.
Deut. 3. 11.
h Josh. 12. 4. & 13. 12.
i Deut. 2. 20.
k Deut. 2. 10. 5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote ^e the Rephaims ^h in Ashteroth Karnaim, and the Zuzims in Ham, ^k and the Emims in || Shaveh Kiriathaim.

l Or, the plain of Kiriathaim.
m Deut. 2. 12. 22.
n Or, the plain of Paran.
o Ch. 21. 21.
p Num. 12. 16. & 15. 3. 6 ^l And the Horites in their mount Seir, unto || El-paran, which is by the wilderness.

q 2 Chron. 20. 2. 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 ^m in Hazezon-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 (the same is Zoar;) and they joined battle with them in the vale of Siddim;

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.

q Ch. 11. 3. 10 And the vale of Siddim was full of ⁿ slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled ^o to the mountain.

r Ver. 16, 21. 11 And they took ^p all the goods

A. M. 2091.
B. C. 1913. of Sodom and Gomorrah, and all their victuals, and went their way.

q Ch. 12. 5.
r Ch. 13. 12. 12 And they took Lot, Abram's ^q brother's son, ^r who dwelt in Sodom, and his goods, and departed.

s Ch. 13. 18.
t Ver. 24. 13 And there came one that had escaped, and told Abram the Hebrew; for ^s he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner; ^t and these were confederate with Abram.

u Ch. 13. 18.
v Or, led forth.
w Or, instructed.
x Ch. 15. 3. & 17. 12. 27.
y Eccles. 2. 7.
z Deut. 31. 1. Judg. 18. 29.
aa Isa. 41. 2. 3. 14 ¶ And when Abram heard that ^u his brother was taken captive, he ^v armed his || trained servants, ^w born in his own house, three hundred and eighteen, and pursued ^x them unto Dan.

15 And he divided himself against them, he and his servants, by night, and ^y smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

ab Ver. 11. 12. 16 And he brought back ^z all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

ac Judges 11. 34.
ad 1 Sam. 18. 6.
ae Heb. 7. 1. 17 ¶ And the king of Sodom ^a went out to meet him ^b after his return from the slaughter of Chedorlaomer, and of the kings that were with him at the valley of Shaveh, which is the ^c king's dale.

af 2 Sam. 18. 18.
ag Heb. 7. 1. 18 And ^d Melchizedek king of Salem brought forth bread and wine: and he

Ver. 5. In the fourteenth year—After some pause and preparation, Chedorlaomer, in a conjunction with his allies, set himself to reduce the revolters. The four Kings laid the neighbouring countries waste, and enriched themselves with the spoil of them, ver. 5—7. Upon the alarm of which, the King of Sodom and his allies went out and were routed.

Ver. 13. We have here an account of the only military action we ever find Abram engaged in, and to this he was not prompted by avarice or ambition, but purely by a principle of charity. Considering the impropriety of Lot's conduct, he might have found a very plausible pretence for declining to expose himself and his servants to the danger which it was reasonable to suppose would attend the enterprise; but his love to his relation, who, notwithstanding his late error, was, upon the whole, a righteous man, and his compassion for him and his family in their distress, induced him to undertake this difficult and hazardous service, and his faith in the providence and promises of God supported him in it, and brought him through it much to his honour, and for the comfort of his nephew and many others.

Abram is here called the Hebrew, and because the word signifies *passage*, some have thought that he is so called from his passing the Euphrates; but it is much more probable that he is called so from his great and good ancestor Eber, mentioned Gen. x. 24, and xi. 14, in and by whom the primitive language and true religion were preserved; and, therefore, though Abram had five other progenitors between Eber and him, who were persons of less note, he is rightly denominated from Eber, because he revived the memory and work of Eber, kept up the same language, and eminently propagated the same true religion.

Ver. 14. He armed his trained servants—To the number of three hundred and eighteen: a great family, but a small army; about as many as Gideon's that routed the Midianites, Judg. vii. 7. He drew out his trained servants, or his catechized servants; not only instructed in "the art of war," but instructed in the principles of religion; for Abram commanded his household to "keep the way of the Lord."

Ver. 18. It has been a great question among Expositors, who Melchizedek was. The Jewish Rabbins say, that he was Shem,

was ^e the priest of ^f the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, ^g possessor of heaven and earth:

20 And ^h blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes ⁱ 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 ^k have lift up mine hand unto the LORD, the most high God, ^l the possessor of heaven and earth,

23 That ^m I will not take from a

thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich:

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

CHAP. XV.

In this Chapter we have a solemn treaty between God and Abram. I. A general assurance of God's kindness and good-will to Abram, ver. 1. II. A particular declaration of the purposes of his love concerning him, in two things; (1.) That he would give him a numerous issue, ver. 2—7. (2.) That he would give him Canaan for an inheritance, ver. 7—16.

AFTER these things the word of the LORD came unto Abram ^a in

the son of Noah, who was *king* and *priest* to those that were descended from him according to the patriarchal model. And it must be allowed to be probable, that Shem was alive at this time, and that he was a great Prince. But as Shem's genealogy and birth are recorded in Scripture, and were well known, it could, with no propriety, be said of him, as the Apostle says of Melchizedek, that he was "without father, (viz. mentioned in the Sacred History,) and without mother, without beginning of days or end of life;" nor is it at all probable, that Moses should introduce Shem under the name of Melchizedek, without any apparent reason, or any the least intimation of his meaning. Many Christian writers have thought that this was an appearance of the Son of God himself, our Lord Jesus, known to Abram at this time by the name of *Melchizedek*. But this is not consistent with what the same Apostle affirms in the same place, Heb. vii. 3, who says, not that he was the Son of God, but that he was "made like him," *αφωμοιωμένος*, that is, was made a type of him; nor is it consistent with his affirming that Christ was constituted "a Priest after the order of Melchizedek." Besides, it is said, that Melchizedek was "king of Salem:" but we are sure Christ never reigned over any particular city as a temporal Prince. It seems sufficiently evident that he was a mere man; but from whom he was descended, or who were his immediate parents or successors, God has not seen fit to inform us; nay, it is probable that God designedly concealed these things from us, that he might be the more perfect type of his eternal Son.

He brought forth bread and wine—For the refreshment of Abram and his soldiers, and in congratulation of their victory. This he did as King. "As Priest of the most high God he blessed Abram," which, no doubt, was a greater refreshment to Abram's soul, than the bread and wine were to his body.

Ver. 19. *Blessed be Abram of the most high God*—Observe the titles he here gives to God, which are very glorious. 1. *The most high God*, which speaks his absolute perfection in himself, and his sovereign dominion over all the creatures. 2. *Possessor of heaven and earth*—That is, rightful owner and sovereign Lord of all the creatures; because he *made* them.

Ver. 20. *And blessed be the most high God*—Observe, 1, In all our prayers we must praise God, and join *hallelujahs*

with all our hosannas. These are the spiritual sacrifices we must offer up daily, and upon particular occasions. 2. God, as the most high God, must have the glory of all our victories. In them he shews himself higher than our enemies, and higher than we, for without him we could do nothing. *And he gave him tithes of all*—That is, of the spoils, Heb. vii. 4. This may be looked upon, 1, As a gratuity presented to Melchizedek, by way of return for his respects. 2. As an offering dedicated to the *most high God*, and therefore put into the hands of Melchizedek his Priest. Jesus Christ, our great Melchizedek, is to be humbly acknowledged by every one of us as our King and Priest, and not only the tithe of all, but all we have, must be given up to him.

Ver. 21. *Give me the souls, and take thou the substance*—So the Hebrew reads it. Here he fairly begs the persons, but as freely bestows the goods on Abram. Gratitude teaches us to recompense to the utmost of our power those that have undergone fatigues, or been at expense for our service.

Ver. 22, 23. Here observe, 1. Abram gives to God the same titles that Melchizedek had just now used. It is good to learn of others how to order our speech concerning God, and to imitate those who speak well in divine things. 2. The ceremony used in this oath; *I have lift up my hand*—In religious swearing, we appeal to God's knowledge of our truth and sincerity, and imprecate his wrath if we swear falsely; and the "lifting up of the hands" is expressive of both. *Lest thou shouldst say, I have made Abram rich*—Probably, Abram knew the King of Sodom to be a proud and scornful man, and one that would be apt to turn such a thing as this to his reproach afterwards; and when we have to do with such men, we have need to act with particular caution. *From a thread to a shoelatchet*—Not the least thing that had ever belonged to the King of Sodom.

CHAP. XV. Ver. 1. *After these things*—1. After that act of generous charity which Abram had done, in rescuing his neighbours, God made him this gracious visit. 2. After that victory which he had obtained over four Kings; lest Abram should be too much elevated with that, God comes to tell him he had better things in store for him. *The word of the Lord came unto Abram*—That is, God manifested himself to Abram, *in a vision*—Which supposes that Abram was

A. M. 2091.
B. C. 1913.

a vision, saying, **b** Fear not, Abram: I **am** thy **c** shield, and thy exceeding **d** great reward.

2 And Abram said, Lord God, what wilt thou give me, **c** seeing I go childless, and the steward of my house **is** this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, **f** 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 **e** 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 **h** tell the **i** stars, if thou be able to number them: and he said unto him, **k** So shall thy seed be.

6 And he **l** believed in the **LORD**;

Ch. 26. 24.
Dan. 10.
12. Luke
1. 13, 30.
c Ps. 3. 3.
& 5. 12. &
84. 11. &
91. 4. &
119, 114.
d Ps. 16. 5.
& 58, 11.
Prov. 11.
18.
e Act 7. 5.
f Ch. 14. 14.
g 2 Sam. 7.
12.
& 16. 11.
2 Chron.
32. 21.
h Ps. 147. 4.
i Jer. 23.
22.
k Ch. 22. 17.
Exod. 32.
13. Deut.
1. 10. & 10.
22.
1 Chron.
27. 23.
Rom. 4.
18. Heb.
11. 12.
See Ch. 13.
16.
l Rom. 4. 3.
9, 22. Gal.
3. 6.
James 2.
23.

and he **m** counted it to him for righteousness.

7 And he said unto him, I **am** the **LORD** that **n** brought thee out of **o** Ur of the Chaldees, **p** to give thee this land to inherit it.

8 And he said, Lord God, **q** where-by 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 **r** divided them in the midst, and laid each piece one against another: but **s** the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going

A. M. 2091.
B. C. 1913.
m Ps. 106.
31.
n Ch. 12. 5.
o Ch. 11.
28, 31.
p Ps. 106.
42, 44.
Rom. 4.
13.
q See Ch. 24.
13, 14.
Judges 6.
17, 37.
1 Sam.
1. 9, 10.
2 Kings
20. 8.
Luke 1.
18.
r Jer. 24. 18,
19.
s Lev. 1. 17.

awake, and had some sensible token of the presence of the divine glory, saying, *Fear not, Abram*—Abram might fear lest the four Kings he had routed, should rally and fall upon him. No, saith God, *fear not*: fear not their revenge, nor thy neighbour's envy; I will take care of thee. *I am thy shield*—Or, emphatically, *I am a shield to thee*, present with thee, actually defending thee. The consideration of this, that God himself is a shield to his people, to secure them from all destructive evils, a shield “ready to them,” and a shield “round about them,” should silence all perplexing fears. *And thy exceeding great reward*—Not only thy rewarder, but thy reward. God himself is the felicity of holy souls; He is the “portion of their inheritance, and their cup.”

Ver. 3. *Behold, to me thou hast given no seed*—Not only no son, but *no seed*. If he had had a daughter, from her the promised Messias might have come, who was to be the Seed of the Woman; but he had neither son nor daughter.

Ver. 5. *And he brought him forth*—It seems, early in the morning, and said, *Look now toward heaven, and tell the stars: so shall thy seed be*—1. So *innumerable*, for so the stars seem to a common eye. Abram feared he should have no child at all, but God tells him his descendants should be so many as not to be numbered. 2. So *illustrious*, as the stars of heaven for splendour; for to “them pertained the glory,” Rom. ix 4. Abram's seed according to the flesh, were like the “dust of the earth,” ch. xiii. 16, but his spiritual seed are like the stars of heaven.

Ver. 6. *And he believed in the Lord*—That is, believed the truth of that promise which God had now made him, resting upon the power and faithfulness of him that made it: see how the Apostle magnifies this faith of Abram, and makes it a standing example, Rom. iv. 19—21. “He was not weak in faith; he staggered not at the promise:” he was “strong in faith; he was fully persuaded.” The Lord work such a faith in every one of us! *And he counted it to him for righteousness*

—That is, upon the score of this faith he was accepted of God, and, by faith, he obtained witness that he was righteous,” Heb. xi. 4. This is urged in the New Testament to prove, that we are justified by faith without the works of the law, Rom. iv. 3, Gal. iii. 6; for Abram was so justified, while he was yet *uncircumcised*. If Abram, that was so rich in good works, was not justified by them, but by his faith, much less can we. This faith, which was imputed to Abram for righteousness, had newly struggled with unbelief, ver. 2, and coming off conqueror, it was thus crowned, thus honoured.

Ver. 7. *I am the Lord that brought thee out of Ur of the Chaldees*—Thence God brought him by an effectual call; brought him by a gracious violence; snatched him as a brand out of the burning. Observe how God speaks of it as that which he gloried in. *I am the Lord that brought thee out*—He glories in it as an act both of power and grace. *To give thee this land to inherit it*—Not only to possess it, but to possess it as an inheritance, which is the surest title. The providence of God hath secret, but gracious designs in all its various dispensations; we cannot conceive the projects of Providence, until the event shews what it was taking measures to effect.

Ver. 8. *Whereby shall I know that I shall inherit it?*—This inquiry did not proceed from distrust of God's power or promise, but he desired a token for the strengthening of his own faith, and for the ratifying of the promise to his posterity, that they also might believe it.

Ver. 9. *Take me an heifer*—Perhaps Abram expected some sign from heaven, but God gives him a sign upon a sacrifice. Those that would receive the assurances of God's favour, must attend instituted ordinances, and expect to meet with God in them.

Ver. 12. *And when the sun was going down*—About the time of the evening oblation; for, he *abode by them*, praying and waiting till towards evening. *A deep sleep fell upon Abram*—Not a common sleep through weariness or carelessness, but a

A. M. 2091. down, 'a deep sleep fell upon Abram;
B. C. 1918. and, lo, an horror of great darkness
c Gen. 2 21. fell upon him.
Job 4. 18.

13 And he said unto Abram, Know
u Exod. 12. of a surety ^u that thy seed shall be a
40. Ps. stranger in a land *that is not their's*,
105. 28. and shall serve them; and ^w they shall
Acta 7. 6. afflict them four hundred years;

14 And also that nation, whom
w Exod. 1. they shall serve, ^x will I judge; and
11. Ps. afterward ^y shall they come out with
105. 26. great substance.

15 And ^z thou shalt go ^a to thy fa-
x Exod. 6. 6. thers in peace; ^b thou shalt be buried
Deut. 6. in a good old age.
22.

16 But ^c in the fourth generation
y Exod. 12. they shall come hither again: for the
36. Ps. iniquity ^d of the Amorites ^e is not yet
105. 37. full.
z Job 4. 28.
a Acta 12.
b Ch. 25. 8.

17 And it came to pass, that, when
c Exod. 12. the sun went down, and it was dark,
40. behold a smoking furnace, and ^f a
d 1 Kings burning lamp that ^g passed between
21. 36. those pieces.
e Dan. 8.
25. Matt.
28. 32.
1 Thess.
2. 16.

divine ecstasy, that, being wholly *taken off* from things sensible, he might be wholly *taken up* with the contemplation of things spiritual. *And, lo, a horror of great darkness fell upon him*—This was designed to strike an awe upon the spirit of Abram, and to possess him with a holy reverence. Holy fear prepares the soul for holy joy; God *humbles* first, and then *lifts up*.

Ver. 13. *Thy seed shall be strangers*—So they were in Canaan first, Psal. cv. 12, and afterwards in Egypt: before they were lords of their own land, they were strangers in a strange land. The inconveniences of an unsettled state make a happy settlement the more welcome. Thus the heirs of heaven are first *strangers on earth*. *And they shall serve them*—So they did the Egyptians, Exod. i. 13. See how that which was the doom of the Canaanites, Gen. ix. 25, proves the distress of Abram's seed: they are made to *serve*; but with this difference, the Canaanites serve under a curse, the Hebrews under a blessing. *And they shall afflict them*—See Exod. i. 11. Those that are blessed and beloved of God are often afflicted by wicked men. This persecution began with *mocking*, when Ishmael, the son of an Egyptian, persecuted Isaac, (Gen. xxi. 9,) and it came at last to *murder*, the basest of *murders*, that of their new-born children; so that more or less it continued 400 years.

Ver. 14. *That nation, whom they shall serve*, even the Egyptians, *will I judge*—This points at the plagues of Egypt, by which God not only *constrained* the Egyptians to release Israel, but *punished* them for all the hardships they had put upon them. The punishing of persecutors is the *judging* of them; it is a *righteous* thing with God, and a particular act of justice, to "recompense tribulation to those that trouble" his people.

Ver. 15. *Thou shalt go to thy fathers*—At death we go to our fathers, to all our fathers that are gone before us to the state of the dead, to our *godly* fathers that are gone before

18 In the same day the LORD
s made a covenant with Abram,
h Ch. 24 7. saying, ^h Unto thy seed have I
Ch. 12. 7. given this land, from the river of
& 13. 15. Egypt unto the great river, the river
& 26. 4. Euphrates:

19 The Kenites, and the Keniz-
Ex. 23. 31. zites, and the Kadmonites,
Num. 34. s. Deut.
1. 7. & 11.
24. & 34.
4. Joshua
1. 4.
1 Kings 4.
21. 2 Chr.
9. 26.
Neh. 9. 8.
Ps. 105.
11. Isai.
27. 12.

20 And the Hittites, and the Periz-
zites, and the Rephaims,

21 And the Amorites, and the Ca-
naanites, and the Girgashites, and
the Jebusites.

CHAP. XVI.

Hagar probably was one of those maid-servants which the King of Egypt (among other gifts) bestowed upon Abram, Chap. xii. 16. Concerning her we have four things in this Chapter, I. Her marriage to Abram her master, ver. 1—3. II. Her misbehaviour towards Sarai her mistress, ver. 4—6. III. Her discourse with an angel that met her in her flight, ver. 7—14. IV. Her delivery of a son, ver. 15, 16.

NOW Sarai Abram's wife ^a bare ^b him no children: and she had

us to the state of the blessed. The former helps to take off the terror of death, the latter puts comfort into it. *Thou shalt be buried in a good old age*—Perhaps mention is made of his burial here, where the land of Canaan is promised him, because a burying-place was the first possession he had in it.

Ver. 16. *They shall come hither again*—Hither to the land of Canaan, wherein now thou art. The reason why they must not have the land of promise in possession till the *fourth generation*, is, because "the iniquity of the Amorites was not yet full." The righteous God has determined, that they shall not be cut off till they are arrived to *such a pitch* of wickedness; and therefore till it come to that, the seed of Abram must be kept out of possession.

Ver. 17. *Behold a smoking furnace*—This signified the affliction of his seed in Egypt: they were there in the *furnace of affliction*, and labouring in the very fire. They were there in the *smoke*, their eyes darkened that they could not see to the end of their troubles. *And a burning lamp*—This speaks comfort in this affliction, and this God shewed Abram at the same time with the *smoking furnace*. The lamp denotes *direction* in the *smoke*; God's word was their lamp, a light shining in a dark place. Perhaps too this burning lamp figured the pillar of a cloud and fire which led them out of Egypt. The "passing of these between the pieces" was the confirming of the covenant God now made with him.

Ver. 18. *Unto thy seed have I given this land, from the river of Egypt, &c.*—In David's time and Solomon's, their jurisdiction extended to the utmost of those limits, 2 Chron. ix. 26. And it was their own fault that they were not sooner and longer in possession of all these territories. They forfeited their right by their sins, and by their own sloth and cowardice kept themselves out of possession:

CHAP. XVI. Ver. 1. We have here the marriage of Abram

A. M. 2093.
B. C. 1911. an handmaid, ^b an Egyptian, whose name was ^c Hagar.

b Ch. 21. 9.
c Gal. 4. 24.
d Ch. 30. 3. 2 ^d And Sarai said unto Abram, Behold now, the LORD ^e hath restrained me from bearing: I pray thee, ^f go in unto my maid; it may be that I may [†] obtain children by her. And Abram [‡] hearkened to the voice of Sarai.

1911. 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram ^h 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 ⁱ despised in her eyes.

1 2 Sam. 6. 16.
Prov. 30. 21, 23. 5 And Sarai said unto Abram, My wrong ^{be} upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: ^k the LORD judge between me and thee.

k Ch. 31. 53.
1 Sam. 24. 12.
1 Prov. 15. 1.
1 Pet. 8. 7.
m Job 7. 6.
Psa. 109. 41, 42.
Jer. 38. 5. 6 ^l But Abram said unto Sarai, Behold, thy maid ^{is} in thy hand;

to Hagar, who was his secondary wife. Herein, though he may be excused, he cannot be justified; for from the beginning it was not so: and when it was so, it seems to have proceeded from an irregular desire to build up their families, for the more speedy peopling of the world.

Ver. 4. *Her mistress was despised in her eyes*—Thus began the ill consequences of Abram's marriage to Hagar: much mischief it made presently. Hagar no sooner perceived herself with child, but she looks scornfully upon her mistress; upbraids her, perhaps, with her barrenness, and insults over her. Sarai falls upon Abram, and very unjustly charges him with the injury, suspecting that he countenanced Hagar's insolence: and as one not willing to hear what Abram had to say, she rashly appeals to God. Those are not always in the right that are most forward in appealing to God. Rash and bold imprecations are commonly evidences of guilt and a bad cause.

Ver. 6. *Thy maid is in thy hand*—Though she was his wife, he would not countenance her in any thing disrespectful to Sarai. Those who would keep up peace and love, must return soft answers to hard accusations; husbands and wives particularly should endeavour not to be both angry together. *And when Sarai dealt hardly with her*—Making her to serve with rigour: *she fled from her face*—She not only avoided her wrath for the present, but totally deserted her service.

Ver. 7. Here is the first mention we have in Scripture of an angel's appearance; who arrested her in her flight. It would seem she was making towards her own country, for she was in the way to Shur, which lay towards Egypt. It would be well if our afflictions would make us think of our home, the better country. But Hagar was now out of the way of her

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 ^p Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither 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 ^q submit thyself under her hands.

10 And the angel of the LORD said unto her, ^r 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, ^s and shalt call his name || Ishmael; because the LORD hath heard thy affliction.

12 ^t And he will be a wild man; his hand ^{will be} against every man, and

duty, and going farther astray, when the angel found her. It is a great mercy to be stopped in a sinful way, either by conscience or Providence.

Ver. 8, 9. *And he said, Hagar, Sarai's maid*—1, This was to check her pride. Though she was Abram's wife, yet he calls her *Sarai's maid*, to humble her. 2, It was a rebuke to her flight. Sarai's maid ought to be in Sarai's tent, and not wandering in the wilderness. *Whence comest thou?*—Consider that thou art running away both from the duty thou wast bound to, and the privileges thou wast blest with, in Abram's tent. *She said, I flee from the face of my mistress*—She acknowledges her fault in fleeing from her mistress; and yet, excuses it, that it was *from the face*, or displeasure, of her mistress. *And the angel said, Return to thy mistress*—Go home and humble thyself for what thou hast done amiss, and resolve for the future to behave thyself better.

Ver. 10. *I will multiply thy seed exceedingly*—Heb. *Multiplying I will multiply it*; that is, multiply it in every age, so as to perpetuate it. The Hagarenes, Saracens, and various other tribes of Arabs, were descended from Ishmael, and they have been, and still are, a great people.

Ver. 11. *Ishmael, that is, God will hear*; and the reason is, because the Lord *hath heard*; he *hath*, and therefore he *will*. The experience we have had of God's reasonable kindness in distress should encourage us to hope for the like help in the like exigencies. Even there, when there is little cry of devotion, the God of pity hears the cry of affliction: tears speak as well as prayers.

Ver. 12. *He will be a wild man*—A wild ass of a man; so the word is: rude, and bold, and fearing no man; untamed,

A. M. 2094.
B. C. 1910.
† Heb. that which is good in thine eyes.
Heb. afflicted her.
n Exod. 2. 15.
o Ch. 28. 14.
p Exod. 15. 22.

q Tit. 2. 9.
1 Pet. 2. 18.

r Ch. 17. 20.
& 21. 18.
& 25. 12.

s Ch. 17. 19.
Matt. 1. 21.
Luke 1. 13, 31.
† That is, God shall hear.
Ch. 21. 20.

A. M. 2094.
B. C. 1910.
Ch. 25. 18.

every man's hand against him; ^u 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 ^x that seeth me?

14 Wherefore the well was called Beer-lahai-roi; behold, *it is* ^z between Kadesh and Bered.

15 ¶ And ^a Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, ^b Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

untractable, living at large, and impatient of service and restraint. *His hand will be against every man*—That is his sin. *And every man's hand against him*—That is his punishment. Those that have turbulent spirits, have commonly troublesome lives: they that are provoking and injurious to others, must expect to be repaid in their own coin.

But this prediction chiefly respects the seed of Ishmael, who, it is here foretold, should be *wild, free men*, like *wild asses*, mischievous to all around them, and extremely numerous. Such they have been for almost four thousand years; infamous for theft, pillage, robbery, revenge, and murder. "It hath, therefore," as Mr. Brown justly observes, "been the continued and common interest of mankind to extirpate them from the earth. But though almost every noted conqueror who hath appeared in the world, whether Persian, Grecian, Roman, Tartar, or Turkish, hath pushed his conquests to their borders, or even beyond them, into Egypt or Arabia Felix, not one had ever been able to subdue these Ishmaelites, or deprive them of their freedom." Here then we have another remarkable prophecy most evidently fulfilled, and a continued and standing proof, before the face of the whole world, exactly like that which arises from the present state of the Jews, of the truth of divine revelation. *He shall dwell in the presence of all his brethren*—Although threatened and insulted by all his neighbours, he shall keep his ground; and, for Abram's sake more than his own, shall be able to make his part good against them. Accordingly, we read, Gen. xxv. 18, that *he died* as he lived, *in the presence of all his brethren*. But this also was chiefly intended for his posterity: for Ishmael had twelve sons, who gave rise to as many tribes or nations, called by their names, and who dwelt southward in Arabia, *before the face*, or in the *presence* of the Ammonites and Moabites, of the descendants of Keturah, and of the Edomites and Jews, all nearly related to them.

Ver. 13. *And she called the name of the Lord that spake unto her*—That is, thus she made confession of his name, *Thou God seest me*—This should be with her, his name for ever, and this his memorial, by which she would know him, and remember him while she lived, *Thou God seest me*. Thou seest my sorrow and affliction. This Hagar especially refers to. When we have brought ourselves into distress by our own folly, yet God has not forsaken us. Thou seest the sincerity

CHAP. XVII.

A. M. 2107.
B. C. 1697.

This Chapter contains the particulars of a Covenant between the great Jehovah, the Father of Mercies, and pious Abram, the Father of the Faithful. Here are, I. The time and manner, and other circumstances of making this Covenant, ver. 1—3. II. The Covenant itself, in three particular instances: 1, That he should be the Father of many nations, ver. 4—6, and in token of that, his name was changed, ver. 5. 2, That God would be a God to him and his seed, and would give them the Land of Canaan, ver. 7, 8, and the Seal of this part of the Covenant was Circumcision, ver. 9—14. 3, That he should have a son by Sarai, and in token of that her name was changed, ver. 15, 16. This promise Abraham received, ver. 17. And his request for Ishmael (ver. 18) was answered abundantly to his satisfaction, ver. 19—22. III. The circumcision of Abraham and his family, according to God's appointment, ver. 23—27.

AND when Abram was ninety years old and nine, the LORD

of my repentance. Thou seest me, if in any instance I depart from thee. This thought should always restrain us from sin, and excite us to duty, *Thou God seest me. Have I here also looked after him that seeth me?*—Probably she knew not who it was that talked with her till he was departing, and then looked after him, with a reflection like that of the two disciples, Luke xxiv. 31, 32. *Here also*—Not only in Abram's tent, and at his altar, but *here also*, in this wilderness: here where I never expected it, where I was out of the way of my duty.

Ver. 14. *The well was called Beer-lahai-roi*—*The well of him that lives and sees me*. It is likely Hagar put this name upon it, and it was retained long after. This was the place where the God of glory manifested the special care he took of a poor woman in distress. Those that are graciously admitted into communion with God, and receive seasonable comforts from him, should tell others what he has done for their souls, that they also may be encouraged to seek him and trust in him.

CHAP. XVII. Ver. 1. *And when Abram was ninety-nine years old*—Full thirteen years after the birth of Ishmael. So long the promise of Isaac was deferred; 1, Perhaps to correct Abram's overhasty marrying of Hagar. 2, That Abram and Sarai being so far stricken in age, God's power in this matter might be the more magnified, *The Lord appeared unto Abram*—In some visible display of his glory. *And said, I am the Almighty God*—By this name he chose to make himself known to Abram, Isaac, and Jacob, rather than by his name Jehovah, Exod vi. 3, and Gen. xxxv. 11. And they called him by this name. It is the name of God that is mostly used throughout the book of Job, at least thirty times in the discourses of that book, in which Jehovah is used but once. After Moses, Jehovah is more frequently used, and *this* very rarely. *I am El-shaddai*. It speaks the almighty power of God, either, 1, As an avenger, from שׁדַּד, *shaded*, he *destroyed*, or *laid waste*; a title, as some think, taken from the destruction of the old world: Or, 2, As a benefactor, שׁ for שׁא, *who*, and י, *it sufficeth*. Our old English translation reads it here, very significantly, *I am God All-sufficient*. The God with whom we have to do, is self-sufficient; he hath every thing, and he needs not any thing. And he is enough to us, if we be in covenant with him; we have all in him, and we have enough in him, enough to satisfy our most enlarged desires;

A. M. 2107. a appeared to Abram, and said unto
B. C. 1897. him, ^b *I am* the Almighty God; ^c walk
a Ch. 12. 1. before me, and be thou ^d perfect.
b Ch. 28. 3. & 35. 11.
Exod. 6. 3. Deut.
10. 17. 2 And I will make my covenant
c Ch. 5. 22. between me and thee, and ^e will multi-
& 48. 15. ply thee exceedingly.
1 Kings 2. 4. & 8. 25. 2 Kings
20. 3. 3 And Abram ^f fell on his face: and
Or, up- God talked with him, saying,
right, or, sincere. 4 As for me, behold my covenant
d Ch. 6. 9. is with thee, and thou shalt be ^g a fa-
Deut. 18. 13. Job 1. 1. Matt. 5. 43. ther of ^h many nations.
e Ch. 12. 2. 5 Neither shall thy name any more
& 13. 16. be called Abram, but ⁱ thy name shall
& 22. 17. be ^j Abraham; ^k for a father of many
f Ver. 17. nations have I made thee.
g Rom. 4. 11, 12, 16. Gal. 3. 29. 6 And I will make thee exceeding
h Heb. multi- fruitful, and I will make ^l nations of
tude of thee, and ^m kings shall come out of thee.
nations. i That is, Father of a great
h Neh. 9. 7. multi-
i Rom. 4. 17. tude.
k Ch. 35. 11. 7 And I will ⁿ establish my cove-
l Ver. 16. nant between me and thee and thy
Ch. 36. 11. Matt. 1. 6. &c. seed after thee in their generations for
m Gal. 3. 17.

an everlasting covenant, ^a to be a God
unto thee, and to ^b thy seed after thee. ^c
8 And ^d I will give unto thee and to
thy seed after thee, the land ^e where-
in thou art a stranger, all the land
of Canaan, for an everlasting posses-
sion; and ^f I will be their God.
9 ¶ And God said unto Abraham,
Thou shalt keep my covenant there-
fore, thou, and thy seed after thee in
their generations.
10 This ^g is my covenant, which ye
shall keep, between me and you and
thy seed after thee; ^h Every man child
among you shall be circumcised.
11 And ye shall circumcise the
flesh of your foreskin; and it shall
be ⁱ a token of the covenant betwixt
me and you.
12 And ^j he that is eight days old
^k shall be circumcised among you,

enough to supply the defect of every thing else, and to se-
cure us happiness for our immortal souls.

But the covenant is mutual, *walk before me, and be thou perfect*—That is, *upright and sincere*. To walk before God is to set him always before us, and to think, and speak, and act, in every thing, as those that are always under his eye. It is to have a constant regard to his word as our rule, and to his glory as our end in all our actions. It is to be spiritual in all the duties of religious worship, and wholly devoted to him in all holy conversation. We must remember that this upright walking with God is the condition of our interest in his all-sufficiency. If we neglect him, or dissemble with him, we forfeit the benefit of our relation to him.

Ver. 3. *And Abram fell on his face while God talked with him*—Either, 1, As one overcome by the brightness of the divine glory; as Daniel and John also were. Or, 2, As one ashamed of himself, and blushing to think of the honours done to one so unworthy. He looks upon himself with humility, and upon God with reverence; and, in token of both, *falls on his face*.

Ver. 4. The promise is here introduced with solemnity: *As for me, saith the great God, Behold, admire, and be assured of it, my covenant is with thee. And thou shalt be a father of many nations*—This implies, 1, That his seed after the flesh should be very numerous, both in Isaac and in Ishmael, and in the sons of Keturah. And the event answered, for there have been, and are, more of the children of men descended from Abraham, than from any one man at an equal distance with him from Noah, the common root. 2, That all believers, in every age, should be looked upon as his spiritual seed. In this sense the Apostle directs us to understand this promise, Rom. iv. 16. *He is the father of the faithful, of those, in every nation, that by faith enter into covenant with God, and (as the Jewish writers express it) are gathered under the wings of the divine majesty.*

Ver. 5. In token of this, his name was changed from Abram,

a high father, to Abraham, the *father of a multitude*. This was to confirm the faith of Abraham, while he was childless; perhaps even his own name was sometimes an occasion of grief to him: Why should he be called a *high father*, who was not a father at all? But now God having promised him a numerous issue, and given him a name which signifies so much, that name was his joy.

Ver. 7. *And I will establish my covenant*—Not to be altered or revoked; not with thee only, then it would die with thee; but with thy *seed after thee*; especially thy spiritual seed. It is *everlasting* in the evangelical meaning of it, from *everlasting* in the counsels of it, and to *everlasting* in the consequences of it. This is a covenant of exceeding great and precious promises. Here are two which indeed are all-sufficient: One is, that God would be *a God to him and to his seed*. All the privileges of the covenant, all its joys and all its hopes, are summed up in this. A man needs desire no more than this to make him happy. What God is himself, that he will be to his people: wisdom to guide and counsel them, power to protect and support them, goodness to supply and comfort them; what faithful worshippers can expect from the God they serve, believers shall find in God as theirs. This is enough, yet not all: The other is,

Ver. 8. *And I will give thee Canaan, for an everlasting possession*—As a type of heaven, that everlasting rest which remains for the people of God. This is that *better country* to which Abraham had an eye, and the grant of which was that which answered the vast extent of that promise, that God would be *to them a God*; so that if God had not designed this, he would have been ashamed to be called *their God*, Heb. xi. 16. As the land of Canaan was secured to the seed of Abraham, according to the flesh; so heaven is secured to all his spiritual seed for a possession truly everlasting. The offer of this eternal life is made in the word, and the earnest of it is given to all believers.

Ver. 10. The token of the covenant is circumcision, for the sake of which, the covenant is itself called the *covenant of cir-*

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every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

w Exod. 4.
24.

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

† That is,
Princess.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but || Sarah *shall* her name *be*.

x Ch. 18.
10.

16 And I will bless her, ^x and give thee a son also of her; yea, I will bless her, and † she shall be a *mother* ^y of nations; kings of people shall be of her.

† Heb. she shall become nations.
y Ch. 35. 11.
Gal. 4. 31.
1 Peter 3. 6.
z Ch. 18. 12.
& 21. 6.

17 Then Abraham fell upon his face, ^z 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?

cumcision, Acts vii. 8. It is here said to be the covenant which Abraham and his seed must keep, as a copy or counterpart. It is called a *sign* and *seal*, Rom. iv. 11, for it was, 1, A confirmation to Abraham and his seed of those promises which were God's part of the covenant, assuring them that, in due time, Canaan should be theirs: and the continuance of this ordinance, after Canaan was theirs, intimates, that that promise looked farther, to another Canaan. 2, An obligation upon Abraham and his seed to that duty which was *their part* of the covenant, not only to the duty of accepting the covenant, and putting away the corruption of the flesh, which were primarily signified by circumcision, but in general to the observation of all God's commands. They who will have God to be to them a God, must consent to be to him a people.

Ver. 15. Here is the promise made to Abraham of a son by Sarai, that son in whom the promise made to him should be fulfilled, that he should be the *father of many nations*, for she also shall be a *mother of nations*, and *kings of people shall be of her*, ver. 16. Thus God reveals the purposes of his goodwill to his people by degrees. He had told Abraham long before, that he should have a son, but never till now, that he should have a son by Sarai. Sarah shall her name be—The same letter is added to her name that was to Abraham's. Sarai signifies *my princess*, as if her honour were confined to one family only: Sarah signifies a *princess*, viz. of multitudes.

Ver. 17. Then Abraham fell on his face, and laughed—It was a laughter of delight, not of distrust. Now it was that

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B. C. 1897.

18 And Abraham said unto God, O that Ishmael might live before thee!

a Ch. 18. 10.
& 21. 2.
Gal. 4. 28.

19 And God said, ^a 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 ^b will multiply him exceedingly; ^c twelve princes shall he beget, ^d and I will make him a great nation.

b Ch. 16. 10.
c Ch. 25. 12. 16.
d Ch. 21. 18.

21 But my covenant will I establish with Isaac, ^e which Sarah shall bear unto thee at this set time in the next year.

e Ch. 21. 2.

22 And he left off talking with him, and God went up from Abraham.

1898.

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 self-same day, as God had said unto him.

Abraham rejoiced to see Christ's day, now he saw it, and was glad, John viii. 56; for as he saw heaven in the promise of Canaan, so he saw Christ in the promise of Isaac. And said, Shall a child be born to him that is an hundred years old?—He did not here speak of it, as at all doubtful, for we are sure he staggered not at the promise, Rom. iv. 20; but as wonderful, and that which could not be effected but by the Almighty power of God.

Ver. 18. And Abraham said, O that Ishmael might live before thee!—This he speaks not as desiring that Ishmael might be preferred before the son he should have by Sarah, but as dreading lest he should be forsaken of God. The great thing we should desire of God for our children is, that they may live before him; that is, that they may be kept in covenant with him, and may have grace to walk before him in uprightness. God's answer to this prayer, is an answer of peace. Abraham could not say he sought God's face in vain; nor shall we if we seek it sincerely.

Ver. 20. As for Ishmael, I have heard thee; I have blessed him—That is, I have many blessings in store for him. 1. His posterity shall be numerous: I will multiply him exceedingly. 2. They shall be considerable: twelve princes shall he beget. We may charitably hope that spiritual blessings also were bestowed upon him, though the visible church was not brought out of his loins.

Ver. 21. He names that child, Isaac—Laughter, because Abraham rejoiced in spirit when this son was promised him.

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B.C. 1897.

24 And Abraham 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.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

We have an account in this Chapter of another Interview between God and Abraham, probably within a few days after the former, as the reward of his cheerful obedience to the Law of Circumcision. Here is, I. The visit which God made him, ver. 1—8. II. The Matters discoursed of between them, 1, The purposes of God's Love concerning Sarah, ver. 9—15. 2. The purposes of God's Wrath concerning Sodom. (1.) The Discovery God made to Abraham of his design to destroy Sodom, ver. 16—22. (2.) The intercession Abraham made for Sodom, ver. 22—33.

1898.

a Ch. 13.
18. & 14.
13.

AND the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day;

b Heb. 13.
2.

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

c Ch. 19.
1. 1 Pet.
4. 9.

3 And said, My Lord, if now I have

CHAP. XVIII. Ver. 1. This appearance of God to Abraham seems to have had in it more of freedom and familiarity, and less of grandeur and majesty, than those we have hitherto read of, and therefore more resembles that great visit, which, in the fulness of time, the Son of God was to make to the world. *He sat in the tent door in the heat of the day*—Not so much to repose himself, as to seek an opportunity of doing good, by giving entertainment to strangers. And when there were no inns where travellers could refresh themselves or lodge, it was as common, as it was necessary, for hospitable persons to invite such, at noon or at eventide, to their houses or tents.

Ver. 2. *And, lo, three men*—These three men were three spiritual, heavenly beings, now assuming human shapes, that they might be visible to Abraham, and conversible with him. Some think they were all three created angels; others, which is more probable, that one of them was the Son of God. *He bowed himself towards the ground*—Religion doth not destroy, but improve good manners, and teaches us to "honour all men."

Ver. 3, 4. *And he said, My Lord*—He addressed himself to one of the three, who seemed to have the pre-eminence, probably because of some peculiar majesty which appeared in his

found favour in thy sight, pass not away, I pray thee, from thy servant :

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

d Ch. 19. 2.
& 43. 24.

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.

e Judges 6.
18. & 13.
15.
† Heb. stay.
† Judg. 19.
5. Ps. 104.
15.
g Ch. 19. 8.
& 33. 10.
† Heb. you have passed.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

† Heb.
Hasten.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it.

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.

h Ch. 19. 3.

9 ¶ And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

i Ch. 24. 67.

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.

k Ver. 14.

l 2 Kings 4.
16.m Ch. 17.
19, 21. &
21. 2.
Rom. 9. 9.

countenance, or the respect which the other two paid him. *Let a little water be fetched*—As in those hot climates people went bare-footed, or wore only sandals, washing the feet often, was both customary and necessary.

Ver. 7. *Abraham ran to the herd*—In the several particulars here mentioned, we have a lively picture of the hospitality, simplicity, benevolence, and liberality of these ancient patriarchs. How different was their manner of life from the refinement and modish formality of the higher classes in modern times!

Ver. 9. *Where is Sarah thy wife?*—By naming her, they gave intimation to Abraham, that though they seemed strangers, yet they well knew him and his family: by inquiring after her, they shewed a kind concern for the family of one, whom they found respectful to them. And by speaking of her, she over-hearing it, they drew her to listen to what was farther to be said.

Ver. 10. *I will certainly return unto thee*—and visit thee according to the time of life—That is, nine months hence, and, in fulfilment of my promise, Sarah shall have a son. God will return to those that bid him welcome.

A. M. 2106.
B. C. 1898.
n Ch. 17. 17.
Rom. 4.
19. Heb.
11. 11, 12,
19.
o Chap. 31.
36.
p Chap. 17.
17.
q Luke 1.
18.
r 1 Pet. 3.
6.

11 Now ⁿ Abraham and Sarah *were* old and well stricken in age; and it ceased to be with Sarah ^o after the manner of women.

12 Therefore Sarah ^p laughed within herself, saying, ^q After I am waxed old shall I have pleasure, my ^r lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

u Jer. 32.
17. Zech.
8. 6.
Matt. 3.
9. & 19.
26. Luke
1. 37.
v Chap. 17.
21. Ver.
10.
2 Kings 4.
16.

14 ^u Is any thing too hard for the LORD? ^v At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

w Rom. 15.
24. 3 John
6.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them ^w to bring them on the way.

x Ch. 12. 3.
& 22. 18.
Acts 3. 25.
Gal. 3. 8.

17 ¶ And the LORD said, ^x Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be ^x blessed in him?

Ver. 12. *Sarah laughed within herself*—It was not a laughter of faith, like Abraham's, ch. xvii. 17, but a laughter of doubting and distrust. The great objection which Sarah could not get over was her age. *I am waxed old*, and past child bearing in the course of nature, especially having been hitherto barren; and, which magnifies the difficulty, *My lord is old also*. Observe here, that Sarah calls Abraham her lord, and the Holy Ghost takes notice of it to her honour, and, recommends it to the imitation of all Christian wives, 1 Pet. iii. 6. *Sarah obeyed Abraham, calling him lord*—In token of respect and subjection.

Ver. 13—15. *And the Lord (Heb. Jehovah) said, Wherefore did Sarah laugh?*—By shewing that he knew what Sarah did secretly in another apartment of the tent, he manifested that he could accomplish his word, however contrary to the ordinary course of nature.

Ver. 17. *Shall I hide from Abraham that thing which I do*—Thus doth God in his counsels express himself after the manner of men, with deliberation. "The secret of the Lord is with them that fear him." Those that by faith live a life of communion with God, cannot but know more of his mind than other people. They have a better insight into what is present, and a better foresight of what is to come.

Ver. 19. *I know Abraham, that he will command his children and his household after him*—This is a bright part of

A. M. 2106.
B. C. 1898.
y Dent. 4.
9, 10. & 6.
7. Josh.
24. 15.
Eph. 6. 4.

19 For I know him, ^y 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.

z Ch. 4. 10.
& 19. 13.
James 5.
4.

20 And the LORD said, Because ^z the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

aa Ch. 11. 5.
Exod. 3.
8.

21 ^{aa} 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, ^b I will know.

bb Dent. 9.
2. & 13. 3.
Joshua
22. 22.
Luke 16.
15. 2 Cor.
11. 11.
c Ch. 19. 1.
d Verse 1.

22 And the men turned their faces from thence, ^c and went towards Sodom: but Abraham ^d stood yet before the LORD.

ee Heb. 10.
22.
f Num. 16.
22. 2 Sam.
24. 17.

23 ¶ And Abraham ^{ee} drew near, and said, ^f Wilt thou also destroy the righteous with the wicked?

gg Jer. 5. 1.

24 ^{gg} Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

hh Job 8. 22.
Isa. 3. 10.
11.

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and ^{hh} that the righteous should be as the wicked, that be far

Abraham's character. He not only *prayed* with his family, but he *taught* them, as a man of knowledge; nay, he *commanded* them as a man in authority, and was Prophet and King, as well as Priest, in his own house. And he not only took care of his children, but of *his household*: his servants were *catechised servants*. Masters of families should instruct, and inspect the manners of all under their roof. And this is given as the reason why God would make known to him his purpose concerning Sodom; because he was communicative of his knowledge, and improved it for the benefit of those that were under his charge.

Ver. 21. *I will go down now, and see*—Not as if there were any thing concerning which God is in doubt; but he is pleased thus to express himself after the manner of men, and to shew that he ascertains the criminal's guilt, before he passes sentence.

Ver. 22. *And the men*—That is, two of them, who appear to have been created angels: *turned their faces from thence*, and went towards Sodom, which they entered in the evening; but the one called Jehovah throughout the chapter, continued with Abraham, who *stood yet before the Lord*, evidently the same person with whom he had hitherto been communing.

Ver. 23. *Abraham drew near*—This expression intimates,

A. M. 2106.
B. C. 1828.

1 Job 8. 3.
& 34. 17.
Ps. 58. 11.
& 94. 2.
Rom. 3.
6.

k Jer. 5. 1.
Ezek. 22.
30.

1 Luke 18.
1.

m Ch. 3. 19.
Job 4. 19.
Eccles.
12. 7.
1 Cor. 15.
47. 48.
2 Cor. 5. 1.

from thee : ⁱ Shall not the Judge of all the earth do right ?

26 And the LORD said, ^k 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, ^l Behold now, I have taken upon me to speak unto the LORD, which *am* ^m but dust and ashes :

28 Peradventure there shall lack five of the fifty righteous : wilt thou destroy all the city 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 thirty be 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, ⁿ Oh let not the LORD be angry, and I will speak yet but this once : Peradventure ten shall be found there. ^o 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.

CHAP. XIX.

In this Chapter we have the result of the inquiry concerning the state of Sodom. I. It was found upon trial that Lot was a good man ; ver. 1—3 ; but it did not appear that there were any more of the same character. II. It was found that the Sodomites were very wicked, ver. 4—11. III. Special care was therefore taken for the securing of Lot and his family, ver. 12—23. IV. The ruin of Sodom, and of Lot's wife, ver. 24—26, with a general repetition of the story, ver. 27—29. V. A foul sin that Lot was guilty of, in committing incest with his two daughters, ver. 30—38.

AND there ^a came two angels to Sodom at even ; and Lot sat in the gate of Sodom : and ^b Lot seeing ^c them rose up to meet them ; and he bowed himself with his face toward the ground ;

a holy concern, and a holy confidence ; he drew near with an assurance of faith.

Ver. 27. *Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes*—He speaks as one amazed at his own boldness, and the liberty God graciously allowed him, considering God's greatness, who is the Lord, and his own meanness, but *dust and ashes*. Whenever we draw near to God, it becomes us reverently to acknowledge the vast distance that there is between us and him. He is the Lord of glory, we are worms of the earth.

Ver. 30. *Oh let not the Lord be angry*—The importunity which believers use in their addresses to God is such, that if they were dealing with a man like themselves, they could not but fear that he would be *angry* with them. But he with whom we have to do is *God and not man*, and he is pleased when he is *wrestled with*. But why then did Abraham leave off asking, when he had prevailed so far as to get the place spared if there were but ten righteous in it ? Either, 1, Because he could not in modesty proceed any farther, and being a good man himself, he had a charitable opinion of others, and thought there must be so many good men in all those cities, especially including Lot and his family. 2, Because he owned that it deserved to perish if there were not so many : As the dresser of the vineyard (Luke xiii. 9,) consented that the barren fig-tree should be cut down, if one year's trial more did not make it fruitful. Or, 3, Which is most probable, because God restrained his Spirit from asking any further.

When God hath determined the ruin of a place, he forbids it to be prayed for. No doubt Abraham remembered Lot in his prayers ; but his large and generous mind could not be content with Lot's preservation, but aims at the preservation of the whole city ; which, when he saw to be doubtful or unlikely, he prayed for Lot's deliverance out of the common destruction, as appears from Chap. xix. 29.

Ver. 33. *Abraham returned to his place*—To wait what the event would be : and it proved that his prayer was heard ; and yet Sodom was not spared, because there were not ten righteous persons in it.

CHAP. XIX. Ver. 1. *There came two angels*—Probably two of the three that had just before been with Abraham, the two created angels, who were now sent to execute God's purpose concerning Sodom. *Lot sat in the gate of Sodom*—Waiting for an opportunity of entertaining strangers, in which he imitated Abraham, and set an example of hospitality in the midst of the reigning and abominable vices of the place. For though he was influenced to go thither by improper motives, and continued there with unjustifiable obstinacy, when every dictate of religion and morality cried aloud, "Come out from among them ;" yet, on the whole, as St. Peter observes, 2 Epist. ii. 8, *he was a righteous man, and his righteous soul was vexed from day to day with the filthy conversation of that most abandoned place, in seeing and hearing of their unlawful deeds.*

A. M. 2106.
B. C. 1828.

n Judges 6.
39.

o James 5.
16.

a Ch. 18. 22.

b Ch. 18. 1.
&c.

A. M. 2106.
B. C. 1898.
c Heb. 13.
2.
d Ch. 18. 4.
e Luke 24.
29.

2 And he said, Behold now, my lords, ^c turn in, I pray you, into your servant's house, and tarry all night, and ^d wash your feet, and ye shall rise up early, and go on your ways. And they said, ^e Nay; but we will abide in the street all night.

f Ch. 18. 8.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; ^f 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.

g Isai. 3. 9.

5 ^g And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? ^h bring them out unto us, that we ⁱ may know them.

h Judges 19. 22.
i Ch. 4. 1.
Rom. 1.
24, 27.
Jude 7.
k Judges 19.
28.

6 And ^k Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

l See Judges 19. 24.

8 ^l 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 unto these men do

A. M. 2106.
B. C. 1898.
m See Ch. 18. 5.

nothing; ^m for therefore came they under the shadow of my roof.

n 2 Peter 2. 7, 8.
o Exodus 2. 14.

9 And they said, Stand back. And they said *again*, This one *fellow* ⁿ came in to sojourn, ^o and he will needs be a judge: now we will deal worse with thee, than with them. And they pressed sore upon the man, *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.

p See Wisd. 19. 17.
q Kings 6. 18.
Acts 13. 11.

11 And they smote the men ^p that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, ^q bring *them* out of this place:

r Ch. 7. 1.
2 Pet. 2. 7, 9.

13 For we will destroy this place, because the ^r cry of them is waxen great before the face of the LORD; and ^s the LORD hath sent us to destroy it.

14 And Lot went out and spake unto his sons in law, ^t which married his daughters, and said, ^u Up, get you out of this place; for the LORD will destroy this city. ^x But he seemed as one that mocked unto his sons in law.

Ver. 2. *They said, Nay; but we will abide in the street all night*—So they said, not only to give Lot an opportunity of evincing the sincerity and cordiality of his invitation, but because it was their real intention to abide in the street, where they, no doubt, would have abode, if he had not so much urged them to lodge in his house.

Ver. 3. *He pressed upon them greatly*—Partly because he would by no means have them to expose themselves to the perils and insults which he was aware awaited their lodging in the streets of Sodom, and partly because he was desirous of their converse.

Ver. 4, 5. No description which could be given of their vile and abominable conduct, however laboured, could possibly have conveyed so striking an idea of their unparalleled wickedness, as this simple narrative of facts. Here *were old and young, all from every quarter*, collected for practices too shameful to be mentioned! Either they had no magistrates to protect the peaceable, or the magistrates themselves were aiding and abetting.

Ver. 8. *I have two daughters*—This was unadvisedly and unjustifiably offered, probably through the great discomposure and perturbation which his mind was in. It is true, of two evils we must choose the less, but of two sins we must choose neither, nor ever do evil that good may come of it.

Ver. 11. *And they smote the men with blindness*—This was designed to put an end to their attempt, and to be an earnest of their utter ruin the next day.

Ver. 13. *We will destroy this place*—The holy angels are ministers of God's wrath for the destruction of sinners, as well as of his mercy for the preservation and deliverance of his people.

Ver. 14. *Lot spake to his sons-in-law, &c.*—It is likely these *sons-in-law* had married other daughters of Lot, who were now dead, or who afterwards perished in the destruction of the city. *Up, get you out of this place*—The manner of expression is startling. It was not a time to trifle, when the destruction was just at the door. But *he seemed to them as one that mocked*—They thought, perhaps, that the assault which the Sodomites

A. M. 2106.
B. C. 1898.

7 Numb. 16, 24, 26.
Rev. 18.

† Heb. *are found.*
Or, *punishment.*

3 Wisdom 10, 6.

a Luke 18, 13. Rom. 9, 15, 16.
b Ps. 34, 22.

c 1 Kings 19, 3.

d Ver. 26.
Matt. 24, 16-18.
Luke 9, 62. Phil. 3, 13, 24.

e Acts 10, 14.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, ^y Arise, take thy wife, and thy two daughters, which [†] are here; lest thou be consumed in the **||** iniquity of the city.

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

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, ^c Escape for thy life; ^d 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, ^e 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

had just now made upon his house had disturbed his head, and put him into such a fright that he knew not what he said. They that made a jest of every thing, made a jest of that, and so perished in the overthrow. Thus many, who are warned of the danger they are in by sin, make a light matter of it; such will perish with their blood upon their heads.

Ver. 16. *While he lingered*—He did not make so much haste as the case required, and this would have been fatal to him, if the angels had not *laid hold on his hand, and brought him forth*. Herein *the Lord was merciful to him*; and if God had not been *merciful to us*, our lingering had been our ruin.

Ver. 17. *Look not behind thee*—He must not loiter by the way. *Stay not in all the plain*—For it would all be made one dead sea; he must not take up short of the place of refuge appointed him. *Escape to the mountain*—Such are the commands given to those who, through grace, are delivered out of a sinful state. 1, Return not to sin and Satan, for that is *looking back to Sodom*. 2, Rest not in the world, for that is *staying in the plain*. 3, Reach toward Christ and heaven, for that is *escaping to the mountain*, short of which we must not take up.

Ver. 22. *I cannot do any thing till thou be come thither*—The very presence of good men in a place helps to keep off judgments. See what care God takes for the preservation of his people!

Ver. 24. *Then the Lord rained—from the Lord—The Son*, who had conversed with Abraham, *from the Father*, for the

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, ^f 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 ^g I cannot do any thing till thou be come thither. Therefore ^h the name of the city was called **||** Zoar.

23 ¶ The sun was [†] risen upon the earth when Lot entered into Zoar.

24 Then ⁱ the LORD rained upon Sodom and 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 ^k that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became ^l a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where ^m he stood before the LORD :

Father has committed all judgment to the Son. He that is the Saviour will be the destroyer of those that reject the salvation.

Ver. 25. *And he overthrew the cities, and all the inhabitants of them, the plain, and all that grew upon the ground*—It was an utter ruin, and irreparable; that fruitful valley remains to this day a great lake, or dead sea. Travellers say it is about thirty miles long, and ten miles broad. It has no living creature in it: it is not moved by the wind: the smell of it is offensive: things do not easily sink in it. The Greeks call it Asphaltis, from a sort of pitch which it casts up. Jordan falls into it, and is lost there. It was a punishment that answered their sin. Burning lusts against nature were justly punished with this preternatural burning.

Ver. 26. *But his wife looked back from behind him*—Herein she disobeyed an express command. Probably she hankered after her house and goods in Sodom, and was loath to leave them. Christ intimates this to be her sin, Luke xvii. 31, 32, she too much regarded her stuff. And her looking back spoke an inclination to go back; and therefore our Saviour uses it as a warning against apostasy from our Christian profession. *And she became a pillar of salt*—She was struck dead in the place, yet her body did not fall down, but stood fixed and erect, like a pillar or monument, not liable to waste or decay, as human bodies exposed to the air are, but metamorphosed into a metallic substance, which would last perpetually.

Ver. 27—29. *And Abraham gat up early*—To see what was

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B. C. 1898.

f Job 42, 8, 9. Ps. 145, 19.
† Heb. *thy face.*

g See Ch. 22, 25, 26.
Exod. 32, 10. Deut. 9, 14.
Mark 6, 5.

h Ch. 13, 10, & 14, 2.
† That is, *little.*

Verse 20.
† Heb. *gone forth.*

Deut. 29, 23.
Isa. 13, 19. Jer. 20, 16, & 50, 40.

Ezek. 16, 49, 50.
Hos. 11, 8. Amos. 4, 11. Zeph. 2, 9. Luke 17, 29.

2 Pet. 2, 6. Jude 7.

Ch. 14, 8. Ps. 107, 34. Wisd. 10, Luke 17, 32.

m Ch. 18, 22.

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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.

Rev. 18. 9.

29 ¶ 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 the which Lot dwelt.

Ch. 8. 1.
& 18. 23.

Ver. 17.
19.

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

31 ¶ 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:

Ch. 16. 2.
4. Ch. 38.
8. 9.
Deut. 26.
5.

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

Mark 12.
19.

33 And they made their father

A. M. 2106.
B. C. 1898.

drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 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.

35 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.

36 Thus were both the daughters of Lot with child by their father.

1897.

37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

Deut. 2.
9.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

Deut. 2.
19.

become of his prayers, he went to the very place where he had stood before the Lord. And he looked toward Sodom—Not as Lot's wife did, tacitly reflecting upon the divine severity, but humbly adoring it, and acquiescing in it. Here is God's favourable regard to Abraham. As before, when Abraham prayed for Ishmael, God heard him for Isaac; so now, when he prayed for Sodom, he heard him for Lot. God remembered Abraham, and for his sake sent Lot out of the overthrow—God will certainly give an answer of peace to the prayer of faith in his own way and time.

Ver. 30. He feared to dwell in Zoar—Probably he found it as wicked as Sodom, and therefore concluded it could not long survive it; or perhaps he observed the rise and increase of those waters, which, after the conflagration, began to overflow the plain, and which, mixing with the ruins, by degrees, made the Dead Sea. In those waters he concluded Zoar must needs perish, (though it had escaped the fire,) because it stood upon the same flat. He was now glad to go to the mountain, the place which God had appointed for his shelter. See in Lot what those bring themselves to at last, that forsake the communion of saints for secular advantages! He has lost all his substance, and the greater part of his family. His wife is made a monument of the divine wrath against those that prefer the world to God, and the principles of his remaining daughters are so corrupted, and their moral feelings so stupefied, through their intercourse with the depraved inhabitants of Sodom, that they are prepared for the greatest crimes;

they even lay snares to entangle their own father in the dreadful one of committing incest with themselves.

He dwell in a cave, he and his two daughters—It seems strange, when he was thus reduced, that he did not think of returning to Abraham, from whom he was at no great distance, and who, no doubt, would have kindly received him. But probably he was ashamed to return, being conscious that he had not treated that venerable servant of God with due respect; or, being now stript of all, and a wretched outcast, he could not brook appearing so degraded among those that had known him in his more prosperous days.

Ver. 32. Come, let us make our father drink wine—Although, upon the whole, Lot was a righteous man, and possessed of many amiable qualities, yet it evidently appears that his principles also, as well as those of his daughters, had suffered some degree of contamination by the society of evil-doers, otherwise surely he would have withstood every temptation to excess of drinking. Here the history of Lot ends, after this we hear no more of him or of his daughters. We cannot but be sorry to leave them under so dark a cloud. He, indeed, we have reason to believe, lived to repent of his sin, otherwise St. Peter would not have spoken so honourably of him; but we have no proof that his daughters repented of theirs. And certainly the children thus desired, and in this unlawful way obtained, were monuments of their own and their father's reproach, and the names they thought fit to give them which descended to their posterity, perpetuated the memory of their sin and

A. M. 2106.
B. C. 1895.

CHAP. XX.

We have here, I. Abraham's sin in denying his wife, and Abimelech's sin thereupon in taking her, ver. 1, 2. II. God's discourse with Abimelech in a dream upon this occasion, ver. 4—7. III. Abimelech's discourse with Abraham, ver. 8—13. IV. The good issue of the story; in which Abimelech restores Abraham his wife, ver. 14—16; and Abraham, by prayer, prevails with God for the removal of the judgment Abimelech was under, ver. 17, 18.

cir. 1898.

a Ch. 18. 1.
b Ch. 16. 7.
c Ch. 26. 6.

AND Abraham journeyed from ^a thence toward the south country, and dwelled between ^b Kadesh and Shur, and ^c sojourned in Gerar.

d Ch. 12. 13.
& 26. 7.
e Ch. 12. 15.

2 ¶ And Abraham said of Sarah his wife, ^d She is my sister: and Abimelech king of Gerar sent, and ^e took Sarah.

f Ps. 105. 14.
g Job 33. 15.
h Ver. 7.

3 But ^f God came to Abimelech in a dream by night, and said to him, ^g Behold, thou *art but* a dead man, for the woman which thou hast taken; for she is ^h † a man's wife.

† Heb. married to an Ausband.

i Ch. 18. 23.
Ver. 18.

4 But Abimelech had not come near her: and he said, LORD, ⁱ wilt thou slay also a righteous nation?

k 2 Kings 20. 3.
2 Cor. 1. 12.

l Or, simplicity, or sincerity.

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: ^k in the || integrity

† shame to all generations; Moab signifying, of my father, and Ben-Ammi, the son of my people.

CHAP. XX. Ver. 1. *And Abraham sojourned in Gerar*—Which belonged to the Philistines. We are not told upon what occasion he removed; whether terrified by the destruction of Sodom, or, as some of the Jewish writers say, because he was grieved at Lot's incest with his daughters, and the reproach which the Canaanites cast upon him for his kinsman's sake. *The king of Gerar sent and took her*—To his house, in order to the taking of her to his bed.

Ver. 3. *But God came to Abimelech in a dream*—It appears by this, that God revealed himself by dreams, which evidenced themselves to be divine and supernatural, not only to his servants the Prophets, but even to those that were out of the pale of the church; but then usually it was with some regard to God's own people.

Ver. 4. *Wilt thou slay also a righteous nation?*—He probably referred to the late destruction of Sodom and the cities of the plain, which, no doubt, must have caused great consternation, if not also some degree of reformation, in that neighbourhood. As Abimelech's plea was not rejected by the Lord, there is reason to hope that both he and his subjects were not only free from the abominations of Sodom, and from

A. M. 2106.
B. C. 1898.

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

1 I also withheld thee from sinning ^m against me: therefore suffered I thee not to touch her.

Ch. 31. 7.
& 35. 5.
Exod. 34. 24.

1 Sam. 25. 26. 34.

Ch. 89. 9.
Lev. 6. 2.

Ps. 51. 4.
1 Sam. 7. 5.

2 Kings 5. 11.
Job 42. 8.

Jam. 5. 14.
15. 1 John 5. 16.

Ch. 2. 17.
Num. 16. 32. 33.

7 Now therefore restore the man ⁿ his wife; ⁿ for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, ^o know thou that thou shalt surely die, ^o thou, ^q 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 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, ^q that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me ^r that ought not to be done.

Ch. 26. 10.
Exod. 32. 21. Josh. 7. 25.

r Ch. 34. 7.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

the reigning idolatries of Canaan, but that the fear of God, and some remains of true religion, were found among them.

Ver. 6. *I withheld thee, &c.*—It is God that restrains men from doing the ill they would do; it is not from him that there is sin, but it is from him that there is not more sin, either by his influence on men's minds, checking their inclination to sin, or by his providence taking away the opportunity of committing it. It is a great mercy to be hindered from sinning, which God must have the glory of, whoever is the instrument.

Ver. 7. *He is a prophet*—A person favoured with peculiar intercourse with God, who is made acquainted with his will and purposes in an extraordinary way, and is the interpreter of that will, and the revealer of those purposes to others. This seems to be the meaning of the appellation of *Prophet*, first, as we here see, given to Abraham in the Scriptures.

Ver. 9, 10. *Thou hast done deeds that ought not to be done*—Equivocation and dissimulation, however they may be palliated, are very ill things, and by no means to be admitted in any case. He takes it as a very great injury to himself and his family, that Abraham had thus exposed them to temptation and sin. *What have I offended thee?*—If I had been thy worst enemy thou couldst not have done me a worse turn, nor taken a more effectual course to be revenged on me. He challenges him to assign any just cause he had to suspect them

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11 And Abraham said, Because I thought, Surely ^s the fear of God is not in this place; and ^t they will slay me for my wife's sake.

12 And yet indeed ^u 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 ^x 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, ^y say of me, He is my brother.

14 And Abimelech ^z took sheep, and oxen, and menservants, and womenservants, 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 ^b thy brother a thousand pieces of silver: ^c behold, he is to thee ^d a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.

17 ¶ So Abraham ^e prayed unto God: and God healed Abimelech,

as a dangerous people for an honest man to live among. *What sawest thou, that thou hast done this thing?*—What reason hadst thou to think, that if we had known her to be thy wife, thou wouldest have been exposed to any danger by it?

Ver. 11. *I thought, Surely the fear of God is not in this place; and they will slay me*—There are many places and persons that have more of the fear of God in them than we think they have; perhaps they are not called by our name, they do not wear our badges, they do not tie themselves to that which we have an opinion of; and therefore we conclude they have not the fear of God in their hearts!

Ver. 13. *When God caused me to wander from my father's house*—Then we settled this matter. It may be, that God denied Abraham and Sarah the blessing of children so long, to punish them for this sinful compact they had made to deny one another; if they will not own their marriage, why should God own it? But we may suppose, that after this reproof, they agreed never to do so again, and then presently we read (chap. xxi. 1, 2.) that Sarah conceived.

Ver. 16. *He, or, this is to thee a covering of the eyes*—For the words may be expounded either of the money given to

and his wife, and his maidservants; and they bare children.

18 For the LORD ^f had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

CHAP. XXI.

In this Chapter we have, I. Isaac, the child of promise, born into Abraham's family, ver. 1—8. II. Ishmael, the son of the bond woman, cast out of it, ver. 9—21. III. Abraham's league with Abimelech, ver. 22—32. IV. His devotion to God, ver. 33, 34.

AND the Lord ^a visited Sarah as he had said, and the LORD did unto Sarah ^b as he had spoken.

2 For Sarah ^c conceived, and bare Abraham a son in his old age, ^d 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, ^e Isaac.

4 And Abraham ^f circumcised his son Isaac, being eight days old, ^g as God had commanded him.

5 And ^h Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, ⁱ God hath made me to laugh, so that all that hear ^k will laugh with me.

Abraham to buy a veil for the covering of her face, and to be worn in token of her subjection to her husband; or of Abraham, that he must be a covering of her eyes, that she should look at no other, nor desire to be looked at by any other. Yoke-fellows must be to each other for a covering of the eyes. The marriage-covenant is a covenant with the eyes, like Job's, chap. xxxi. 1. *Thus she was reproved, or instructed.* The Septuagint is, *και παντα αληθευσον, speak thou the truth in all things*, referring, no doubt, to the equivocation she and Abraham had used.

CHAP. XXI. Ver. 1. *The Lord visited Sarah*—That is, was present with her in his mercy, power, and faithfulness, to perform his gracious promise of giving her a child.

Ver. 2. *Sarah conceived*—By faith Sarah received strength, Heb. xi. 11, to conceive seed; God, according to his promise, giving that strength. Abraham was old, and Sarah old, and both as good as dead; and then the promise took place.

Ver. 4. *He circumcised his son*—The covenant being established with him, the seal of the covenant, according to God's command, was administered to him.

Ver. 6. *Sarah said, God hath made me to laugh*—Not through

A. M. 2112.
B. C. 1892.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? ¹ for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar ⁿ the Egyptian, ^a which she had born unto Abraham, ^o mocking.

10 Wherefore she said unto Abraham, ^p 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, ^q 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 ^r in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make ^s 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 ^t sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And ^u God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto

A. M. 2112.
B. C. 1892.
r Rom. 9. 7.
s Heb. 11.
18.

Ver. 18.
ch. 16. 10.
& 17. 20.

n Ch. 16. 1.
o Ch. 16. 15.

o Gal. 4. 22.

cl. 1892.

p Gal. 4. 30.
See ch.
25. 6. &
26. 6, 7.

t John 8. 25.

q Ch. 17. 18.

u Exod. 3. 7.

diffidence and irreverence, as my own distrustful heart before made me to laugh, but through excess of holy joy. He hath given me both cause and a heart to rejoice. And it adds to the comfort of any mercy to have our friends rejoice with us in it, Luke i. 58. *They that hear will laugh with me*—Will rejoice in this instance of God's power and goodness, and be encouraged to trust in him.

Ver. 7. *Sarah should have given children suck*—She says *children*, expecting, it seems, that having received of God new strength, she would have more than one child. Here all mothers are taught their duty, which is to give their children suck if they be able. Not to do this is a sin against the God of nature, which no rank in life, no fortune, nor business, can or will excuse.

Ver. 9. *Sarah saw the son of the Egyptian mocking*—Mocking Isaac no doubt, for it is said, with reference to this, Gal. iv. 29, that "he that was born after the flesh, persecuted him that was born after the Spirit."

Ver. 10. *Cast out the bond-woman*—This was a type of the rejection of the unbelieving Jews, who, though they were the seed of Abraham; yet, because they submitted not to the Gospel-covenant, were *unchurched* and *disfranchised*. And that, which above any thing provoked God to cast them off, was, their *mocking* and *persecuting* the Gospel-church, God's Isaac, in its infancy.

Ver. 11. *The thing was very grievous in Abraham's sight*—Because of his affection to his son, and God's promise concerning him. He, who at God's command, which he was bound to obey, afterwards so cheerfully gave up Isaac, was not so ready to part with Ishmael, to gratify the passion of an angry woman. And probably he would have denied her

desire, if God had not interposed. It is remarkable that it is not said the thing was grievous *because of his wife*, probably he hardly considered Hagar as properly his wife: or, at least, had not the affection for her a man ought to have for his wife. Hereby we may learn the excellency of God's institutions, who appointed only one woman for one man, that each might, under God, have the entire interest in the other's affections; and we may observe the evil of men's inventions which brought polygamy into the world, whereby a man's affections are divided into several and contrary streams. But probably it *grieved* Abraham that Ishmael had given such provocation, as well as that Sarah insisted on such a punishment.

Ver. 13. The casting out of Ishmael was not his ruin. He shall be a nation, *because he is thy seed*—We are not sure that it was his eternal ruin. It is presumption to say, that all these who are left out of the external dispensation of God's covenant are excluded from all his mercies. Those *may* be *saved* who are not thus *honoured*.

Ver. 14. *Abraham rose up early in the morning*—Immediately, it seems, after he had received orders in the night-visions to do this: *and took bread, and a bottle of water*—All necessary provision seems to be here included, of which it is probable they had sufficient to have served them till they had come to Hagar's friends in Egypt, if they had not lost their way. Ishmael, it is thought, was more than sixteen years of age at this time, yet the provisions were put upon Hagar's shoulders, as being more enured to labour, and the lad was committed to her care.

Ver. 17, 18. *God heard the voice of the lad*—We read not of a word that he said; but his sighs and groans, though not proceeding from true repentance, but extorted from him by

A. M. 2119.
B. C. 1892.

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 ^w I will make him a great nation.

19 And ^x 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 ^y was with the lad; and he grew, and dwelt in the wilderness, ^z and became an archer.

21 And he dwelt in the wilderness, of Paran: and his mother ^a took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that ^b Abimelech, and Phicol the chief captain of his host, spake unto Abraham, saying, ^c God is with thee in all that thou doest:

23 Now therefore ^d swear unto me here by God ^e 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 ^e 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.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them ^f made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, ^g 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 ^h they may be a witness unto me, that I have digged this well.

31 Wherefore he ⁱ called that place ^{||} Beer-sheba; because there they ^{||} swore both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a ^{||} grove in Beer-sheba, and ^k called ^{||} there on the name of the LORD, ^{||} the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

CHAP. XXII.

We have here, I. The strange command which God gave to Abraham, ver. 1, 2. II. Abraham's strange obedience to this command, ver. 3—10. III. The strange issue of this trial. (1.) The sacrificing of Isaac was countermanded, ver. 11, 12. (2.) Another sacrifice was provided, ver. 13, 14. (3.) The Covenant was renewed with Abraham hereupon, ver. 15—19. IV. An Account of some of Abraham's relations, ver. 20—24.

answer to Abraham's prayer, in all probability he must have perished.

Ver. 31. *Beer-sheba*—That is, *the well of the oath*, or *the well of the seven*, (for the word equally signifies either,) alluding to the *seven ewe lambs*, which Abraham set by themselves, and gave to Abimelech. Probably, when a covenant was solemnly made and confirmed by an oath, seven lambs or sheep were wont to be offered.

Ver. 33. *And Abraham planted a grove*—For a shade to his tent, or perhaps an orchard of fruit trees; and there, though we cannot say he settled, for God would have him, while he lived, to be a stranger and a pilgrim, yet he *sojourned many days*. *And called there on the name of the Lord*—Probably in the grove he planted, which was his oratory, or house of

A. M. 2112.
B. C. 1892.

f Ch. 26. 31.

g Ch. 23. 8.

h Ch. 31. 45, 52.

i Ch. 26. 33.

|| That is The well of the oath.

cir. 1891.

Or, tree.
k Ch. 4. 26.
l Deut. 33. 27. Isai. 40. 28. Rom. 16. 26.
m Tim. 1. 17.

x Num. 22. 31.
See 2 Kings 6. 17, 18, 20. Luke 24. 16, 31.

y Ch. 28. 15, & 30. 2, 3, 21.

z Ch. 16. 12.

a Ch. 24. 4.

b Ch. 20. 2. & 26. 26.

c Ch. 26. 29.

d Josh. 2. 12. 1 Sam. 24. 21.

e Heb. *Thou shalt lie unto me.*

e See Ch. 26. 15, 16, 20, 21, 22.

his pressing calamity, cried aloud in the ears of the God of mercy. An angel was sent to comfort Hagar, and assure her that *God had heard the voice of the lad*. *Arise, lift up the lad, and hold him in thy hand*—God's readiness to help us when we are in trouble must not slacken, but quicken our endeavours to help ourselves. He repeats the promise concerning her son, that he should be a *great nation*, as a reason why she should bestir herself to help him. *She saw a well of water*—Which, it seems, was near at hand, but had not been observed by her before. Thus she obtained the relief she most wanted.

Ver. 20, 21. *God was with the lad*—This accounts for his preservation and support in that wilderness, in which, had not God been with him in an extraordinary manner, in

A. M. 2132.
B. C. 1872.
1872.
Jos. Ant.
a 1 Cor.
10. 13.
Heb. 11.
17. Jam.
1. 12.
1 Pet. 1. 7.
† Heb. Be-
hold me.
b Heb. 11.
17.
c 2 Chron.
3. 1.

AND it came to pass after these things that ^a God did tempt Abraham, and said unto him, Abraham: and he said, † Behold, *here I am*.
2 And he said, Take now thy son, ^b thine only son Isaac, whom thou lovest, and get thee ^c into the land of Moriah; and offer him there for a 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 up, and went unto the place of which God had told him.

4 Then on the third day Abraham

prayer: He kept up public worship, in which, probably, some of his neighbours joined with him. Men should not only retain their goodness wherever they go, but do all they can to propagate it, and make others good. *The everlasting God*—Though God had made himself known to Abraham as *his God* in particular; yet he forgets not to give glory to him as the *Lord of all*, the *everlasting God*, who was before all worlds, and will be when time and days shall be no more.

CHAP. XXII. Ver. 1. Here is the trial of Abraham's grace, and especially of his faith, whether it continued so strong, so vigorous, so victorious, after a long settlement in communion with God, as it was at first, when by it he left his country: then it appeared that he loved God better than *his father*; now, that he loved him better than *his son*. *After these things*—After all the other exercises he had had, all the difficulties he had gone through: now perhaps he was beginning to think the storms were blown over; but after all, this encounter comes, which was sharper than any yet. *God did tempt Abraham*—Not to draw him to sin, so Satan tempts; but did try him, as the word here used signifies, to discover his graces, how strong they were, that they might be "found to praise, and honour, and glory." *Behold, here am I*—What saith my Lord unto his servant? Probably he expected some renewed promise, like those, ch. xv. 1, and xvii. 1; but to his great amazement, that which God hath to say to him is in short, Abraham, *go, sacrifice thy son*; and the command is given him in such aggravating language as makes the temptation abundantly more grievous, every word being as "a sword in his bones." Is it any pleasure to the Almighty that he should afflict? No, it is not; yet when Abraham's faith is to be tried, God seems to take pleasure in the aggravation of the trial.

Ver. 2. *And he said, Take thy son*—Not thy bullocks and thy lambs; how willingly would Abraham have parted with them by thousands to redeem Isaac! Not thy servant, no, not the steward of thine house. *Thine only son*—Thine only son by Sarah. Ishmael was lately cast out, to the grief of Abraham, and now Isaac only was left; and must he go too? Yes: take Isaac, him by name, *thy laughter*, that son indeed. Yea, that son *whom thou lovest*—The trial was of

lifted up his eyes, and saw the place afar off. A. M. 2132.
B. C. 1872.

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 ^d laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. d John 19.
17.

7 And Isaac spake unto Abraham his father, and said, My father; and he said, † Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the ¶ lamb for a burnt offering? † Heb. Be-
hold me.
Or, *hid*.

8 And Abraham said, My son, God

Abraham's love to God, and therefore it must be in a beloved son: in the Hebrew it is expressed more emphatically, and might very well be rendered, *Take now that son of thine, that only son of thine, whom thou lovest, that Isaac, and get thee into the land of Moriah*—Distant three days' journey: that he might have time to consider it, and if he do it, might do it deliberately. *And offer him for a burnt offering*—He must not only slay his son, but slay him as a sacrifice, with all that sedateness and composedness of mind, with which he used to offer his *burnt offering*.

Ver. 3. The several steps of his obedience, all help to magnify it, and to show that he was guided by prudence, and governed by faith in the whole transaction. 1. *He rises early*—Probably the command was given in the visions of the night, and *early* the next morning he sets himself about it, did not delay, did not demur. Those that do the will of God *heartily*, will do it speedily. 2. He gets things ready for a sacrifice, and, it should seem, with his own hands, "cleaves the wood for the burnt offering." 3. He left his servants at some distance, lest they should have created him some disturbance in his strange oblation. Thus, when Christ was entering upon his agony in the garden, he took only three of his disciples with him.

Ver. 6. Isaac carrying the wood was a type of Christ, who carried his own cross, while Abraham with a steady and undaunted resolution, carried the fatal *knife and fire*.

Ver. 7. *Behold the fire and the wood: but where is the lamb?*—This is, 1, A *trying* question to Abraham; how could he endure to think that Isaac is himself the lamb? 2, It is a *teaching* question to us all, that when we are going to worship God, we should seriously consider whether we have every thing ready, especially the "lamb for a burnt offering." Behold, *the fire* is ready, the Spirit's assistance, and God's acceptance; the *wood* is ready, the instituted ordinances, designed to kindle our affections, which indeed without the Spirit, are but like wood without fire. *All things are now ready, but where is the lamb?*—Where is the heart? Is that ready to be offered up to God, to *ascend* to him as a *burnt offering*?

Ver. 8. *My son, God will provide himself a lamb*—This was the language either, 1, Of his obedience; we must offer the

A. M. 2132.
B. C. 1872.

will provide himself a lamb for a burnt offering: so they went both of them together.

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

Heb. 11.
17. Jam.
2. 21.

laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

1 Sam. 15.
22. Mic.
6. 7, 8.
Ch. 26. 5.
James 2.
22.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know

lamb which God has appointed now to be offered; thus giving Isaac this general rule of submission to the divine will, to prepare him for the application of it to himself: or, 2, Of his faith; whether he intended them so or not, the meaning of his words proved to be that a sacrifice was provided instead of Isaac. Thus, 1, Christ, the great sacrifice of atonement, was of God's providing: when none in heaven or earth could have found a lamb for that burnt offering, God himself found the ransom. 2, All our "sacrifices of acknowledgment" are of God's providing too; it is he that "prepares the heart." The broken and contrite spirit is a sacrifice of God, of his providing.

Ver. 9. After many a weary step, and with a heavy heart, he arrives at length at the fatal place; builds the altar, an altar of earth, we may suppose, the saddest that ever he built; lays the wood in order for Isaac's funeral pile; and now tells him the amazing news. Isaac, for aught that appears, is as willing as Abraham: we do not find that he made any objection against it. God commands it to be done, and Isaac has learned to submit. Yet it was necessary that a sacrifice should be bound; the great Sacrifice, which in the fulness of time was to be offered up, must be bound, and therefore so must Isaac. Having bound him, he lays him upon the altar, and his hand upon the head of the sacrifice. Be astonished, O heavens, at this, and wonder, O earth! here is an act of faith and obedience which deserves to be a spectacle to God, angels, and men; Abraham's darling, the Church's hope, the heir of promise, lies ready to bleed and die by his own father's hands! Now this obedience of Abraham in offering up Isaac is a lively representation, 1, Of the love of God to us, in delivering up his only begotten Son to suffer and die for us, as a sacrifice. Abraham was obliged, both in duty and gratitude, to part with Isaac, and parted with him to a friend; but God was under no obligations to us, for we were enemies. 2, Of our duty to God, in return for that love; we must tread in the steps of this faith of Abraham. God, by his word, calls us to part with all for Christ, all our sins, though they have been as a right hand, or a right eye, or an Isaac; all those things that are rivals with Christ for the sovereignty of our hearts; and we must cheerfully let them all go. God, by his providence, which is truly the voice of God, calls us to part

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 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, for because

A. M. 2132.
B. C. 1872.

That is,
The
LORD
will see,
or, pro-
vide.

Ps. 105. 9.
Ecclus.
44. 21.
Lukel. 73.
Heb. 6. 13,
14.

with an Isaac sometimes, and we must do it by a cheerful resignation and submission to his holy will.

Ver. 12. Lay not thine hand upon the lad—God's time to help his people is, when they are brought to the greatest extremity: the more imminent the danger is, and the "nearer to be put in execution," the more wonderful and the more welcome is the deliverance. Now know I that thou fearest God—God knew it before, but now Abraham had given a memorable evidence of it. He need do no more; what he had done was sufficient to prove the religious regard he had to God and his authority. The best evidence of our fearing God is our being willing to honour him with that which is dearest to us, and to part with all to him, or for him.

Ver. 13. Behold, a ram—Though that blessed Seed was now typified by Isaac, yet the offering of him up was suspended till the latter end of the world, and in the mean time the sacrifice of beasts was accepted, as a pledge of that expiation which should be made by that great Sacrifice. And it is observable, that the temple, the place of sacrifice, was afterwards built upon this mount Moriah, 2 Chron. iii. 1; and mount Calvary, where Christ was crucified, was not far off.

Ver. 14. Abraham called the place Jehovah-jireh—That is, The Lord will provide, alluding, it seems, to what he had said, ver. 8, God will provide himself a Lamb. This was purely the Lord's doing; let it be recorded for the generations to come, that the Lord will see and provide; will always have his eyes upon his people in their straits, that he may come in with seasonable succour in the critical juncture: as it is said to this day, the time when Moses wrote this account, is become a proverb in frequent use. In the mount of the Lord it shall be seen. The words thus rendered, viz. the words of the proverb, should certainly be translated either, In the mount the Lord will appear, or rather, In the mount the Lord will provide. That is, in his people's greatest perplexities and extremities, and when matters are come to a crisis, the Lord will appear to provide for them. Or, according to the proverb used with us, "Man's extremity is God's opportunity."

Ver. 15—17. And the angel—Christ. Called unto Abraham—Probably while the ram was yet burning. Very high expres-

A. M. 2132.
B. C. 1872. thou hast done this thing, and hast not withheld thy son, thine only son :

i Ch. 15. 5.
Jer. 33. 22.
k Ch. 18. 16.
† Heb. tip.
l Ch. 24. 60.
m Mic. 1. 9. 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed ⁱ as the stars of the heaven, ^k and as the sand which is upon the sea [†] shore; and ^l thy seed shall possess ^m the gate of his enemies :

n Ch. 12. 3.
& 18. 18.
& 26. 4.
Ecclesi. 44. 22.
Acts 3. 25.
Gal. 3. 8.
9. 16. 18.
o Ver. 3. 10.
ch. 26. 5.
p Ch. 21. 31. 18 " And in thy seed shall all the nations of the earth be blessed, ^o because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to ^p Beer-sheba; and Abraham dwelt at Beer-sheba.

Ch. 11. 29. 20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, ^q Milcah, she hath also born children unto thy brother Nahor;

r Job 1. 1. 21 ^r Huz his firstborn, and Buz his brother, and Kemuel the father ^s of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

t Ch. 24. 15.
u Called
Rom. 9. 10.
Rebecca. 23 And ^t Bethuel begat ^u Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

sions are here used of God's favour to Abraham, above any he had yet been blessed with. *Multiplying I will multiply thee*—Those that part with any thing for God, shall have it made up to them with unspeakable advantage. Abraham has but one son, and is willing to part with that one in obedience to God: well, saith God, thou shalt be recompensed with thousands and millions. *In blessing I will bless thee*—1, *The promise of the Spirit* is here included, which is that blessing of Abraham which was "to come upon the Gentiles through Jesus Christ," Gal. iii. 14. 2, The increase of the Church; that believers, his spiritual seed, should be many as the *stars of heaven*. 3, Spiritual victories; *Thy seed shall possess the gate of his enemies*—Believers by their faith overcome the world, and triumph over all the powers of darkness. Probably Zacharias refers to this part of the oath, Luke i. 74; "That we, being delivered out of the hands of our enemies, might serve him without fear." But the crown of all is the last promise. 4, The incarnation of Christ; *In thy seed* (one particular person that shall descend from thee, for he speaks not of many, but of one, as the Apostle observes, Gal. iii. 16,) *shall all the nations of the earth be blessed*—Christ is the great blessing of the world. Abraham was ready to give up his son for a sacrifice to the honour of God, and on that occasion God promised to give his Son a sacrifice for the salvation of man.

Ver. 20. This is recorded here, 1, To show that though Abraham saw his own family highly dignified with peculiar privileges, yet he did not look with contempt upon his rela-

A. M. 2144.
B. C. 1860. 24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash and Maachah.

CHAP. XXIII.

Here is, I. Abraham a mourner, for the death of Sarah, ver. 1, 2. II. Abraham a purchaser of a burying-place for Sarah. (1.) The purchase proposed by Abraham, ver. 3, 4. (2.) Treated of, and agreed, ver. 5—16. (3.) The purchase-money paid, ver. 16. (4.) The premises conveyed and secured to Abraham, ver. 17, 18, 20. (5.) Sarah's funeral, ver. 19.

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 ^a Kirjath-arba the same is ^b Hebron in the land of Caanan: 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 ^c I am a stranger and a sojourner with you: ^d 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,

tions, but was glad to hear of the increase and prosperity of their families. 2, To make way for the following story of the marriage of Isaac to Rebekah, a daughter of this family.

CHAP. XXIII. Ver. 1. *The years of the life of Sarah*—Of all the women that had lived, it is the peculiar honour of Sarah, the mother of the faithful, 1 Pet iii. 6, to have the number of the years of her whole life recorded in Scripture.

Ver. 2. *Sarah died in Kirjath-Arba, or city of Arba*—So called, it seems, from *Arba*, a giant, who lived and ruled in those parts, Joshua xiv. 15, and xv. 13. *Abraham came into Sarah's tent to mourn for Sarah*. He did not only perform the ceremonies of mourning according to the custom of those times, but did sincerely lament the great loss he had sustained, and thus gave proof of the constancy of his affection. Therefore these two words are used, he came both to *mourn* and to *weep*.

Ver. 4. *I am a stranger and a sojourner with you*—Therefore I am unprovided, and must become a suitor to you for a burying-place. This was one occasion which Abraham took to *confess* that he was a *stranger and a pilgrim upon earth*. The death of our relations should effectually put us in remembrance, that we are not at home in this world. *That I may bury my dead out of my sight*—Death will make those unpleasant to our sight, who, while they lived, were the "desire of our eyes." The countenance that was fresh and lively, becomes pale and ghastly, and fit to be removed into the land of darkness.

Ver. 5. *The children of Heth answered*—From Abraham's

A. M. 2144.
B. C. 1860.

† Heb. a
prince of
God.
c Ch. 18. 2.
& 14. 14.
& 24. 35.

6 Hear us, my lord: thou art †^a 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 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 intreat 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 buryingplace 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.

treating with the people of Heth, and from many other transactions related in the Scriptures, it seems as if Kings and Magistrates in those days did nothing of a public nature, but in conjunction with the people; and that the people had a great share in the management of all affairs.

Ver. 6. *Thou art a prince of God*—So it is in the original, not only great but good. He called himself a *stranger* and a *sojourner*, they call him a great Prince, and well they might, considering his wealth, prosperity, and retinue, and the simple manner of those times.

Ver. 7. *Abraham bowed himself*—Thus returning them thanks for their kind offer, with all proper decency and respect. Religion not only allows, but requires civility and good manners, and those gestures which express it; and every professor of it should carefully avoid rudeness and clownishness. “Love doth not behave herself unseemly.”

Ver. 11. *The field give I thee*—Thus Ephron manifests his generosity. So far was he from needing to be intreated to sell it, that upon the first mention he freely gives it. *In the presence of my people*—Grants, or contracts, were then made before all the people, or their representatives. And the gates of cities were in those days, and for many cen-

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 *will give it*, I 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 ^h shekels ^b of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham ⁱ 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 ^h the field of Ephron, which ^k 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 presence of the children of Heth, before all that went in at the gate of his city.

19 And after this Abraham buried

turies after, the places of judicature and common resort for transacting business. We may observe that Abraham finds favour in the sight of every people wherever he goes. And we need not wonder at this, considering of what a noble, candid, upright, and generous character he was. Undoubtedly, however, the peculiar favour he found among all people, was chiefly owing to the Providence of God; for the Scriptures always teach us to ascribe our finding favour with men to the divine blessing.

Ver. 13. *I will give thee money*—Abraham was rich in silver and gold, and therefore thought it unjust to take advantage of Ephron's generosity. Perhaps, also, there may be weight in Le Clerc's observation, “The orientals,” says he, “seem to have had the same notions about burying places, which prevailed among the Greeks and Romans, viz. that it was ignominious to be buried in another person's ground: and therefore every family, the poorer sort excepted, had a sepulchre of their own, in which they would not suffer others to be interred.”

Ver. 15, 16. *Four hundred shekels of silver*—A shekel is computed to be of about the value of two shillings and four pence farthing; so that the sum mentioned here amounted

A. M. 2144.
B. C. 1860.

^b Exod. 30.
15. Eiek.
45. 12.

ⁱ Jer. 32. 9.

^k Ch. 25. 9.
& 49. 30.
51. 32. &
50. 13.
Acts 7. 16.

A. M. 2144.
B. C. 1860.

Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

CHAP. XXIV.

We have here, 1. Abraham's care about the marrying of his son, and the charge he gave to his servant about it, ver. 1—9. II. His servant's journey into Abraham's country to seek a wife for his young master among his own relations, ver. 10—14. III. The kind providence which brought him acquainted with Rebekah, whose father was Isaac's cousin-german, ver. 15—28. IV. The treaty of marriage with her relations, ver. 29—49. V. Their consent obtained, ver. 50—60. VI. The happy meeting and marriage between Isaac and Rebekah, ver. 61—67.

AND Abraham ^a was old, and [†] well stricken in age: and the LORD ^b had blessed Abraham in all things.

2 And Abraham said ^c unto his eldest servant of his house, that ^d ruled over all that he had, ^e Put, I pray thee, thy hand under my thigh:

1867.
a Ch. 18. 11.
& 21. 5.
† Heb. gone into days,
b Ch. 13. 2.
ver. 35.
Ps. 112. 3.
Prov. 10. 22.
c Ch. 15. 2.
d Ver. 10.
ch. 39. 4.
5, 6.
e Ch. 47. 29.
1 Chron. 29. 24.
Lam. 5. 6.

to about forty-six pounds of our money. What a noble and amiable pattern of a generous behaviour between friends, free from selfishness, have we in Abraham and Ephron! The one earnestly presses to give, while the other as generously declines to receive. *Abraham weighed to Ephron the silver*—For in those times money (or more properly, silver or gold, for it was not coined) was paid by weight, Gen. xliii. 21, Jer. xxxii. 10, and continued to be so till the Babylonish captivity.

Ver. 20. *A burying-place*—It is worth noting, 1, That a burying-place was the first spot of ground Abraham was possessed of in Canaan. 2. That it was the only piece of land he was ever possessed of, though Canaan was all his own in reversion. Those that have least of this earth find a grave in it.

CHAP. XXIV. Ver. 1. *Abraham was old*—One hundred and forty years of age, as appears by comparing chap. xxi. 5, with chap. xxv. 20. This was about three years after Sarah's death, and when Isaac was forty years old. So that, although a numerous progeny was so much desired, no great haste was made to get Isaac married. *The Lord had blessed Abraham in all things*—And yet Abraham had many and severe trials; but even these were blessings in disguise.

Ver. 2. *His eldest servant*—Probably Eliezer of Damascus. Abraham spake of him sixty years before this, as the *steward of his house*. He was, therefore, far advanced in years; and he appears in this chapter, to have been a person of singular wisdom and piety. *Thy hand under my thigh*—A ceremony used in swearing by inferiors towards superiors, as a testi-

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

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 sware 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.

A. M. 2147.
B. C. 1857.
Ch. 14. 23.
Deut. 6.
13. Josh.
2. 12.
Ch. 26. 26.
& 27. 46.
& 28. 21.
Exod. 34.
16. Deut.
7. 3.

Ch. 28. 2.
Ch. 12. 1.

Ch. 12. 1, 7.
Ch. 12. 7.
& 13. 15.
& 15. 18.
& 17. 8.
Exod. 32.
13. Deut.
1. 8. &
34. 3. Act.
7. 5.
m Exod.
23. 20. 28.
& 38. 2.
Heb. 1. 14.

mony of subjection, and a promise of faithful service; see also Gen. xlvii. 29.

Ver. 3. *I will make thee swear*—This was both for Abraham's own satisfaction, and to engage his servant to all possible care and diligence in this important business. Thus God swears his servants to their work, that, having sworn, they may perform it. *By the Lord* (Heb. *Jehovah*), *the God of heaven and the God of earth*—Observe with what reverence Abraham speaks of God, and with what solemnity this oath is administered and taken! And see how careful Abraham is that his son should not marry one of corrupt principles and manners. He was in such high esteem among the Canaanites, that, undoubtedly, he could have married Isaac to a daughter of one of the Princes of the land. But he saw that the Canaanites were degenerating into great wickedness, and knew that they were designed for ruin; and he would not marry his son among them, lest they should be a snare to his soul. To obtain for him, as a partner in life, a person of piety and virtue, is his chief, if not his sole concern, and therefore he sends even to a distant country for such a one. Alas! how different is this from the conduct of many! Wealth and dignity are the chief objects they fix their thoughts on in marrying their children. They seek not in their choice those that are sincere and devout worshippers of God, but those who have the largest possessions; not those rich in good works, but those rich in the world. And this, perhaps, is one chief and principal cause of the great corruption of manners amongst us.

Ver. 7. *He shall send his angel before thee*—God's angels

A. M. 2147.
B. C. 1857.n Joh. 2.
17. 20.

8 And if the woman will not be willing to follow thee, then ⁿ 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 sware to him concerning that matter.

o Ver. 2.
l Or, and.

10 ¶ And the servant took ten camels of the camels of his master, and departed; ^o ¶ for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

p Ch. 27. 43.

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 to out draw water.

† Heb. That women which draw water go forth.

q Exod. 2.
16.
l Sam. 9.
11.r Ver. 27.
ch. 26. 24.
& 28. 13.
& 32. 9.
Exod. 3.
6, 15.

s Neh. 1. 11.

t Ps. 47. 5.

u Ver. 43.

v Ch. 29. 9.

w Exod. 2.
16.

12 And he said, 'O LORD God of my master Abraham, I pray thee, ^s send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, ^t I stand *here* by the well of water; and ^u the daughters of the men of the city come out to draw water:

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

A. M. 2147.
R. C. 1857.w See Judg.
6. 17, 37.
l Sam. 6.
7. & 14. 8.
& 20. 7.
l Mac. 5.
40.

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

x Ch. 11. 29.
& 22. 23.

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

y Ch. 26. 7.
† Heb. good of countenance.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 ^z And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

z 1 Pet. 3.
8. & 4. 9.

19 And when she had done giving

are ministering spirits, sent forth, not only for the protection, but the guidance of the heirs of promise, Heb. i. 14. And they who are thus guided, are sure to speed well.

Ver. 11. *He made his camels kneel down*—Probably to unload them; kneeling, however, is a posture in which they take their rest. Dr. Shaw, giving an account of his journeys between Cairo and Mount Sinai, says, "Our camels were made to kneel down in a circle round about us; and in this situation, as they are very watchful, and awake with the least noise, they served us instead of a guard."

Ver. 12. *Send me good speed*—What a noble example is here for all servants to imitate their masters in all goodness! Abraham's servant, we find, had not lived in his master's house without profiting by his example; he shews the like faith and dependance upon God as his master manifested, and this being a business of great consequence on which he is sent, he does not rest upon his own prudence and wisdom, but begs the blessing and direction of God in it. And what can be more desirable in our undertakings, than to be under the guidance of infinite Wisdom! And we have leave to be particular in recommending our affairs to the care of divine providence. Those who would have *good speed*, must pray for it *this day* in this affair. Thus we must, in all our ways, acknowledge God, and then he will direct our paths.

Ver. 14. *Let it come to pass*—He prays that God would

be pleased to make his way plain and clear before him, by the concurrence of minute circumstances in his favour. It is the comfort, as well as the belief, of a good man, that God's Providence extends itself to the smallest occurrences, and admirably serves its own purposes by them.

Ver. 15. *And before he had done speaking, behold, Rebekah came out*—Who, in all respects, answered the characters he wished for in the woman that was to be his master's wife; handsome and healthful, humble and industrious, courteous and obliging to a stranger. And providence so ordered it, that she did that which exactly answered his sign. God, in his providence, doth sometimes wonderfully own the prayer of faith, and gratify the innocent desires of his praying people, even in little things, that he may shew the extent of his care, and may encourage them at all times to seek him, and trust in him; yet we must take heed of being over bold in prescribing to God, lest the event should weaken our faith, rather than strengthen it. And the concurrence of providences, and their minute circumstances, for the furtherance of our success in any business, ought to be particularly observed with wonder and thankfulness to the glory of God. We have been wanting to ourselves, both in duty and comfort, by neglecting to observe providence.

Ver. 19. *She said, I will draw water for thy camels also*—What amiable qualities does Rebekah shew! What conde-

A. M. 2147.
B. C. 1857. him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

a Ver. 12.
56. 21 And the man wondering at her held his peace, to wit whether ^a the LORD had made his journey prosperous or not.

b Exod. 32.
2, 3. Isa.
5. 19, 20,
21. Ezek.
16. 11, 12.
1 Pet. 3. 3. 22 And it came to pass, as the camels had done drinking, that the man took a golden ^b earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

c Or, jewel for the forehead. 23 And said, Whose daughter art thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

c Ch. 22. 23. 24 And she said unto him, ^c *I am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

d Ver. 32.
Exod. 4.
31. 26 And the man ^d bowed down his head, and worshipped the LORD.

27 And he said, ^e *Blessed be the LORD* God of my master Abraham, who hath not left destitute my master of ^f his mercy and his truth: *I being* in the way, the LORD ^e led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* ^b Laban: and Laban ^a ran out unto the man, unto the well.

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

31 And he said, Come in, ⁱ thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and ^k gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

A. M. 2147.
B. C. 1857.
e Exod. 18.
10. Ruth
4. 14.
1 Sam.
25. 32, 30.
2 Sam.
18. 28.
Luke 1.
6.
f Ch. 32. 10.
Ps. 98. 3.
g Ver. 49.

h Ch. 29.

i Ch. 25. 29.
Judg. 17.
2. Ruth
8. 10.
Psa. 118. 15.

k Ch. 43. 24.
Judg. 19.
21.

scension! what good nature! what humanity! The servant asks only to drink a little water out of her pitcher, and she not only gives this with the most obliging courtesy, but hastens to draw water for all his camels. Well might the servant wonder with pleasure, and conclude that God had made his journey prosperous. The only thing that kept him in doubt about it was, his not knowing whether she was of Abraham's kindred. One of so much condescension, good-nature, humanity, courtesy, and readiness to oblige, he concluded, would certainly make his master's son happy in the marriage state; and therefore he had requested of God, that the person whom he had appointed for Isaac's wife, should act in such a manner.

Ver. 22. *Two bracelets of ten shekels' weight of gold*—That is, about six ounces. According to Sir J. Chardin, the women wear rings and bracelets of as great weight as this, through all Asia, and even much heavier. St. Paul and St. Peter have directed Christians to a more excellent way of adorning themselves; "not with gold, or pearls, or costly array, but (which becometh women professing godliness) with good works;" "whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, but in that which is not corruptible, the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."

Ver. 27. *Blessed be the Lord God of my master*—Here again this servant shews a noble example in returning thanks to God, as soon as he finds that his errand is likely to succeed. He prayed for *good speed*, and having sped well so far, he blesses God, although, as yet, he is not certain what the issue may be. Thus ought *we* to do: when God's favours are coming towards us, we ought to meet them with our praises; giving thanks for all our successes in business, for all our prosperous and safe journeys, for our being comfortably situated in life, our being happily married, our having obedient children, our being placed among, and in favour with good men. For all these things we ought to give God the glory, and return him continual thanks and praise from grateful hearts, truly sensible that it is he that giveth us all good things. *The Lord hath led me to the house of my master's brethren*—Those that were come out of *Ur of the Chaldees*, though they were not come to Canaan, but stayed in Haran. They were not idolaters, but worshippers of the true God, and inclinable to the religion of Abraham's family.

Ver. 31. *Come in, thou blessed of the Lord*—Such was the beautiful language of those ancient times, whereby a sense of God was constantly kept up in their minds. How little is this language used in our day! Perhaps, because they heard

A. M. 2147.
B. C. 1857.
Job 23. 12.
John 4. 34.
Epher. 6.
5, 6, 7. 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.

m Verse 1.
ch. 12. 2. 35 And the LORD ^m 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.

n Ch. 21. 2.
o Ch. 21. 10.
& 23. 5. 36 And Sarah my master's wife ⁿ bare a son to my master when she was old; and ^o unto him hath he given all that he hath.

p Verse 3. 37 And my master ^p made meswear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell.

q Verse 4. 38 ^q But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

r Verse 5. 39 ^r And I said unto my master, Peradventure the woman will not follow me.

s Verse 7.
t Ch. 17. 1. 40 ^s 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:

u Verse 8. 41 ^u 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.

w Verse 12. 42 And I came this day unto the well, and said, ^w O LORD God of

A. M. 2147.
B. C. 1857. my master Abraham, if now thou do prosper my way which I go:

43 ^x Behold, I stand by the well of x Verse 13. 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;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 ^y And before I had done ^y 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. y Verse 15.
&c.
z 1 Sam. 1.
13.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I ^a put the earring upon her face, and the bracelets upon her hands. a Ezek. 16.
11, 12.

48 ^b 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 ^c my master's b Ver. 26.
c Ch. 22. 28. brother's daughter unto his son.

49 And now if ye will ^d deal kindly d Ch. 47. 29.
Josh. 2.
14. and truly with my master, tell me:

from Rebekah of the gracious words which proceeded out of his mouth, they concluded that he was a good man, and therefore blessed of the Lord.

Ver. 33. *I will not eat, until I have told my errand*—What a fine picture of diligence and zeal for a master's service is this! How worthy to be imitated by all servants! Though it was after a long journey, and much fatigue, yet so impatient is he to do his master's business, that he will not eat till he has proceeded in it.

VOI. I. N^o. III.

Ver. 34. *I am Abraham's servant*—Abraham's name, no doubt, was well known among them, and respected; and we may suppose them not altogether ignorant of his state; for Abraham knew theirs, chap. xxii. 20.

Ver. 45. *Before I had done speaking in mine heart*—Which perhaps he mentions, lest it should be suspected that Rebekah had overheard his prayer, and designedly complied with it; no, saith he, I spake *it in my heart*, so that none heard it but God, to whom thoughts are words, and from whom the answer came.

A. M. 2147.
B. C. 1857.

and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, ^eThe thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah ^sis before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he ^hworshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth [†]jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother ^kprecious 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, ^lSend 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.

^o Or, a full year, or, ten months. Judg. 14. 8.

Ver. 50. *The thing proceedeth from the Lord*—He, in his providence, evidently favoured it, and therefore they properly concluded that it was his will; which is the only safe rule of conduct in all cases. And in those which are of peculiar importance, as the proper choice of a partner in marriage certainly is, we should use every prudent means to know God's will, especially the means used by Abraham's servant, fervent prayer and observing the openings of providence. A marriage is then likely to be comfortable, when it appears to proceed from the Lord.

Ver. 52. *He worshipped the Lord*—As his good success went on, he went on to bless God. Those that *pray without ceasing*, should in *every thing give thanks*, and own God in every step of mercy.

Ver. 55. *Lether abide a few days, at least ten*—The words in the Heb. here, *ימים או עשר*, are rather equivocal, and may be rendered, as in the margin, *a full year, or ten months*, the word translated *days* being sometimes put for a year. And if we may credit Jewish writers, it was customary for a virgin to have twelve months allowed her to furnish herself with ornaments. But it is very improbable that Rebekah's friends should desire or expect such a thing from this man, considering how anxious he was to return immediately.

Ver. 57. *Call the damsel, and inquire*—As children ought

A. M. 2147.
B. C. 1857.

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 ^mher nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou ⁿthe mother of thousands of millions, and ^olet 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 ^pwell Lahai-roi; for he dwelt in the south country.

63 And Isaac went out ^{||} ^qto meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

^r Or, to pray. Josh. 1. 8. Ps. 1. 2. & 77. 12. & 119. 15. & 143. 5.

not to marry without their parents' consent, so parents ought not to marry them without their own. Before the matter is resolved on, ask at the damsel's mouth; she is a party concerned, and therefore ought to be principally consulted.

Ver. 59. *Rebekah and her nurse*—Deborah, as appears from Chap. xxxv. 8, where we learn that she was held in great esteem, as indeed nurses in general were in ancient times, both in Asia and in Greece.

Ver. 60. *They blessed Rebekah*—The meaning of this verse is, that they prayed God to make her very fruitful, and to render her posterity victorious over their enemies. They said, *Thou art our sister*—Our near kinswoman, distance of place shall not alienate our affections from thee; but we will still own thee as our sister, and be ready to perform all the duties of brethren to thee.

Ver. 61. *And her damsels*—It seems then, when she went to the well for water, it was not because she had no servants at command, but because she took pleasure in the instances of humanity and industry.

Ver. 63. *He went out to meditate (or pray) in the field at the eventide*—Some think he expected his servants about this time, and went out on purpose to meet them. But it should seem he went out to take the advantage of a silent evening, and a solitary field, for meditation and prayer. Our walks in the

A. M. 2147.
B. C. 1857.
r Josh. 15.
18.

64 And Rebekah lifted up her eyes, and when she saw Isaac, ^r 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.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife: and he loved her: and Isaac ^s was comforted after his mother's *death*.

* Ch. 38. 12.

CHAP. XXV.

The sacred Historian in this Chapter, I. Takes his leave of Abraham with an account, 1, Of his children by another wife, ver. 1—4. 2, Of his last will and testament, ver. 5, 6. 3, Of his age, death, and burial, ver. 7—10. II. He takes his leave of Ishmael, with a short account, 1, Of his children, ver. 12—16. 2, Of his age and death, ver. 17, 18. III. He enters upon the history of Isaac; 1, His posterity, ver. 11. 2, The conception and birth of his two sons, with the oracle of God concerning them, ver. 19—26. 3, Their different characters, ver. 27, 28. 4, Esau's selling his birth-right to Jacob, ver. 29—34.

field are then truly pleasant, when in them we apply ourselves to meditation and prayer: we there have a free and open prospect of the heavens above us, and the earth around us, and the hosts and riches of both, by the view of which we should be led to the contemplation of the Maker and Owner of all. Merciful providences are then doubly comfortable, when they find us in the way of our duty. It is probable, Isaac was now praying for good success in this affair, and meditating upon that which was proper to encourage his hope in God concerning it; and now when he *sets himself*, as it were, upon his watch-tower, to see what God would answer, he sees the camels coming.

Ver. 64, 65. *She lighted off the camel, and took a vail, &c.*—In token of humility, modesty, and subjection. The bride was wont to be veiled when she was introduced to her husband. Among the Arabs the women never appear in public without veils.

CHAP. XXV. Ver. 1. Five and thirty years Abraham lived after the marriage of Isaac, and all that is recorded concerning him during that time lies here in a very few verses; we hear no more of God's extraordinary appearances to him or trials of him; for all the days even of the greatest saints are not eminent, some slide on silently, such were these last days of Abraham. We have here an account of his children by Keturah, another wife, whom he married after the death of Sarah. He had buried Sarah, and married Isaac, the two dear companions of his life, and was now solitary; his family wanted a governess, and it was not good for him to be thus alone; he

THEN again Abraham took a wife, and her name *was* Keturah. A. M. 2151.
B. C. 1853.
cir. 1853.

2 And ^ashe bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. a 1 Chron. 1.
32.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, Letushim, and Leumim.

4 And the sons of Midian; Ephah, and Epher, and Hanoah, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And ^bAbraham gave all that he had unto Isaac. b Ch. 24. 36.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and ^csent them away from Isaac his son, while he yet lived, eastward, unto ^dthe east country. c Ch. 21. 14.
d Judg. 6.
1822.

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and ^edied in a good old age, e Ch. 15. 15.
& 49. 29

therefore marries again. By Keturah he had six sons, in whom the promise made to Abraham, concerning the great increase of his posterity, was in part fulfilled. The strength he received by the promise still remained in him, to shew how much the virtue of the promise exceeds the power of nature.

Ver. 5. *And Abraham gave all that he had to Isaac*—As he was bound to do, not only in justice to Sarah his first wife, but also to Rebekah, who married Isaac upon the assurance of it.

Ver. 6. *Abraham gave gifts*—Or portions. Abraham may be an example to us in almost every circumstance of life: we find him, with great prudence, making, in his life time, proper provision for his sons by his secondary wives, Hagar and Keturah, and sending them away from Isaac; whereby, in all probability, he prevented great animosities and dissensions. How happy would it be if all parents, in the time of health, would take care to settle, by will, the division of their goods among their children! What confusion! what quarrels! what discord! what never to be reconciled animosity among brethren, might this prevent! These *sons of the concubines*, as they are here called, were sent into the country that lay east of Canaan, and their posterity were termed *the children of the east*, famous for their number. Their great increase was the fruit of the promise made to Abraham, that God would multiply his seed.

Ver. 7. *These are the days of Abraham*—He lived just a hundred years after he came to Canaan; so long he was a sojourner in a strange land.

Ver. 8. *He died in a good old age*—As God had promised

^{A. M. 2182.}
^{B. C. 1822.} an old man, and full of years; and
^{f Ch. 35. 29.} ^f was gathered to his people.
^{& 49. 33.}

^{g Ch. 35. 29.}
^{& 50. 13.} 9 And ^g his sons Isaac and Ishmael
buried him in the cave of Mach-
pelah, in the field of Ephron the son
of Zoar the Hittite, which is before
Mamre;

^{h Ch. 23. 16.} 10 ^b The field which Abraham pur-
^{i Ch. 49. 31.} chased of the sons of Heth: ⁱ 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
^{k Ch. 16. 14.} the ^k well Lahai-roi.
^{& 24. 62.}

12 ¶ Now these are the genera-
tions of Ishmael, Abraham's son,
^{l Ch. 16. 15.} ^l whom Hagar the Egyptian, Sarah's
^{clr. 1800.} handmaid, bare unto Abraham:

13 And ^m these are the names of
^{m 1 Chron.} the sons of Ishmael, by their names,
^{1. 29.} according to their generations: the
first-born of Ishmael, Nebajoth; and
Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and
Massa,

15 ¶ Hadar, and Tema, Jetur,
^{1 Or, Hadad.} Naphish, and Kedemah:
^{1 Chron.}
^{1. 30.}

him; good, through grace, his hoary head being found in the way of righteousness; and naturally good, he being free, it seems, from many of the infirmities and calamities of old age. Full of years—Of years, is not in the Hebrew, it is only an old man, and full, or satisfied. He had fulfilled the divine will, and served his generation, and was fully satisfied with life. A good man, though he should not die old, dies full of days; satisfied with living here, and longing to live in a better world. And was gathered to his people—His body was gathered to the congregation of the dead, and his soul to the congregation of the blessed. Death gathers us to our people, to those that are our people while we live, whether the people of God, or the children of this world. Reader! to whom, at death, shalt thou be gathered?

Ver. 11, 12. God blessed Isaac—For the blessing of Abraham did not die with him, but was perpetuated to his posterity, and especially to the children of the promise. The generations of Ishmael—God had made some promises concerning him, and this account of his posterity is given that we may know the accomplishment of them. He had twelve sons, the names of whom are here recorded; two of them, Nebajoth and Kedar, we often read of in Scripture. They are termed twelve princes, ver. 16, or heads of families, which, in process of time, became nations, numerous and very considerable. And his posterity had not only tents in fields, wherein they

16 These are the sons of Ishmael, ^{A. M. 2182.}
^{B. C. 1822.} and these are their names, by their
towns, and by their castles; ^{n Ch. 17. 20} ⁿ twelve
princes according to their nations.

17 And these are the years of ^{1778.}
the life of Ishmael, an hundred and
thirty and seven years: and ^{o Ver. 8.} ^o he
gave up the ghost and died; and was
gathered unto his people.

18 ^{p 1 Sam.} And they dwelt from Havilah ^{18. 7.}
unto Shur, that is before Egypt, as
thou goest towards Assyria: and he
^{q Heb. fell.} died ^q in the presence of all his
^{Ps. 78. 64.} brethren.
^{q Ch. 16. 12.}

19 ¶ And these are the generations
of Isaac, Abraham's son: ^{r Matt. 1. 2.} ^r Abraham
begat Isaac:

20 And Isaac was forty years old ^{1867.}
when he took Rebekah to wife, ^{s Ch. 22. 23.} ^s the
daughter of Bethuel the Syrian of
Padan-aram, ^{t Ch. 24. 20.} ^t the sister to Laban
the Syrian.

21 And Isaac intreated the LORD ^{1868.}
for his wife, because she was barren:
^{u 1 Chron.} "and the LORD was intreated of him,
^{5. 20.} and ^{v 2 Chron.} ^v Rebekah his wife conceived.
^{33. 13.}
^{Ezra 8.}

22 And the children struggled
together within her; and she said, If ^{w Rom. 9.}
^{10.}

grew rich in time of peace, but they had towns and castles, wherein they fortified themselves in times of war. Their number and strength were the fruit of the promise made to Hagar concerning Ishmael, Chap. xvi. 10, and to Abraham, Chap. xvii. 20, and xxi. 13.

Ver. 17. He lived an hundred and thirty-seven years—Which is recorded to shew the efficacy of Abraham's prayer for him, Chap. xvii. 18, O that Ishmael might live before thee! Then he also was gathered to his people. And he died in the presence of all his brethren—With his friends about him. Who would not wish so to die!

Ver. 20. And Isaac was forty years old—Not much is related concerning Isaac, but what had reference to his father, while he lived, and to his sons afterward; for Isaac seems not to have been a man of action, nor to have been much tried, but to have spent his days in quietness and silence.

Ver. 21. And Isaac intreated the Lord for his wife—Though God had promised to multiply his family, he prayed for it; for God's promises must not supersede but encourage our prayers, and be improved as the ground of our faith. Though he had prayed for this mercy many years, and it was not granted, yet he did not leave off praying for it.

Ver. 22. The children struggled within her—In an unusual and painful manner; a presage of the enmity of these two sons

A. M. 2167.
R. C. 1887.
x 1 Sam. 9.
9. & 10. 22.

it be so, why am I thus? * And she went to enquire of the LORD.

y Ch. 17. 16. y
& 24. 60.

23 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.

z 2 Sam. 8.
14.

a Ch. 27. 29.
Mal. 1. 3.
Rom. 9.
12.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

b Ch. 27. 11,
16, 28.

25 And the first came out red, *all* over like an hairy garment; and they called his name Esau.

1887.

c Hos. 12. 3.

d Ch. 27. 26.

26 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* threescore years old when she bare them.

27 And the boys grew: and Esau

and their posterities. *If it be so, or since it is so, why am I thus?*—That is, as some interpret it, "If am with child, what is the reason of this unusual commotion I feel." Or as others explain her exclamation, "If I must suffer such uncommon pangs, why did I conceive?" *Before*, the want of children was her trouble; *now*, the struggle of her children is no less so. *She went to inquire of the Lord*—Probably she consulted Melchizedek, or some other holy person, who was favoured with divine revelations: or perhaps the expression only means that she addressed herself to God in prayer. The *Word of God and prayer*, by which we now inquire of him, give great relief to those that are, upon any account, perplexed. It is a mighty ease to spread our case before the Lord, and ask counsel at his mouth. Reader! let this be thy practice in all thy difficulties and perplexities.

Ver. 23. *Two nations are in thy womb*—The fathers of two nations, viz. of the Edomites and Israelites; two manner of people, which should not only greatly differ from each other in religion, laws, manners, but should contend with each other, and the issue of the contest should be, that *the elder should serve the younger*, which was fulfilled in the subjection of the Edomites, for many ages, to the house of David.

Ver. 25. *Red, like an hairy garment*—With red hair all over his body, as if he had been already a grown man; whence he had his name, *Esau, made*, reared already. This was an indication of a very strong constitution, and gave cause to expect that he would be a very robust, daring, active man. But Jacob was smooth and tender, as other children.

Ver. 26. *His hand took hold on Esau's heel*—This signified, 1, Jacob's pursuit of the birth-right and blessing; from the first he reached forth to have caught hold of it, and if possible to have prevented his brother. 2, His prevailing for it at last: that, in process of time, he should gain his point. This passage is referred to Hos. xii. 3, and from hence he

was *a cunning hunter, a man of the field*; and Jacob *was a plain man, dwelling in tents.*

28 And Isaac loved Esau, because *he* did *eat* of his venison; *but* Rebekah loved Jacob.

29 ¶ And Jacob *sod* pottage: and Esau came from the field, and he *was* faint:

30 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.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* *at* the point to die: and what profit shall this birthright do to me?

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

A. M. 2199.
B. C. 1806.
e Ch. 27. 3, 5.
f Job 1. 1,
8. & 2. 3.
Ps. 37. 37.
g Heb. 11.
y.
† Heb. venison was in his mouth.
h Ch. 27. 19,
25, 31.
i Ch. 27. 6.

† Heb. with that red, with that red pottage.
‡ That is, red.
cir. 1806.

† Heb. going to die.

k Heb. 12. 16.

had his name, *Jacob*, which means, *He took him by the heel*, or he *supplanted*.

Ver. 27. *Jacob was a plain man*—This probably means, that he was of a mild and gentle nature, of a contemplative turn of mind, and delighting in a pastoral life.

Ver. 28. *Isaac loved Esau*—The conduct of both these parents was blameable: they had but these two children, and the father was peculiarly attached to the one, and the mother to the other. And this improper partiality gave occasion to that strife which once threatened their being deprived of them both. Such partiality should be carefully guarded against in parents, as being both sinful in itself, and of dangerous tendency. It is true, some children may be of a much more amiable spirit and conduct than others of the same family: yet all ought to have a due share of parental regard, and none be in any manner slighted or neglected.

Ver. 29—32. *Sod*—That is, boiled. *Edom, or red. Sell me this day thy birth-right*—He cannot be excused in taking advantage of Esau's necessity; yet neither can Esau be excused, who was profane, Heb. xii. 16, because *for one morsel of meat he sold his birth-right*. Various have been the opinions what this birth-right was which Esau sold, but the most probable is, that, together with the right of sacrificing, and being the priest of the family, it included the peculiar blessing promised to the seed of Abraham, that of being the progenitor of the Messiah, and the heir of the special promises of God respecting Christ's kingdom. It was at least typical of spiritual privileges, those of the first-born *that are written in heaven*. Esau was now tried how he would value those, and he shews himself sensible only of present grievances; may he but get relief against them, he cares not for his birth-right. If we look on Esau's birth-right as only a temporal advantage, what he said had something of truth in it; our wordly enjoyments, even those we are most fond of, will stand us in no stead in a dying hour.

A. M. 2199.
B. C. 1805.1 Eccl. 8.
15.
Isa. 22. 13.
1 Cor. 15.
32.

34 Then Jacob gave Esau bread and pottage of lentiles; and ¹he did eat and drink, and rose up, and went his way: thus Esau despised *his birth-right*.

CHAP. XXVI.

Here we have, I. Isaac in adversity, by reason of a famine in the land; which obliges him to change his quarters, ver. 1. But God visits him with direction and comfort, ver. 2—5. He denies his wife, and is reproved for it by Abimelech, ver. 6—11. II. Isaac in prosperity, by the blessing of God upon him, ver. 12—14. (1.) The Philistines were envious at him, ver. 14—17. (2.) He continued industrious in his business, ver. 18—23. (3.) God appeared to him, and encouraged him, and he returned to his duty, ver. 24, 25. (4.) The Philistines at length make court to him, and a covenant with him, ver. 26—33. III. The disagreeable marriage of his son Esau was an alloy to his prosperity, ver. 34, 35.

cir. 1804.

AND there was a famine in the land, beside ^a the first famine that was in the days of Abraham. ^b And Isaac went unto ^b Abimelech king of the Philistines unto Gerar. ² And the LORD appeared unto

They will not put by the stroke of death, nor ease the pangs, nor remove the sting of it. But being of a spiritual nature, his undervaluing it was the greatest profaneness imaginable. It is egregious folly to part with our interest in God, and Christ, and heaven, for the riches, honours, and pleasures of this world.

Ver. 34. *He did eat and drink, and rose up, and went his way*—Without any serious reflection upon the ill bargain he had made, or any shew of regret. *Thus Esau despised his birth-right*—He used no means to get the bargain revoked, made no appeal to his father about it; but the bargain which his necessity had made, (supposing it were so,) his profaneness confirmed, and by his subsequent neglect and contempt, he put the matter past recall.

CHAP. XXVI. Ver. 2. *Go not down into Egypt*—Whither it is likely Isaac had intended to go, it being a very fruitful country, and he being encouraged to go thither, by his father's example on a similar occasion. No doubt God had wise reasons for prohibiting his going, but as he had not been pleased to acquaint us with them, to spend time in conjecturing what they were, would be giving ourselves trouble to no purpose.

Ver. 4. *I will make thy seed to multiply*—Here we find a renewal to Isaac of all God's promises made to Abraham; and the great fundamental mysterious promise is renewed exactly in the same words in which it had been given to Abraham. When God said to Abraham, *In thy seed shall all the nations of the earth be blessed*—Perhaps Abraham might, at

him, and said, Go not down into ^c the land which I shall tell thee of.

³ Sojourn in this land, and ^c I will be with thee, and ^f will bless thee; for unto thee, and unto thy seed, ^g I will give all these countries, and I will perform ^h the oath which I swore unto Abraham thy father.

⁴ And ⁱ I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; ^k and in thy seed shall all the nations of the earth be blessed;

⁵ Because that Abraham obeyed ^l my voice, and kept my charge, my commandments, my statutes, and my laws.

⁶ ¶ And Isaac dwelt in Gerar:

⁷ And the men of the place asked ^m him of his wife; and ⁿ he said, She is my sister: for ⁿ he feared to say, *She is my wife: lest, said he, the men of the place should kill me for Rebekah; because she ^o was fair to look upon.*

first, suppose God spake of his immediate seed, viz. of Isaac; but when he came upon the stage of life, he brought no such blessing with him; and when the promise was renewed to him in the very same words, it became evident, that the seed which was to be this universal blessing, was still to come.

Ver. 5. *My voice, my charge, my commandments*—This variety of expression seems to be designed to shew the universality and exactness of Abraham's obedience, that he readily complied with every intimation of the divine will. He obeyed the original laws of nature, the revealed laws of divine worship, particularly that of circumcision, and all the extraordinary precepts God gave him, as that of quitting his country, and that (which some think is more especially referred to) respecting the offering up of his son, which Isaac himself had reason enough to remember. Those only shall have the benefit of God's covenant with their parents, that tread in the steps of their obedience. It must be observed, however, as the covenant made with Abraham, and God's promises to him, were made by God of his *mere grace and mercy*; so the blessings promised and conferred were so very great, that it is idle to imagine they could be merited by so mean a compensation as Abraham's obedience, which obedience was a debt that he would have owed to God, if there had been neither covenant nor promise made by God, and which was the effect of God's grace to and in him.

Ver. 7. *She is my sister*—So Isaac enters into the same temptation that his father had been once and again surprised and overcome by, viz. to deny his wife, and to give out that she

A. M. 2200.
B. C. 1804.

c Ch. 12. 1.

d Ch. 20. 1.
Ps. 39. 12.
Heb. 11. 9.
e Ch. 28. 15.
f Ch. 12. 1.
g Ch. 15. 15.
& 15. 16.h Ch. 22. 16.
Pa. 105. 9.i Ch. 15. 5.
& 22. 17.k Ch. 12. 8.
& 22. 18.l Ch. 22. 16.
18.m Ch. 12. 18.
& 20. 2, 13.
n Prov. 29.
25.

o Ch. 24. 16.

A. M. 2200.
B. C. 1804.

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 saidst 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 ^p thou shouldst have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that ^q 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 ^r an hundredfold : and the LORD ^s blessed him :

13 And the man ^t 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 ^u envied him.

was his sister ! It is an unaccountable thing, that both these great and good men should be guilty of so odd a piece of dissimulation, by which they so much exposed both their own and their wives' reputation.

Ver. 8. This Abimelech was not the same that was in Abraham's days, Chap. xx. for this was near a hundred years after ; but Abimelech was the common name of the Philistine Kings, as Cæsar of the Roman Emperors.

Ver. 10. *Lightly*, here means *perhaps*. The Heathens considered fornication either as no sin, or a very little one ; but they had a different idea of adultery, considering it as heinous. Therefore, with a reference to it, Abimelech says, *Thou shouldst have brought guiltiness upon us*—Probably it might be fresh in his memory how sorely God had punished his predecessor and all his family in the days of Abraham, Chap. xx. for only an intention of adultery. It is very observable here, that Abimelech takes it for granted, that their ignorance of Rebekah's being Isaac's wife would not have been a sufficient excuse for their sin.

Ver. 12. *Isaac sowed in that land*—Either in grounds which he had hired of the right owners, or in some which

15 For all the wells ^w 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 ^x thou art much ^z 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 : ^y and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of [†] springing water.

20 And the herdmen of Gerar ^z did strive with Isaac's herdmen, saying, The water *is* our's : and he called the name of the well ^{||} Esek ; because they strove with him.

21 And they digged another well, and strove for that also : and he called the name of it ^{||} Sitnah.

22 And he removed from thence, and digged another well ; and for that

lay neglected, and therefore were free to the first occupier. That this should be the case, in that age of the world, is not strange, considering how few the inhabitants, even of Canaan, then were, in comparison of what they were three hundred years after, when the Israelites came out of Egypt. *He received an hundred fold*—An hundred times as much as he sowed. The same degree of increase is spoken of, Matt. xiii. 8 ; and affirmed sometimes of other places by Heathen writers. But then it was in a better soil and season than this was ; for this was in a time of famine. Accordingly an emphasis is laid upon the time ; it was the *same year* when there was a famine in the land ; while others scarce reaped at all, he reaped thus plentifully, through the divine blessing.

Ver. 16. *Go from us : for thou art much mightier than we*—It seems Isaac's increasing riches and power caused envy, jealousy, and fear, among Abimelech's subjects, and he was afraid that unpleasant consequences might follow, should Isaac continue in that neighbourhood.

Ver. 20, 21. *Esek* means *contention* ; and *Sitnah*, *hatred*.
Ver. 22. *He digged a well, and for that they strove not*

A. M. 2200.
B. C. 1804.
w Ch. 21. 30.

x Exod. 1. 9.

y Ch. 21. 31.

† Heb. living.
z Ch. 21. 25.

That is, Contention.

† That is, Hatred.

† Heb. found.
r Mat. 13. 8.
Mark 4. 8.
s Ver. 3.
ch. 24. 1,
35. Job
43. 12.
t Ch. 24. 35.
Ps. 112. 3.
Prov. 10.
22.
† Heb. went going.
† Or, Ausbandry.
u Ch. 37. 11.
Eccles. 4. 4.

^{A. M. 2200.}
^{B. C. 1804.} 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.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, ^b I am the God of Abraham thy father: fear not, for ^d I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And ^e he builded an altar there, and ^f called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, ^g and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ^h ye hate me, and have ⁱ sent me away from you?

28 And they said, [†] We saw certainly that the LORD ^k was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 [†] That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but

good, and have sent thee away in peace: ¹ thou art now the blessed of the LORD.

30 ^m And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and ⁿsware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it || Shebah: ^o therefore the name of the city is || Beer-sheba unto this day.

34 ¶ ^p And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.

35 Which ^q were † a grief of mind unto Isaac and to Rebekah.

CHAP. XXVII.

We have here, I. Isaac's purpose to entail the blessing upon Esau, ver. 1—4. II. Rebekah's plot to procure it for Jacob, ver. 6—17. III. Jacob's obtaining of the blessing, ver. 18—29. IV. Esau's resentment of this. In which we have, (1.) His importunity with his father to obtain a blessing, ver. 30—40. (2.) His enmity to his brother for defrauding him, ver. 41—46.

AND it came to pass, that when Isaac was old, and ^a his eyes

—Those that follow peace, sooner or later shall find peace. Those that study to be quiet, seldom fail of being so. This well they called Rehoboth, *enlargement*, room enough.

Ver. 24. *Fear not, I am with thee, and will bless thee*—Those may remove with comfort that are sure of God's presence with them wherever they go.

Ver 28, 29. *The Lord is with thee, and thou art the blessed of the Lord*—q. d. Be persuaded to overlook the injuries offered thee, for God has abundantly made up to thee the damage thou receivedst. Those whom God blesseth and favours, have reason enough to forgive those that hate them, since the worst enemy they have cannot do them any real hurt. *Let there be an oath betwixt us*—Whatever some of his envious subjects might mean, he and his prime minister, whom he had now brought with him, designed no other but a cordial friendship. Perhaps Abimelech had received by tradition the warning God gave to his predecessor, not to hurt Abraham,

Chap. xx. 7; and that made him stand in such awe of Isaac, who appeared to be as much the favourite of heaven as Abraham was. It appears from this verse that a strong sense still prevailed, in that part of the world, of God's superintending providence, and of his ordering the affairs of men so that blessings might come on the righteous. These Philistines not only observe this with regard to Isaac, but desire to enter into a covenant with him on that account. Would to God there was as much faith in general in regard to this point in our days, as there seems to have been then, even among the Philistines!

Ver. 34. *He took to wife*—Contrary to the command of his father, mother, and grandfather, he marries Canaanites, who were strangers to the blessing of Abraham, and subject to the curse of Noah.

CHAP. XXVII. Ver. 1. *When Isaac was old*—An hundred and thirty seven years old; but he lived forty years after this.

^{A. M. 2200.}
^{B. C. 1804.}

¹ That is, Room.

^a Ch. 17. 6. & 28. 3. & 41. 52. Exod. 1. 7.

^b Ch. 17. 7. & 24. 12. & 28. 13. Exod. 3. 6. Acts 7. 32. ^c Ch. 15. 1. ^d Ver. 3. 4.

^e Ch. 12. 7. & 13. 18. ^f Ps. 116. 17.

^g Ch. 21. 21.

^h Judg. 11. 7. ⁱ Ver. 16.

[†] Heb. Seeing we saw. ^k Ch. 21. 22. 23.

[†] Heb. If thou shalt, &c.

^{A. M. 2204.}
^{B. C. 1800.}
¹ Ch. 24. 31. Ps. 116. 16.

^m Ch. 19. 3.

ⁿ Ch. 21. 31.

^o That is, an oath. ^o Ch. 21. 31.

¹ That is, the well of the oath. 1796. ^p Ch. 36. 2.

^q Ch. 27. 46. & 28. 1. 8. [†] Heb. bitterness of spirit.

cir. 1700.

^a Ch. 48. 10. 19am. 3. 2.

A. M. 2244.
B. C. 1760. 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*.

b Prov. 27.
1. Jam.
4. 14.
c Ch. 25. 27. 2 And he said, Behold now, I am old, I ^b know not the day of my death : 3 ^c Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and [†] take me *some venison* ;

d Ver. 27.
ch. 48. 9.
15. & 49.
28. Deut.
33. 1. 4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat ; that my soul ^d 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,

A. M. 2244.
B. C. 1760. 7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.

8 Now therefore, my son, ^e 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 ^f 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 ^g may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, ^h Esau my brother is a hairy man, and I *am* a smooth man :

12 My father peradventure will ⁱ feel me, and I shall seem to him as a deceiver ; and I shall bring ^k a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son :

And his eyes were dim—Whereby God brought about his own purpose of bestowing the blessing on Jacob. *He called Esau, his eldest son*—With a view to declare him his heir. The promise of the Messlah, and the land of Canaan, was a great trust first committed to Abraham, inclusive and typical of spiritual and eternal blessings ; this, by divine direction, he transmitted to Isaac. Isaac, either not knowing, or not duly considering, the divine oracle concerning his two sons, that *the elder should serve the younger*, resolves to entail all the honour and power that was wrapt up in the promise upon Esau his eldest son. Esau had greatly grieved his parents by his marriage, yet they had not expelled him, but it seems very pretty well reconciled to him.

Ver. 2. *I know not the day of my death*—How soon I may die ; a declaration which every man may make, and which every man ought well to consider, and lay to heart. It is great mercy and wisdom in God to conceal from us the time of our dissolution. Hereby foreboding fear on the one hand, and vain presumption on the other, are prevented, and a strong motive is afforded us always to live and walk in the Spirit, and be like men waiting for their lord, that when Jesus cometh to call us hence, we may be found prepared to meet him.

“ Is death uncertain ? Therefore be thou fix'd :
Fix'd as a centinel : all eye, all ear :
All expectation of the coming foe.”

Ver. 3. *Take me some venison*—In this Isaac designed not so much the refreshment of his own spirits, as the receiving a fresh instance of his son's filial duty and affection to him, before he bestowed the designed favour upon him. *That my soul may bless thee before I die*—May confer my solemn, ex-

traordinary, and prophetic blessing, and thereby may declare and constitute thee the heir of all the blessings bestowed by God upon me and my fathers. For it was no common blessing that Isaac meant for Esau, but that important patriarchal benediction which chiefly related to the peculiar and extraordinary covenant which God entered into with Abraham, to be a God to him and his seed, and to give them the land of Canaan, and in particular to that fundamental part of it, that the Messiah should be of his seed, and bless all the families of the earth. Isaac, out of a fond affection for Esau, endeavoured to entail this blessing on him, unmindful of the oracle that *the elder should serve the younger*.

Ver. 6. *Rebekah spake unto Jacob*—Rebekah is here contriving to procure the blessing for Jacob, which was designed for Esau. If the end were good, the means were bad, and no way justifiable. If it were not a wrong to Esau to deprive him of the blessing, he himself having forfeited it by selling the birth-right, yet it was a wrong to Isaac to take advantage of his infirmity, to impose upon him : it was a wrong to Jacob, whom she taught to deceive by putting a lie in his mouth. If Rebekah, when she heard Isaac promise the blessing to Esau, had gone to him, and with humility and seriousness put him in remembrance of that which God had said concerning their sons ; if she had farther shewed him how Esau had forfeited the blessing, both by selling his birth-right, and by marrying of strange wives ; it is probable Isaac would have been prevailed with to confer the blessing upon Jacob, and needed not thus to have been cheated into it. This had been honourable and laudable, and would have looked well in history ; but God left her to herself to take this indirect course, that he might have the glory of bringing good out of evil.

Ver. 13. *Upon me be thy curse*—That is, I will warrant
K

A. M. 2244.
B. C. 1760. only obey my voice, and go fetch me them.

14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

† Heb. desirable. Ver. 27. 15 And Rebekah took goodly raiment of her 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?

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

20 And Isaac said unto his son, How is it that thou hast found it so

A. M. 2244.
B. C. 1760. quickly, my son? And he said, Because the LORD thy God brought it † to me.

† Heb. before 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 felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, Art thou my very son, Esau? and he said, I am.

25 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.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,

the success; or, if the issue turn out ill, I will stand between thee and all danger. This she speaks in confidence of a good issue, probably through faith in God's promises; the accomplishment of which, however, she seeks in an indirect and crooked way.

Ver. 16. *The skins of the kids of goats*—It is observed by Bochart, that, in the eastern countries, goats' hair is very like the human.

Ver. 19. *And Jacob said, I am Esau*—Who would have thought this plain man could have played such a part? His mother having put him in the way of it, he applies himself to those methods which he had never accustomed himself to, but had always conceived an abhorrence of. But lying is soon learned. I wonder how honest Jacob could so readily turn his tongue to say, *I am Esau, thy first-born*: and when his father asked him, ver. 24, *Art thou my very son Esau?* to reply, *I am*. How could he say, *I have done as thou badest me*, when he had received no command from his father; but was doing as his mother bade him? How could he say, *Eat of my venison*, when he knew it came not from the field, but from the fold? But especially I wonder how he could have the forehead to father it upon God, and to use his name in the cheat.

Ver. 20. *The Lord thy God brought it to me*—Is this Jacob? It is certainly written not for our imitation, but our admonition. Here we see how one lie draws on another. *Let him that standeth, take heed lest he fall*.

Now let us see how Isaac gave Jacob his blessing.

Ver. 21. *Come near, that I may feel thee*—He had some suspicion from his voice, and too quick return, that it was not Esau.

Ver. 27. *He smelled the smell of his raiment*—Probably scented with odoriferous flowers and other perfumes, with which they could easily be supplied from Arabia, famed for aromatic herbs. *The smell of my son is as the smell of a field*—The grateful odour of my son's apparel resembles that of a field which God hath adorned with a variety of fruits and flowers, and this I consider as a token and presage that he and his posterity shall be blessed with all sorts of blessings, and become blessings to others.

Three things Jacob is here blessed with, 1, *Plenty*, ver. 28. *Heaven and earth* concurring to make him rich. 2, *Power*, ver. 29. Particularly dominion over his brethren, viz. Esau and his posterity. 3, *Prevalency* with God, and a great interest in heaven, *Cursed be every one that curseth thee*—Let God be a friend to all thy friends, and an enemy to all thine

A. M. 2244. See, 'the smell of my son is as the
B. C. 1760. smell of a field which the LORD hath
blessed :

† Heb. 11. 28 Therefore 'God give thee of
20. 'the dew of heaven, and "the fat-
u Deut. 33. 13, 28. ness of the earth, and x plenty of
2 Sam. 1. 21. corn and wine :

† Ch. 45. 18. 29 y Let people serve thee, and
x Deut. 33. 28. nations bow down to thee: be lord over
y Ch. 9. 25. & 25. 28. thy brethren, and z let thy mother's
z Ch. 49. 8. sons bow down to thee: a cursed be
a Ch. 12. 3. every one that curseth thee, and
Num. 24. 7. 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 b 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 firstborn Esau.

33 And Isaac † trembled very
exceedingly, and said, Who? where
is he that hath † taken venison, and

† Heb. trembled with a great trembling greatly.
† Heb. hunted.

enemies. Now, certainly more is comprised in this blessing than appears at first; it must amount to an entail of the promise of the Messiah: that was, in the patriarchal dialect, the blessing: something spiritual, doubtless, is included in it. First, That from him should come the Messiah, that should have a sovereign dominion on earth, see Num. xxiv. 19, *Out of Jacob shall come he that shall have dominion, the star and sceptre*, ver. 17. Jacob's dominion over Esau was to be only typical of this, Gen. xlix. 10. Secondly, That from him should come the church that should be particularly owned and favoured by Heaven. It was part of the blessing of Abraham when he was first called to be the father of the faithful, Gen. xii. 3, *I will bless them that bless thee*; therefore, when Isaac afterwards confirmed the blessing to Jacob, he called it, the blessing of Abraham, Gen. xxviii. 4.

Ver. 29. *Let nations bow down to thee*—When the Canaanites were subdued in the times of Joshua and the Judges, and made tributary to the Israelites, and more especially when the Philistines, Moabites, Ammonites, and Edomites became subject to them in the time of David, this prophecy was fulfilled; but, like many other prophecies, it shall receive its principal accomplishment in the latter days of the Mes-

brought it me, and I have eaten of all before thou camest, and have blessed him? yea, c and he shall be blessed.

34 And when Esau heard the words of his father, d 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 subtilty, and hath taken away thy blessing.

36 And he said, e Is he not rightly named || Jacob? for he hath supplanted me these two times: f 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, g Behold, I have made him thy lord, and all his brethren have I given to him for servants; and h 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, i and wept.

siah's kingdom, when he shall have dominion from sea to sea, and from the river to the ends of the earth; when all kings shall fall down before him, and all nations serve him, Psa. lxxii. 8, 11.

Ver. 33. *Isaac trembled very exceedingly*—Being perplexed and astonished to consider herein God's over-ruling providences, and how strangely his purpose of giving the blessing to Esau had been disappointed. Those that follow the choice of their own affections, rather than the dictates of the divine will, involve themselves in such perplexities as these. But he soon recovers himself, and ratifies the blessing he had given to Jacob; *I have blessed him, and he shall be blessed*—He might have recalled it, but now, at last, he is sensible he was in an error when he designed it for Esau. Either recollecting the divine oracle, or having found himself more than ordinarily filled with the Holy Ghost when he gave the blessing to Jacob, he perceived that God did, as it were, say Amen to it.

Ver. 35, 36. *Thy brother hath taken away thy blessing*—That which by birth-right belonged to thee, and which I had fully resolved to have bestowed on thee. *He took away my birth-right*—This was a false accusation, for he himself

A. M. 2244.
B. C. 1760.

39 And Isaac his father answered and said unto him, Behold, ^kthy dwelling shall be || the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and ^lshalt serve thy brother; and ^mit shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau ⁿhated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, ^oThe days of mourning for my father are at hand; ^pthen 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, ^qpurposing to kill thee.

had sold it, and despised it, Heb. xii. 16. This shews there was yet no true repentance in him.

Ver. 39. *The fatness of the earth*—Mount Seir, the heritage of Esau, was a fertile place, refreshed with dews and showers. *By thy sword shalt thou live*—That is, thou shalt be warlike, and live upon spoil. This was remarkably fulfilled both in Esau himself, and his posterity. He was a cunning hunter, a man of the field, and his descendants got possession of Mount Seir by force and violence, expelling thence the Horites, the former inhabitants, Deut. ii. 22. They were almost continually at war with the Jews, both before and after the Babylonish captivity. Josephus says, they were so fond of spoils, that they went to war as others would do to a banquet. *Thou shalt serve thy brother*—God never permitted the Edomites to lord it over the Israelites, although he made use of almost all the other neighbouring nations successively to oppress them. *When thou shalt have dominion*—Shalt gain strength, become powerful, and appoint a King of thy own. *Thou shalt break his yoke from off thy neck*—“When the sons of Jacob,” says the Jerusalem Targum here, “attend to the law, and observe the precepts, they shall impose a yoke of servitude upon thy neck; but when they shall turn away themselves from studying the law, and neglect the precepts; behold, then thou shalt shake off the yoke of servitude.” This is no bad exposition of the passage: for it was David who brought the Edomites under the yoke, and in his time the Jews, in a great degree, observed the law. But in the reign of Jehoram, when they were very corrupt, “the Edomites revolted from under the dominion of Judah, making themselves a King,” 2 Chron. xxi. 8, 10.

We may observe here, although Esau obtained a blessing, it was far short of Jacob's. There is nothing in it that points

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, ^rto 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, ^sI am weary of my life because of the daughters of Heth: ^tif 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?

CHAP. XXVIII.

We have here, I. Jacob's parting with his parents to go to Padan-aram: the charge his father gave him, ver. 1, 2; the blessing he sent him away with, ver. 3, 4; his obedience to the orders given him,

at Christ, nothing that brings either Esau or his posterity into the Church of God, and without that “the fatness of the earth,” and the plunder of the field, will stand him in little stead. Thus Isaac, by faith, blessed them both according as their lot should be. And surely the exact accomplishment of these prophetic declarations, which were fulfilled many hundreds of years after the death of Moses, who recorded them, must, if properly considered, give us a high idea of the Holy Scriptures, and convince us that they are truly the words of that BEING who knoweth the end from the beginning.

Ver. 41, 42. *Esau said in his heart*—What he afterwards uttered in words, *The days of mourning for my father are at hand*—According to the course of nature. In this, however, he was mistaken; Isaac lived forty-four years after this. *Thy brother doth comfort himself*—With thoughts of revenge, (which is sweet to an enraged mind,) and with hopes of recovering his birth-right.

Ver. 44, 45. *Tarry with him a few days*—Which proved to be above twenty years. *Why should I be deprived of you both in one day?*—Of one by murder, and the other by the hand of justice, chap. ix. 6, or by some remarkable stroke of divine vengeance, Acts xxviii. 4.

Ver. 46. *If Jacob take a wife of the daughters of Heth*—As Esau has done. More artifice still. This was not the thing she was afraid of. But if we use guile once, we shall be very ready to use it again. It should be carefully observed, that although a blessing came on Jacob's posterity by his vile lying and dissimulation, yet it brought heavy affliction upon himself, and that for a long term of years. So severely did God punish him personally, for “doing evil that good might come.”

A. M. 2244.
B. C. 1760.

ver. 5—10; and the influence this had upon Esau, ver. 6. II. *Jacob's meeting with God, and his communion with him by the way. And (1.) His vision of the ladder, ver. 11, 12. (2.) The gracious promises God made him, ver. 13—15. (3.) The impression this made upon him, ver. 16—19. (4.) The vow he made to God upon this occasion, ver. 20—22.*

1760.

a Ch. 27. 33.

b Ch. 24. 2.

AND Isaac called Jacob, and ^a blessed him, and charged him, and said unto him, ^b Thou shalt not take a wife of the daughters of Canaan.

c Hos. 12. 12.

d Ch. 25. 20.

e Ch. 22. 28.

f Ch. 24. 29.

g Ch. 17. 1, 4.

† Heb. an assembly of people.

h Ch. 12. 2.

† Heb. of thy sojournings.

i Ch. 17. 8.

² Arise, go to ^d Padan-aram, to the house of ^e Bethuel thy mother's father; and take thee a wife from thence of the daughters of ^f Laban thy mother's brother.

³ ^g And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be [†] a multitude of people;

⁴ And give thee ^b the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land [†] wherein thou art a stranger, which God gave unto Abraham.

⁵ 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. A. M. 2244.
B. C. 1760.

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 Canaan;

⁷ And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

⁸ And Esau seeing ^k that the daughters of Canaan [†] pleased not Isaac his father; Ch. 24. 3. & 26. 35.
† Heb. were evil in the eyes, &c.

⁹ Then went Esau unto Ishmael, and took unto the wives which he had ^l Mahalath the daughter of Ishmael Abraham's son, ^m the sister of Nebajoth, to be his wife. cir. 1760.
Ch. 36. 3. she is called Bashe-math.
m Ch. 25. 13.

¹⁰ ¶ And Jacob ⁿ went out from Beer-sheba, and went toward ^o Haran. n Hos. 12. 12.
o Called Acts 7. 2. Cherran.

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 his pillows, and lay down in that place to sleep.

CHAP. XXVIII. Ver. 1. *Isaac blessed him*—That is, purposely and designedly, and in faith now confirmed that blessing to him, which before he had given him unknowingly. And hereby God confirmed Jacob's faith against doubts and fears, and comforted him against future troubles that might befall him. *And charged him*—Those that have the blessing must keep the charge annexed to it, and not think to separate what God has joined.

Ver. 3, 4. *God Almighty bless thee*—Two great promises Abraham was blessed with, and Isaac here entails them both upon Jacob. 1, The promise of *heirs; God make thee fruitful, and multiply thee*—Through his loins that people should descend from Abraham which should be numerous as the stars of heaven; and through his loins should descend from Abraham that person in whom all the families of the earth should be blessed. 2, The promise of an *inheritance* for those heirs, ver. 4, *That thou mayest inherit the land of thy sojournings*—(So the Hebrew) Canaan was hereby entailed upon the seed of Jacob, exclusive of the seed of Esau. Isaac was now sending Jacob away into a distant country to settle there for some time; and lest this should look like disinheriting him, he here confirms the settlement of it upon him. This promise looks as high as heaven, of which Canaan was a type. That was the better country, which Jacob, with the other

patriarchs, had in his eye, when he “confessed himself a stranger and pilgrim on the earth.” Heb. xi. 16.

Ver. 6. This passage comes in, in the midst of Jacob's story, to shew the influence of good example. Esau now begins to think Jacob the *better* man, and disdains not to take him for his pattern in this particular instance of marrying a daughter of Abraham.

Ver. 9. *Esau went unto Ishmael*—That is, the family of Ishmael, for Ishmael himself, no doubt, was dead before this time, (see chap. xxv. 17,) and took Mahalath to be his wife. It is probable that he thought by this means to ingratiate himself with his father, and so to get another and a better blessing. But, alas! he mends one fault by committing another, and taking a third wife, when he had one too many before.

Ver. 10. *Jacob went out from Beer-sheba*—Unattended and alone, God in his wise providence so ordering it, for the greater illustration of his care over, and kindness towards him. But the great simplicity, humility, and innocency of those times, made many things usual then, which would now appear ridiculous.

Ver. 11. *The stones for his pillows*, and the heavens for his canopy! Yet his comfort in the divine blessing, and his confidence in the divine protection, made him easy, even when he lay thus exposed: being sure that his God made him to dwell in safety, he could lie down and sleep upon a stone!

A. M. 2244.
B. C. 1760.
p Ch. 41. 1.
Job 33. 15.
q John 1. 51.
Heb. 1. 14.
r Ch. 35. 1.
& 48. 3.
s Ch. 26. 24.
t Ch. 13. 15.
& 35. 12.
u Ch. 13. 16.
† Heb. break
forth.
w Ch. 18. 14.
Deut. 12.
20.
x Ch. 12. 3.
& 18. 18.
& 22. 18.
& 26. 4.
y Ver. 20.
21. Ch. 28.
24. & 31. 3.

12 And he ^p dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold ^q the angels of God ascending and descending on it.

13 ^r And, behold, the LORD stood above it, and said, I ^s am the LORD God of Abraham thy father, and the God of Isaac : ^t the land whereon thou liest, to thee will I give it, and to thy seed ;

14 And ^u thy seed shall be as the dust of the earth, and thou shalt [†] spread abroad ^w to the west, and to the east, and to the north, and to the south : and in thee and ^x in thy seed shall all the families of the earth be ^y blessed.

15 And, behold, ^y I am with thee,

and will ^z keep thee in all *places* whither thou goest, and will ^a bring thee again into this land ; for ^b I will not leave thee, ^c until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in ^d this place ; and I knew *it* not.

17 And he was afraid, and said, How dreadful is this place ! this is none other but the house of God, and this *is* the gate of heaven.

18 ¶ And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and ^e set it up *for* a pillar, ^f and poured oil upon the top of it.

A. M. 2244.
B. C. 1760.
z Ch. 48. 16.
Pa. 121.
a—b.
a Ch. 36. 6.
b Deut. 39.
6. Job. 1. 5.
1 Kings 8. 57.
Heb. 13. 6.
c Num. 23. 19.

d Exod. 2. 5.
Josh. 5. 15.

e Ch. 31. 13.
45. & 35.
14.
f Lev. 8. 10.
12.
Num. 7. 1.

Ver. 12. *Behold a ladder set up on the earth*—This might represent, 1, The *providence of God*, by which there is a *constant correspondence kept up* between heaven and earth. The counsels of heaven are executed on earth, and the affairs of this earth are all known in heaven. Providence doth his work gradually and by steps ; angels are employed as ministering spirits, to serve all the designs of Providence, and the wisdom of God is at the upper end of the ladder, directing all the motions of second causes to his glory. The angels are active spirits, continually *ascending and descending* ; they rest not day nor night. They *ascend* to give account of what they have done, and to receive orders ; and *descend* to execute the orders they have received. This vision gave seasonable comfort to Jacob, letting him know that he had both a good guide and good guard ; that though he was to “ wander from his father's house,” yet he was the care of Providence, and the charge of the holy angels. 2, The *mediation of Christ*. He is this ladder : the foot on earth in his human nature, the top in heaven in his divine nature ; or the former in his humiliation, the latter in his exaltation. All the intercourse between heaven and earth since the fall is by this ladder. Christ is the *way* : all God's favours come to us, and all our services come to him, by Christ. If God dwell with us, and we with him, it is by Christ : we have no way of getting to heaven but by this ladder ; for the kind offices the angels do us, are all owing to Christ, who hath reconciled things on earth, and things in heaven, Col. i. 20.

Ver. 14. *In thy seed shall all the families of the earth be blessed*—All that are blessed, whatever family they are of, are blessed in Christ, and none of any family are excluded from blessedness in him, but those that exclude themselves.

Ver. 15. *Behold, I am with thee*—Wherever we are, we are safe if we have God's favourable presence with us. He knew not, but God foresaw what hardships he would meet with in his uncle's service, and therefore promiseth to preserve him *in all places*. God gives his people graces and comforts accommodated to the events that *shall be*, as well as to those that *are*. He was now going an exile into a

place far distant, but God promiseth him to *bring him again to this land*. He seemed to be forsaken of all his friends, but God gives him this assurance, *I will not leave thee*.

Ver. 16. *Surely the Lord is in this place ; I knew it not*—God's manifestations of himself to his people carry their own evidence along with them. God can give undeniable demonstrations of his presence, such as give abundant satisfaction to the souls of the faithful, that God is with them of a truth ; satisfaction not *communicable* to others, but *convincing* to themselves. We sometimes meet with God there, where we little thought of meeting with him. He is there where we did not think he had been ; is found there where we asked not for him.

Ver. 17. *He was afraid*—So far was he from being puffed up with this divine vision. The more we see of God, the more cause we see for holy fear and blushing before him. Those to whom God is pleased to manifest himself, are laid and kept very low in their own eyes, and see cause to fear even “ the Lord and his goodness,” Hosea iii. 5. *And said, How dreadful is this place !*—That is, the appearance of God in this place is never to be thought of, but with a holy awe and reverence ; I shall have a respect for this place, and remember it by this token as long as I live. Not that he thought the place itself any nearer the divine visions than any other place, but what he saw here at this time was, as it were, “ the house of God,” the residence of the Divine Majesty, and “ the gate of heaven,” that is, the general rendezvous of the inhabitants of the upper world ; as the meetings of a city were in their gates : or, the angels *ascending and descending* were like travellers passing and repassing through the gates of a city.

Ver. 18. *He set up the stone for a pillar*—To mark the place against he came back, and erect a lasting monument of God's favour to him : and because he had not time now to build an altar here, as Abraham did in the places where God appeared to him, Gen. xii. 7, he therefore “ poured oil on the top of the stone,” which probably was the ceremony then used in dedicating their altars, as an earnest of his building an altar when he should have conveniences for it, as afterwards

A. M. 2244.
B. C. 1760.
g Judg. 1, 23, 26.
Hosea 4.
15.
i That is, the house of God.
h Ch. 31.
13. Judg.
11. 30.
2 Sam. 15.
8.
i Verse 15.
k 1 Tim. 6. 8.

19 And he called the name of that place || Beth-el: but the name of that city was called Luz at the first.

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

21 So that ^l I come again to my father's house in peace; ^m then shall the LORD be my God:

22 And this stone, which I have set for a pillar, ⁿ shall be God's house: ^o and of all that thou shalt give me I will surely give the tenth unto thee.

1 Judg. 11.
31. 2 Sam.
19. 24, 30.
m Deut. 26.
17. 2 Sam.
15. 8.
2 Kings 5.
17.
n Ch. 35. 7.
14.
o Lev. 27. 30.

CHAP. XXIX.

In this Chapter we have an account of God's providences concerning Jacob, pursuant to the promise made him in the foregoing Chapter. I. How he was brought in safety to his journey's end, and directed to his relations there, who bade him welcome, ver. 1—14. II. How he was comfortably disposed of in marriage, ver. 15—30. III. How his family was built up in the birth of four sons, ver. 31—35.

he did, in gratitude to God, chap. xxxv. 7. Grants of mercy call for our returns of duty; and the sweet communion we have with God ought ever to be remembered.

Ver. 19. It had been called *Luz*, an *almond-tree*, but he will have it henceforward called *Beth-el*, the house of God. This gracious appearance of God to him made it more remarkable than all the *almond-trees* that flourished there.

Ver. 20. *Jacob vowed a vow*—That is, bound himself by a solemn promise and obligation. This being the first instance of a religious vow which occurs in Scripture, it may be proper to observe, that such a vow is a binding of the soul by solemn and voluntary promise, made to God, to do, or more carefully to do a thing, which otherwise by our duty and God's law we are bound to do; or to do certain things, lawful in themselves, but otherwise left indifferent to be done or not; or to abstain from some things otherwise lawful to be used; and all this in a way of thankfulness to God for some extraordinary blessings received, (Jonah i. 16,) or for the obtaining of some special benefits which we greatly desire, and stand in need of, Num. xxi. 1, 2; Judg. xi. 30; 1 Sam. i. 2; Prov. xxxi. 2. Jacob was now in fear and distress, and in times of trouble it is seasonable to *make vows*. Jacob had now a gracious visit from heaven, and when God ratifies his promises to us, it is proper for us to repeat our promises to him. *If thou wilt be with me, and keep me*—We need desire no more to make us easy and happy wherever we are, but to have God's presence with us, and to be under his protection. *Then shall the Lord be my God*—Then I will believe, love, and rejoice in him as my God, and I will be the more strongly engaged to abide with him.

A. M. 2244.
B. C. 1760.
† Heb. lift up his feet.
a Num. 23. 7. Hos. 12. 12.
† Heb. children.

THEN Jacob † went on his journey, ^a and came into the land of the † people of the east.

2 And he looked, and behold 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, † ^b Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

† Heb. Is there peace to him? b Ch. 43. 27.

7 And he said, Lo, † it is yet high

† Heb. yet the day is great.

And this pillar shall be God's house—That is, an altar shall be erected here to the honour of God. *And of all that thou shalt give me I will surely give the tenth unto thee*—To be spent either upon God's altars, or upon his poor, which are both his receivers in the world. The tenth is a very fit proportion to be devoted to God, and employed for him; though, as circumstances vary, it may be more or less, as God prospers us.

CHAP. XXIX. Ver. 2. *Behold a well in the field*—Providence brought him to the very field where his uncle's flocks were to be watered, and there he met with Rachel, who was to be his wife. The Divine Providence is to be acknowledged in all the little circumstances which concur to make a journey or other undertaking comfortable and successful. If, when we are at a loss, we meet with those seasonably that can direct us; if we meet with a disaster, and those are at hand that will help us; we must not impute it to chance, but to the providence of God. Our ways are ways of pleasantness, if we continually acknowledge God in them. *A great stone was on the well's mouth*—This might be intended either to prevent the lambs of the flock from being drowned in it; or to secure the water, which was, and still is scarce in that country, or to save the well from receiving damage from the heat of the sun, or the sand put into motion by the winds, which, probably, would soon have filled and stopped it up. This last we know is the reason why they cover their wells in Arabia, and several other parts of the East.

Ver. 6. *Rachel his daughter cometh with the sheep*—According to the custom of those times, when simplicity and

A. M. 2244.
B. C. 1760.

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, ^c 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 ^d rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob ^e kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he ^f was her father's brother, and that he was Rebekah's son : ^g and she ran and told her father.

13 ¶ And it came to pass, when

industry were in fashion among persons of great quality, and of both sexes. They who find fault with the Scriptures, and question the truth of such accounts, discover great ignorance of the state of former ages.

Ver. 9. *For she kept them*—Having, no doubt, servants under her who performed the meaner and more laborious offices, and whom it was her place to oversee. When Jacob understood that this was his kinswoman Rachel, (for he had probably heard of her name before,) knowing what his errand was into that country, we may suppose it occurred to his mind immediately, that this must be his wife. As one already smitten with an honest, comely face, (though it is likely sunburnt, and she in the homely dress of a shepherdess,) he is wonderfully officious and ready to serve her, ver. 10, and addresses himself to her with tears of joy, and kisses of love, ver. 11. She runs with all haste to tell her father, for she will by no means entertain her kinsman's address without her father's knowledge and approbation, ver. 12. These mutual respects at their first interview were good presages of their being a happy couple. Providence made that which seemed contingent and fortuitous to give a speedy satisfaction to Jacob's mind, as soon as ever he came to the place he was bound for. Thus God *guides* his people *with his eye*, Psal. xxxii. 8. Laban, though none of the best humoured men, bade him welcome, was satisfied with the account he gave of himself, and the reason of his coming in such poor circumstances. While we avoid the extreme on the one hand, of being foolishly credulous, we must take

c Exod. 2.
16.

d Exod. 2.
17.

e Ch. 33. 4.
& 45. 14.

f Ch. 13. 8.
& 14. 14.
16.
g Ch. 24. 28.

Laban heard the † tidings of Jacob his sister's son, that ^h 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, ⁱ 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, shouldst 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, ^k 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.

A. M. 2244.
B. C. 1760.

† Heb. *Acquiring*.
h Ch. 24. 29.

i Ch. 2. 25.
Judg. 9. 2.
2 Sam. 5. 1. & 19. 12.
† Heb. *a month of days*.

k Ch. 31. 41.
2 Sam. 3. 14.

heed of falling into the other extreme of being uncharitably jealous and suspicious.

Ver. 13. *He told Laban all these things*—About his journey, and the cause of it, and what he saw in the way.

Ver. 15. *Because thou art my brother*—That is, kinsman ; *shouldst thou therefore serve me for nought?*—Is that reasonable? If Jacob be so respectful as to give him his service without demanding any consideration for it, yet Laban will not be so unjust as to take advantage either of his necessity or of his good nature. Relations frequently look for more from each other than they ought, as if mere affinity were a sufficient reason for expecting to be served gratuitously. But the conduct of the nearest relations towards each other, as well as that of strangers, should be regulated by justice and equity. It appears, by computation, that Jacob was now seventy years old or upwards when he bound himself apprentice for a wife ; probably Rachel was young and scarcely marriageable when Jacob came first, which might make him the more willing to stay for her till his seven years were expired.

Ver. 18, 19. *I will serve thee seven years for Rachel*—It was not the custom of those countries for fathers to give a dowry with their daughters, but to receive a considerable present from those who married them ; therefore Jacob, having no riches to give, as not being the inheritor of his father's substance, offers his service for seven years instead thereof. *It is better that I should give her to thee than to another*—His answer is ambiguous and crafty. For he does not directly grant Jacob's desire,

^{A. M. 2251.}
^{B. C. 1753.} 20 And Jacob ¹ served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

^{1753.} 21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may ^m go in unto her.

^m ^{Judg. 15.} 22 And Laban gathered together all the men of the place, and ⁿ made a feast.

ⁿ ^{Judg. 14.}
^{10. John}
^{2. 1, 2.} 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 not I 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 firstborn.

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 ^p loved also Rachel more than Leah, and served with him ^q yet seven other years.

31 ¶ And when the LORD ^r saw that Leah *was* hated, he ^s 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 ^t looked upon my affliction; now therefore my husband will love me.

but only insinuates his consent to it, in such terms as hid his design, which the event shewed.

Ver. 20. *They seemed to him but a few days*—That is, the work, or service of that time seemed but little in comparison of the worth of Rachel. An age of work will seem but a few days to those that love God, and long for Christ's appearance.

Ver. 22. *Laban gathered all the men of the place*—His kindred and neighbours, according to custom, Judg. xiv. 10, 11, John ii. 1, 2. Probably he collected a great number, that the marriage might be more solemn and public, and that Jacob, being overawed by their presence and authority, might not attempt to disannul the marriage and reject Leah, which otherwise he might have done.

Ver. 23. *He took Leah, and brought her to him*—This deceit he might the more easily practise, as it was customary in those times to bring the bride to her husband veiled, and without lights. This guile of Laban undoubtedly sorely grieved Jacob; and perhaps it happened as a punishment to him for the guile he had used in supplanting his brother.

Ver. 24. *Laban gave unto Leah Zilpah his maid*—Sir John Chardin observes, in his MS. note on this verse, "that none but very poor people marry a daughter in the East, without giving her a female slave for a chamber-maid; there being no hired servants there as in Europe." He says much the same in another note on Tobit x. 10. *Harmer*, Vol. II. page 366.

Ver. 25. *Behold, it was Leah*—Surely Jacob's sin in pretending to be Esau, and cheating his own father, would now be brought to his remembrance, when his father-in-law thus cheated him; and he would be compelled to acknowledge, that how unrighteous soever Laban was, the Lord was righteous.

It must not be done so in our country—It is probable there was no such custom in his country; but if there were, and he resolved to observe it, he should have told Jacob so when he undertook to serve him for his younger daughter.

Ver. 27. *Fulfil her week*—The seven days usually devoted to the feast and solemnity of marriage, Judges xiv. 12—17; for it does not appear that it relates to the seven years Jacob afterwards served. This Laban seems to have desired, that by a week's cohabitation with Leah, his affections might be knit to her, and the marriage with her confirmed. *We will give thee this also*—Hereby he drew Jacob into the sin and snare, and disquiet of multiplying wives. Jacob did not design it, but to have kept as true to Rachel as his father had done to Rebekah; he that had lived without a wife to the eighty-fourth year of his age, could then have been very well content with *one*: but Laban, to dispose of his two daughters without portions, and to get seven years' service more out of Jacob, thus imposeth upon him, and draws him into such a strait, that he had some colourable reason for marrying them both.

Ver. 31. *When the Lord saw that Leah was hated*—That is, loved less than Rachel, in which sense it is required that *we hate father and mother* in comparison with Christ, Luke xiv. 26, then the Lord granted her a child, which was a rebuke to Jacob for making so great a difference between those he was equally related to; a check to Rachel, who, perhaps, insulted over her sister upon that account; and a comfort to Leah, that she might not be overwhelmed with the contempt put upon her.

Ver. 32. She appears very ambitious of her husband's love: she reckoned the want of it her affliction, not upbraiding him

A. M. 2254.
B. C. 1750.
cir. 1751.
¹ That is, bearing.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name || Simeon.

cir. 1750.
¹ That is joined. See Num. 18. 2, 4.

34 And she conceived again, and bare a son, and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called || Levi.

cir. 1749.
^u Matt. 1. 2.
¹ That is, praise.
[†] Heb. stood from bearing.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name ^u || Judah; and left [†] bearing.

CHAP. XXX.

Here we have the increase, 1. Of Jacob's Family; eight children more being registered in this Chapter. II. Of Jacob's Estate. He comes upon a new bargain with Laban, ver. 25-34. And in the six years further service he did to Laban, God wonderfully blessed him, so that his stock of all cattle became very considerable, ver. 35-43. Thus was fulfilled the blessing with which Isaac dismissed him: God make thee fruitful, and multiply thee.

with it as his fault, nor reproaching him for it; but laying it to heart as her grief, which she had reason to bear, because she was consenting to the fraud by which she became his wife. She called her first-born Reuben, *See a son*, with this pleasant thought, *Now will my husband love me*. And her third son Levi, *joined*, with this expectation, *Now will my husband be joined unto me*. The Lord hath heard (that is, taken notice of it) *that I was hated, he hath therefore given me this son*. Her fourth she called Judah, *praise*, saying, *Now I will praise the Lord*. And this was he, of whom, as concerning the flesh, Christ came. Whatever is the matter of our rejoicing, ought to be the matter of our thanksgiving. And all our praises must centre in Christ, both as the matter of them, and as the Mediator of them. He descended from him whose name was *Praise*, for *he is our praise*. Is Christ formed in my heart? *Now will I praise the Lord*.

CHAP. XXX. Ver. 1. *Rachel envied her sister*—The Hebrew women considered barrenness as one of the greatest misfortunes that could befall them, not only from a natural desire of children, but from their eager wishes to be the means of fulfilling the promise to Abraham, and bringing forth that Seed in which all the families of the earth were to be blessed. But Rachel does not seem to have been chiefly actuated by this motive in desiring children, but by envy of her sister; hence she says, *Give me children*—A child would not content her, but because Leah has more than one, she must have more too. And her heart is set upon it: she repines, and grows impatient with her husband; *else I die*—That is, I shall fret myself to death; the want of this satisfaction will shorten my

A. M. 2255.
B. C. 1749.
cir. 1740.
^a Ch. 20. 31.
^b Ch. 37. 11.
^c Job 5. 2.

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.

^d Ch. 16. 7.
^e 1 Sam. 1. 8.

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

^f Ch. 30. 25.
^g Job 3. 12.
^h Ch. 16. 2.

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.

[†] Heb. be built by her.
cir. 1748.
^h Ch. 16. 3. & 25. 22.

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.

ⁱ Ps. 35. 24. & 43. 1.
^j Lam. 3. 59.
¹ That is, judging.

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.

cir. 1747.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

days. Observe the difference between Rachel's asking for this mercy, and Hannah's, 1 Sam. i. 10, &c.; Rachel envied, Hannah wept: Rachel must have children, and she died of the second; Hannah prayed for this child, and she had four more; Rachel is importunate and peremptory, Hannah is submissive and devout: *If thou will give me a child, I will give him to the Lord*. Let Hannah be imitated, and not Rachel; and let our desires be always under the conduct and check of reason and religion.

Ver. 2. *And Jacob's anger was kindled*—He was angry at the sin, and shewed his displeasure by a grave and pious reply: *Am I in God's stead?*—Can I give thee that which God denies thee? He acknowledges the hand of God in the affliction: *He hath withheld the fruit of the womb*. Whatever we want, it is God that withholds it, as sovereign Lord, most wise, holy, and just, who may do what he will with his own, and is debtor to no man; who never did, nor ever can do any wrong to any of his creatures. The key of the clouds, of the heart, of the grave, and of the womb, are four keys which God has in his hand, and which (the Rabbins say) he trusts neither with angel nor seraph. He acknowledges his own inability to alter what God appointed: *Am I in God's stead?* There is no creature that is, or can be, to us, in God's stead. God may be to us instead of any creature, as the sun instead of the moon and stars; but the moon and all the stars will not be to us instead of the sun. No creature's wisdom, power, and love, will be to us instead of God's. It is therefore our sin and folly to place that confidence in any creature, which is to be placed in God only.

Ver. 3. *Behold my maid Bilhah*—She will rather have

A. M. 2256.
B. C. 1748.

† Heb. *wrestlings of God.*

Ch. 22. 6.

† That is, *my wrestling.*

Called, Matt. 4. 12, *Nephthalim.* cir. 1749.

† Ver. 4. 1746.

8 And Rachel said, With † great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name || ^k Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and ⁱ gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name || Gad.

† That is, a *troop, or company.* Isa. 65. 11.

cir. 1747.

12 And Zilpah Leah's maid bare Jacob a second son.

† Heb. *in my happiness.*

Prov. 31. 28. Luke 1. 48.

† That is, *happy.*

cir. 1748.

13 And Leah said, † Happy am I, for the daughters^m will call me blessed: and she called his name || Asher.

Ch. 26. 30.

o Num. 16. 9, 12.

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, ⁿ Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, ^o Is t 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

children by reputation than none at all: children that she can call her own, though they be not so. But had she not considered her sister as her rival, and envied her, she would have thought Leah's children nearer to her, and more entitled to her care than Bilhah's could be. As an early instance of her dominion over the children born in her apartment, she takes a pleasure in giving them names that carry in them nothing but marks of emulation with her sister. As if she had overcome her, 1, At law, she calls the first son of her handmaid, Dan, *Judgment*, saying, *God hath judged me*—That is, given sentence in my favour. 2, In battle, she calls the next Naphtali, *Wrestlings*, saying, *I have wrestled with my sister, and have prevailed*—See what roots of bitterness envy and strife are, and what mischief they make among relations.

Ver. 9. Rachel had absurdly and preposterously put her maid into her husband's bed; and now Leah, because she missed one year in bearing children, doth the same, to be even with her. See the power of rivalry, and admire the wisdom of the divine appointment, which joins together one man and one woman only. Two sons Zilpah bare to Jacob, whom Leah looked upon herself as entitled to, in token of which, she called one Gad, promising herself a little *troop* of children. The other she called Asher, *Happy*, thinking

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.

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 || Issachar.

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 || ^p Zebulun.

21 And afterwards she bare a daughter, and called her name || Dinah.

22 ¶ And God ^q remembered Rachel, and God hearkened to her, and ^r opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away ^s my reproach:

24 And she called his name || Joseph; and said, ^t The LORD shall add to me another son.

A. M. 2257.
B. C. 1747.

cir. 1747.

† That is, *an hire.*

cir. 1746.

† That is, *dwelling.* cir. 1745.

Called, Matt. 4. 13, *Zebulun.*

† That is, *Judgment.*

q Ch. 8. 1. 1 Sam. 1. 19.

cir. 1745.

Ch. 29. 31.

s 1 Sam. 1. 6. Isai. 4. 1. Luke 1. 25.

† That is, *adding.*

Ch. 36. 17.

herself happy in him, and promising herself that her neighbours would think so too.

Ver. 14. *Found mandrakes*—The word מַנְדְּרָקִים thus rendered, is only found here and Canticles vii. 13; and it is not agreed among interpreters whether it signifies a fruit or a flower. It is thought, however, by many, that mandrake apples are here meant, which, according to Pliny, are of the size of filberts. They were pleasant to the smell, Cant. vii. 13, and probably also desirable for food. Whatever they were, Rachel could not see them in Leah's hands, but she must covet them.

Ver. 17. *God hearkened unto Leah*—And she was now blessed with two sons; the first of whom she called *Issachar, hire*, reckoning herself well repaid for her mandrakes, nay, (which was a strange construction of the Providence,) rewarded for *giving her maid to her husband*. The other she called *Zebulun, dwelling*, owning God's bounty to her, *God hath endowed me*. Jacob had not endowed her when he married her, but she reckons a family of children *a good dowry*.

Ver. 21. Mention is made of Dinah, because of the following story concerning her, chap. xxxiv. Perhaps Jacob had other daughters, though not registered.

Ver. 22. *God remembered Rachel*—Whom he seemed to

A. M. 2259.
B. C. 1745.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, "Send me away, that I may go unto ^amine own place, and to my country.

^u Ch. 24.
54, 56.
^x Ch. 18.
33. & 31.
55.

26 Give *me* my wives and my children, ^y for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

^y Ch. 29.
20, 30.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for ^aI have learned by experience that the LORD hath blessed me ^afor thy sake.

^z See Ch.
39. 3, 5.

^a Ch. 28.
21.

^b Ch. 29.
15.

28 And he said, ^bAppoint me thy wages, and I will give *it*.

^c Ch. 31. 6,
34—40.
Matt. 24.
45. Titus
2. 10.

29 And he said unto him, ^cThou 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 into a multitude; and the LORD hath blessed thee † since my coming: and now when shall I ^d provide for mine own house also?

† Heb.
broken
forth.
ver. 43.

† Heb. at
my foot.

^d 1 Tim. 5.
8.

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt

have forgotten, and *hearkened to her*, whose prayers had been long denied, and then she *bare a son*. Rachel called her son Joseph, which, in Hebrew, is akin to two words of a contrary signification: *Asaph*, *abstulit*, he has *taken away* my reproach; as if the greatest mercy she had in this son were, that she had *saved her credit*: and *Joseph*, *addidit*; *the Lord shall add to me another son*; which may be looked upon as the language of her faith: she takes this mercy as an earnest of farther mercy: hath God given me this grace? I may call it *Joseph*, and say, he shall add *more grace*.

Ver. 27. *I have learned by experience*—The best way of learning. And it would be well if we always remembered and adhered to what we have thus learned. But, alas! we are too apt to forget or neglect it.

Ver. 32. *Removing all the speckled and spotted*—He does not mean that these cattle which were already speckled and spotted, &c. should be given him, for that does not agree with what went before: *Thou shalt not give me any thing*, i. e. I will take nothing that is now thine. Besides, it would have been no wonder if those that were spotted already should bring forth others like themselves. But the sense is, that he would separate all the spotted sheep and goats, and then, out of those which were of one colour, would have all that should fall hereafter of the before-mentioned variety. Jacob desired to make a clear bargain, about which they might have no

do this thing for me, I will again feed *and* keep thy flock:

A. M. 2259.
B. C. 1745.

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 ^eof such shall be my hire.

Ch. 31. 8.

33 So shall my ^frighteousness 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.

Ps. 27. 6.

† Heb. so-
morrow.
Exod. 13.
14.

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 himself and Jacob: and Jacob fed the rest of Laban's flocks.

disputes. Had they agreed for a particular number of cattle every year, there might have been room for cavil and suspicions; for if any of the flock had by accident been lost, they might have differed whether Jacob's or Laban's were the lost cattle. But to prevent all possible disputes, "Let me," says Jacob, "have all the speckled and spotted cattle, and then, whenever you have a mind to look into my stock, my integrity will come before your face," or be conspicuous, which is the meaning of the next verse.

Ver. 34. Laban was willing to consent to this bargain, because he thought, that if those few he had that were now speckled and spotted were separated from the rest, the body of the flock, which Jacob was to tend, being of one colour, either all black or all white, would produce few or none of mixed colours, and so he should have Jacob's service for nothing, or next to nothing.

Ver. 35, 36. *He gave them into the hand of his sons*—To be fed apart by themselves, lest Jacob should get any of them to mix with those of one colour. He set three days' journey betwixt himself and Jacob; such journeys as flocks are able to make, that they might not so much as see one another. Between this and 37th verse, the Samaritan copy inserts a paragraph about an angel's appearing to Jacob in a dream, which is not found in any other version; but is related by Jacob himself in the following chapter, ver. 11, as a thing

A. M. 2159.
B. C. 1745.
See Ch. 31.
9—12.

37 ¶ And Jacob took him rods of green poplar, and of the hasel and chesnut tree: and pilled white strakes 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 ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, 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, whensoever

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 feebler were Laban's, and the stronger Jacob's.

43 And the man^b increased exceedingly, andⁱ had much cattle, and maidservants, and menservants, and camels, and asses.

CHAP. XXXI.

Jacob was, in general, a man of devotion and integrity; yet he had more trouble than any of the Patriarchs. Here is, I. His resolution to return, ver. 1—16. II. His clandestine departure, ver. 17—21. III. Laban's pursuit of him in displeasure, ver. 22—25. IV. The hot words that passed between them, ver. 26—42. V. Their amicable agreement at last, ver. 43—55.

AND he heard the words of Laban's sons, saying, Jacob hath

which had happened to him, and which justifies the policy which the subsequent verses represent him as using.

Ver. 37, 38. *And pilled white strakes in them*—Pilled off the bark from the rods, at certain distances, till the white appeared between the bark. *He set the rods in the gutters*—Or channels of water, at the time when the cattle were wont to couple, that their fancies might be painted with such divers colours as they saw in the rods. As it appears from chap. xxxi. 10, that God, to reward Jacob's fidelity, and punish Laban's injustice, determined that the cattle should generally be speckled and spotted; so it is probable he directed him to take this method to attain that end; not as though it were sufficient of itself to produce such an effect, which any person that will make the trial will find it is not; but as a mean which God would bless in order to it, and which Jacob was required to use in testimony of his dependance on God, as Naaman was required to wash in the river Jordan in order to his being cured of his leprosy. Much being said by authors concerning the surprising effects which impressions made upon the imaginations of pregnant animals will have upon the form, shape, and colour of the young; Dr. Shuckford observes, "1. That it cannot be proved that the method which Jacob used is a natural and effectual way to produce variegated cattle; the ancient naturalists having carried their thoughts upon these subjects much further than they will bear; that the effect of impressions upon the imagination must be very accidental, because the objects that should cause them may or may not be taken notice of. But, 2, Granting that they might naturally produce the effect here mentioned; yet if, as is probable, Jacob used the rods in obedience to a special divine direction, without knowing any thing of their natural virtue, the effect must still be ascribed immediately to God himself; just as in the case of Hezekiah, though the figs which were applied for his recovery might be a natural remedy for his distemper; yet, since the application of them was not made by any rules of physic then

known, but by a divine direction, the cure is justly ascribed to the immediate hand of God."

Ver. 40. *Jacob set the faces of the flocks towards the ringstraked*—Having used the pilled rods by divine direction, and seeing the effects they produced, he here employs his own natural sagacity, and turns the faces of Laban's flocks towards the ringstraked and the brown, that by looking frequently on them, they might be disposed in their conception to bring forth the like. And he put his own flocks apart, lest, by looking at Laban's, their young might fall off from being ringstraked and brown.

Ver. 43. *The man increased exceedingly*—Upon the whole of what is said here, and in the following chapter, we may conclude that Jacob's behaviour in this affair was generous, fair, and candid; that he chose the ringstraked cattle with a view to prevent disputes, trusting that God would so order it, agreeable to his petition at Beth-el, that he should have enough, being determined to be content with what God's providence should give him; and that when he made use of the rods, it was an act of faith, and in obedience to God's command. We have the more reason to think this, because we find nothing but good arose to Jacob from it; whereas we may remark, that though the Scripture often mentions the misconduct of good men, yet it always takes care to inform us, that evil arose to them in consequence of such actions. We may observe also God's faithfulness: he had promised *Jacob at Beth-el* to be with him in all places whither he should go; and we find him accordingly blessing Laban because he was with him: so that, though Laban had but little when Jacob came to him, it was, under him, increased to a multitudes. We ought likewise to take notice that, though Jacob, from what he says to Laban in the following chapter, appears to have been a most industrious, faithful servant, yet he attributes all the increase of his flock to the blessing of God, and not to his own care.

CHAP. XXXI. Ver. 1. *He heard the words of Laban's*

A. M. 2265.
B. C. 1739.

h Ver. 30.
i Ch. 13. 2.
& 24. 35.
& 26. 13.

1739.

A. M. 2265.
B. C. 1789. taken away all that was our father's ;
and of *that* which *was* our father's
hath he gotten all this ^a glory.
a Ps. 49. 16. 2 And Jacob beheld ^b the countenance of Laban, and, behold, it *was* not ^c toward him † as before.
b Ch. 4. 5. 3 And the LORD said unto Jacob, ^d Return unto the land of thy fathers, and to thy kindred ; and I will be with thee.
c Deut. 28. 64.
d Heb. as yesterday and the day before.
1 Sam. 19. 7. 4 And Jacob sent and called Rachel and Leah to the field unto his flock,
d Ch. 28. 15, 20, 21. & 32. 9. 5 And said unto them, ^e I see your father's countenance, that it is not toward me as before ; but the God of my father ^f hath been with me.
e Verse 2. 6 And ^g ye know that with all my power I have served your father.
f Verse 3.
g Verse 38. —41. Ch. 30. 29. 7 And your father hath deceived me, and ^h changed my wages ⁱ ten times ; but God ^k suffered him not to hurt me.
h Verse 41.
i Num. 14. 22. Neh. 4. 12. Job 19. 3. Zech. 8. 23. 8 If he said thus, ^l The speckled shall be thy wages ; then all the cattle bare speckled ; and if he said thus,

A. M. 2265.
B. C. 1789. The ringstraked shall be thy hire ; then bare all the cattle ringstraked.
9 Thus God hath ^m taken away the ⁿ cattle of your father, and given *them* to me.
m Ver. 1. 16. 10 And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the || rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.
Or, Ar goats. 11 And ^o the angel of God spake ^p unto me in a dream, *saying*, Jacob : And I said, Here *am* I.
n Ch. 48. 16. 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 ^o I have seen all that Laban doeth ^q unto thee.
o Exod. 2. 7. 13 I *am* the God of Beth-el, ^r where thou anointedst the pillar, *and* ^s where thou vowedst a vow unto me : now ^t arise, get thee out from this ^u

sons—For it seems they spoke them in Jacob's hearing. The last chapter began with Rachel's envying Leah, this begins with Laban's sons envying Jacob. *Hath taken away all that was our father's*—Not all, sure : what was become of those cattle which were committed to the custody of Laban's sons, and sent three days' journey off. *He has gotten all this glory*—And what was this glory ? It was a parcel of brown sheep, and speckled goats, and some camels and asses. But they meant wealth, which the possessors usually glory in, and whereby they gain much esteem from others.

Ver. 3, 4. *The Lord said unto Jacob, Return*—God, who orders all things aright, having blessed Jacob with greater substance in the house of Laban than he could have obtained in his father's house, without great inconveniences, perhaps irreconcilable, fatal hatred between him and his brother Esau, now orders him to return. For, though Jacob had met with very hard usage, yet he would not quit his place till God bid him. He came thither by orders from heaven, and there he would stay till he was ordered back. The direction he had from heaven is more fully related to his wives afterwards. *Unto the land of thy fathers*—Not which was properly theirs, but only that in which they had sojourned, and which was promised to them in their seed. And as Jacob was an inheritor of the promise, it was proper that he should sojourn in the land, to keep alive the hopes of it in his posterity. *Jacob sent for Rachel and Leah to the field*—That he might discourse with them more privately.

Ver. 7, 8. *Hath changed my wages ten times*—That is oft-

times, as is often the signification of the number ten. It appears that Laban, through envy and covetousness, often broke his agreement made with Jacob, and altered it as he thought fit, and that Jacob patiently yielded to all such changes. *Then all the cattle bare speckled*—This seems to put it out of doubt, that, as Jacob says in the following verse, it was indeed God who ordered this matter ; for it can scarcely be supposed that any natural causes whatever, without his peculiar providence, could produce so many different changes in a thing of this nature, without once failing.

Ver. 9. *God hath taken away the cattle of your father, and given them to me*—Thus the righteous God paid Jacob for his hard service out of Laban's estate, as he afterwards paid the seed of Jacob for the service of the Egyptians with the spoils of that people.

Ver. 12. *I have seen all that Laban doeth to thee*—If we attend to this vision we cannot but see reason to conclude that it was really communicated to Jacob at this time to make use of the speckled rods ; for here is a plain declaration that God would effect the thing, and the reason why ; because he had seen Laban's ungenerous and unfair dealing towards Jacob, and therefore was resolved to punish him for it, and at the same time rewarded Jacob for his fidelity and contentedness under these injuries.

Ver. 11—13. *The angel of God spake—I am the God of Beth-el*—This, no doubt, was the *Word*, or *Son of God*, who now condescended to be the Angel or Messenger of the Father to Jacob, and yet styles himself *the God of Beth-el*.

A. M. 2265.
B. C. 1739. land, and return unto the land of thy kindred.

Ch. 2. 24. 14 And Rachel and Leah answered and said unto him, *Is there yet any portion or inheritance for us in our father's house?*

Ch. 29. 15.
27. 15 Are we not counted of him strangers? for he hath sold us, and hath quite devourcd also our money.

16 For all the riches which God hath taken from our father that is our's, and our children's: now then, whatsoever God hath said unto thee, do.

1739. 17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

† Heb. teraphim.
Judges 17. 5.
1 Sam. 19. 13.
Hos. 3. 4.
Ch. 35. 2. 19 And Laban went to shear his sheep: and Rachel had stolen the *†* images that were her father's.

† Heb. the heart of Laban. 20 And Jacob stole away *†* un-

A. M. 2265.
B. C. 1739. awares 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 *u* set his face toward the mount Gilead. u Ch. 46. 26.
2 Kings 17. 17.
Luke 9. 51, 53.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took *x* his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. x Ch. 13. 8.

24 And God *y* came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou *z* speak not to Jacob *†* either good or bad. y Ch. 20. 3.
Job 33. 15.
Matt. 1. 20
z Ch. 24. 50.
† Heb. from good to 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 unto Jacob, What hast thou done, that thou hast stolen away unawares to me, and *a* carried away my daughters, as captives taken with the sword? a 1 Sam. 13. 2.

27 Wherefore didst thou flee away

Thus was Jacob reminded of Beth-el, and of the promises made to him there, by the same divine person, who now again appeared to him in a dream to his great comfort.

Ver. 14. *Is there any portion, any hope of benefit, for us in our father's house?*—They both agree in acknowledging that his behaviour had been extremely ungenerous and sordid, even to them his own children. *Are we not counted of him strangers?*—Dealt with as strangers, rather than children: *For he hath sold us*—to thee for fourteen years' service. *And hath quite devourcd (wholly converted to his own use) our money*—That which in equity was due to us for our portions, and for our husband's service. Whereas Jacob looked upon the wealth which God had transferred from Laban to him as *his wages*, they look upon it as their portions; so that both ways, God forced Laban to pay his debts: both to his servant and to his daughters.

Ver. 19. *Laban went to shear his sheep*—That part of his flock which was in the hands of his sons, *three days' journey off*. Now, 1, It is certain it was lawful for Jacob to leave his service suddenly: it was not only justified by the particular instructions God gave him, but warranted by the fundamental law of self-preservation, which directs us, when we are in danger, to shift for our own safety, as far as we can do it without wronging our consciences. 2, It was his prudence to *steal away unawares to Laban*, lest if Laban had known, he should have hindered him, or plundered him. 3, It was honestly done to take no more than *his own* with him, the *cattle of his getting*. He took what providence gave him, and would not take the repair of his damages into his own hands.

Yet Rachel was not so honest as her husband: she stole *her father's images*, and carried them away. The Hebrew calls them *Teraphim*. Some think they were only little representations of the ancestors of the family in statue or picture, which Rachel had a particular fondness for, and was desirous to have with her, now she was going into another country. It should rather seem they were images for a religious use, *penates*, household gods, either worshipped, or consulted as oracles; and we are willing to hope, that she took them away, not out of covetousness, much less for her own use, or out of any superstitious fear, lest Laban, by consulting his *teraphim*, might know which way they were gone; but with a design to convince her father of the folly of his regard to those as gods which could not secure themselves.

Ver. 23. *He took his brethren*—That is, his relations, and pursues Jacob to bring him back into bondage, or, to strip him of what he had. *They overtook him in the mount Gilead*—This mount was about 250 miles from Haran; so that Jacob travelled twenty-five miles each day, and Laban, in pursuing him thirty-seven.

Ver. 24. *Speak not to Jacob either good or bad*—The Hebrew is *from good to bad*—That is, enter into no altercations, and use no harsh language with him, which may occasion a quarrel. Say nothing against his going on with his journey, for the thing proceedeth from the Lord. The same *Hebraism* we have, Gen. xxiv. 50. The safety of good men is very much owing to the hold God has on the consciences of bad men, and the access he has to them.

Ver. 27. *I might have sent thee away with mirth, and with*

A. M. 2265.
B. C. 1739.
† Heb. *hast stolen me.*

secretly, and † steal away from me ; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp ?

b Ver. 55.
Ruth 1. 9,
14.
1 Kings
19. 20.
Acts 20.
37.

28 And hast not suffered me ^b to kiss my sons and my daughters ? ^c thou hast now done foolishly in so doing.

c 1 Sam.
18. 15.
2 Chron.
16. 9.
Ver. 54.
d Ch. 28. 13.
e Ver. 24.

29 It is in the power of my hand to do you hurt : but the ^d God of your fathers spake unto me ^e yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

f Ver. 19.
Judges
18. 24.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou ^f stolen my gods ?

31 And Jacob answered and said to Laban, Because I was afraid : for I said, Peradventure thou wouldest take by force thy daughters from me.

g see Ch. 44.
9.

32 With whomsoever thou findest thy gods, ^g 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

songs—Not as Rebekah was sent away out of the same family above one hundred and twenty years before, with prayers and blessings, but with sport and merriment ; which was a sign that religion was much decayed in the family.

Ver. 29. *The God of your fathers spake to me yesterday*—We find here that Laban, whatever his disposition was, and how great soever his anger, paid regard to the heavenly vision. For though he supposed that he had both right and strength on his side, either to revenge the wrong or recover the right ; yet he owns himself under the restraint of God's power : he durst not injure one whom he saw to be the particular care of heaven. It seems probable that God, who can change the heart in a moment, effected a sudden alteration in his disposition towards Jacob.

Ver. 30. *Wherefore hast thou stolen my gods ?*—Foolish man ! to call those his gods that could be stolen ! Could he expect protection from them that could neither resist nor discover their invaders ? Happy are they who have the Lord for their God. Enemies may steal our goods, but not our God.

found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

A. M. 2265.
B. C. 1739.

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.

† Heb. *felt.*

35 And she said to her father, Let it not displease my lord that I cannot ^h rise up before thee ; for the custom of women *is* upon me. And he searched, but found not the images.

^h Exod. 20.
12. Lev.
19. 32.

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.

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 ⁱ That which was torn of *beasts* I brought not unto thee : I bare the loss of it ; of ^k my hand didst thou require it, *whether* stolen by day, or stolen by night.

ⁱ Exod. 22.
10. &c.

^k Exod. 22.
12.

Ver. 31. *Jacob* clears himself by giving the true reason why he went away unknown to Laban ; he feared lest Laban should *by force take away his daughters*, and so oblige him to continue in his service. As to the charge of stealing Laban's gods, he pleads *not guilty*. He not only did not take them himself, but he did not know that they were taken. *Let him not live* :—This was rashly said, and might have produced fatal effects.

Ver. 39, 40. *That which was torn I brought not unto thee*—What Jacob here affirms, and for the truth of which he appeals to Laban, shews him to have been of a very industrious and faithful disposition, and that Laban's temper was exceedingly selfish and sordid : for though Jacob was his relation, and his substance had increased so greatly under his hand, yet he was very rigid towards him, and required him to make good all the cattle that were lost, by whatever accident it happened. *In the day the drought consumed me*—"In Europe," says Sir John Chardin, quoted by Harmer, Vol. i. p. 74, "the days and nights resemble each other, with respect to the qualities of heat and cold ; but it is quite otherwise in the East. In the

A. M. 2265.
B. C. 1739.

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.

43 God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

44 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?*

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

46 And Jacob took a stone, and set it up for a pillar.

Lower Asia in particular, the day is always hot, and as soon as the sun is fifteen degrees above the horizon, no cold is felt in the depth of winter itself. On the contrary, in the height of summer, the nights are as cold as at Paris in the month of March. It is for this reason that in Persia and Turkey they always make use of furred habits in the country, such only being sufficient to resist the cold of the nights."

Ver. 42. *Except God had been with me*—Jacob, on every mention of his substance, attributes all the increase of it to the care that God had of him. And he here speaks of God, as the *God of his father*, intimating, that he thought himself unworthy to be thus regarded, but was beloved for his father's sake. He calls him the *God of Abraham and the fear of Isaac*: for Abraham was dead, and gone to that world where there is no fear; but Isaac was yet alive, sanctifying the Lord in his heart as his fear and his dread.

Ver. 43, 44. *All is mine*—That is, came by me. *Let us make a covenant*—It was made and ratified with great solemnity, according to the usages of those times. 1, A pillar was erected, a heap of stones raised, to perpetuate the memory of the thing, writing being then not known. 2, A sacrifice was offered, a sacrifice of peace-offerings. 3, They ate bread

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 is 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 besides my daughters, no man is with us: see, God is witness betwixt me and thee.

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

together, jointly partaking of the feast upon the sacrifice. This was in token of a hearty reconciliation. Covenants of friendship were anciently ratified by the parties eating and drinking together.

Ver. 47—53. *But Jacob called it Galeed*—The name Laban gave it signifies *The heap of witness*, in the Syrian tongue, which he used; and *Galeed* signifies the same in Hebrew, the language which Jacob used. It appears that the name which Jacob gave it remained to it, and not the name which Laban gave it. *And Mizpah*, ver. 49. This name in Hebrew signifies a *watch-tower*. And they agreed to give it this second name to remind them and their posterity of the solemn appeal they had now mutually made to the all-seeing eye of God, whose providence watches over the actions of mankind, rewarding sincerity and punishing deceitfulness. They appeal to him, 1, As a witness, *The Lord judge between thee and me*—That is, the Lord take cognizance of every thing that shall be done on either side in violation of this league. 2, As a judge. *The God of Abraham*, ver. 53, from whom Jacob was descended, and *the God of Nahor*, Laban's progenitor, *the God of their father*—From whom they were both descended, *judge betwixt us*. God's relation to them is thus expressed, to

A. M. 2265.
B. C. 1739.

That is, the heap of witness. Chald. That is, the heap of witness. Heb. Josh. 24. 27.

x Judg. 11. 29. 1 Sam. 7. 5. That is, a beacon, or watch tower.

A. M. 2265.
B. C. 1739. God of Nahor, and the God of their father, ^y judge betwixt us. And Jacob ^z swore by ^a the fear of his father Isaac.

Ch. 21. 23.
Ver. 42.
Or, killed
broths. 54 Then Jacob || offered sacrifice upon the mount, and called his brethren to eat bread : and they did eat bread, and tarried all night in the mount.

Ch. 28. 1.
Ch. 18. 28.
* 30. 25. 55 And early in the morning Laban rose up, and kissed his sons and his daughters, and ^b blessed them : and Laban departed, and ^c returned unto his place.

CHAP. XXXII.

Jacob is still upon his journey towards Canaan; and never did so many memorable things occur in any march, as in this of Jacob's little family. By the way he meets, I. With good tidings from his God, ver. 1, 2. II. With bad tidings from his brother, to whom he sent a message to notify his return, ver. 3—7. In his distress, 1, He divides his company, ver. 7, 8. 2, He makes his prayer to God, ver. 9—12. 3, He sends a present to his brother, ver. 13—23. 4, He wrestles with the angel, ver. 24—32.

Ps. 91. 11.
Heb. 1. 14. **A**ND Jacob went on his way, and ^a the angels of God met him.

2 And when Jacob saw them, he

intimate that they worshipped one and the same God, upon which consideration there ought to be no enmity betwixt them. Those that have one God, should have one heart : God is judge between contending parties, and he will judge righteously. Whoever do wrong, it is at their peril. *Jacob swore by the fear of his father Isaac*—The God whom his father Isaac feared, who had never served other gods, as Abraham and Nahor had done : to this only living and true God he offered a sacrifice, ver. 54, in gratitude for the peace he had obtained with Laban.

CHAP. XXXII. Ver. 1. *The angels of God met him*—In some invisible and glorious forms, as they frequently appeared to the Patriarchs. Probably only Jacob saw them. They met him to bid him welcome to Canaan again ; a more honourable reception than ever any Prince had that was met by the magistrates of a city. They met him to congratulate his arrival, and his escape from Laban. They had invisibly attended him all along, but now they appeared, because he had greater dangers before him. When God designs his people for extraordinary trials, he prepares them by extraordinary comforts.

Ver. 2. *This is God's host*—Or army, so the angels are justly called because of their great number, their excellent order, their mighty power, and the service they perform for God and his Church, for the protection of which they are sent. A good man may see by faith what Jacob saw with

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, ^c unto the land of Seir, ^d the † country of Edom.

4 And he commanded them, saying, ^e 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 ^f I have oxen, and asses, flocks, and menservants, and women-servants, and I have sent to tell my lord, that ^g I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also ^h he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and ⁱ distressed : and he divided the people that *wus* with him, and the flocks, and herds, and the camels, into two bands ;

8 And said, If Esau come to the

his bodily eyes. To preserve the remembrance of this favour Jacob named the place *Mahanaim*, *two hosts*, or *two camps*. Probably they appeared to him in *two hosts*, one on either side, or one in the *front* and the other in the *rear*, to protect him from Laban behind and Esau before, and be a complete guard : or Jacob's family made one army, representing the Church *militant* and *itinerant* on earth, and the angels another army, representing the church triumphant and at rest in heaven.

Ver. 4. *Speak unto my lord Esau*—He calls Esau his *lord* and himself his *servant*, to intimate that he did not insist on the prerogative of the birth-right and blessing, which he had obtained, for himself, but left it to God to fulfil his own purpose in his seed. And he gives him a short account of himself and of his property, and where he had sojourned, expressing withal a desire for his favour and friendship.

Ver. 5. *I have sent to tell my lord*—This message of Jacob shews great prudence in him ; for had he returned into Canaan without informing his brother, and making him acquainted with the substance he had brought with him from Haran, Esau, who lived at a distance from his father Isaac, probably would have thought when he came to take possession of Isaac's property on his death, that Jacob had obtained all his substance from his father, to Esau's prejudice, which might have created an irreconcilable misunderstanding between them.

Ver. 6, 7. *He cometh to meet thee, and four hundred men with him*—He is now weary of waiting for the days of mourning

A. M. 2265.
B. C. 1739.
Josh. 6.
14. Pa.
103. 21.
& 148. 2.
Luke 2.
18.
That is,
two hosts,
or camps.
Ch. 33. 14.
16.
Ch. 36. 6.
7, 8.
Deut. 2.
5. Josh.
24. 4.
† Heb. field.
Prov. 15. 1.

Ch. 39. 48.
Ch. 33. 6.
15.

Ch. 33. 1.

Ch. 25. 2.

A. M. 2265.
B. C. 1739. one company, and smite it, then the other company which is left shall escape.

x Ps. 50. 15.
1 Ch. 29. 13. 9 ¶ ^kAnd Jacob said, 'O God of my father Abraham, and God of my father Isaac, the LORD ^mwhich saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee :

† Heb. I am less than all, &c.
n Ch. 24. 27. 10 † I am not worthy of the least of all the ⁿmercies, and of all the truth, which thou hast shewed unto thy servant; for with ^omy staff I passed over this Jordan, and now am become two bands.

p Psalm 59. 1, 2. 11 ^p 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 ^qthe mother, † with the children.

q Hos. 10. 14.
† Heb. upon.
r Ch. 28. 13, 14, 15. 12 And ^rthou 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 ^aa 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 foles.

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: and, behold, also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this

A. M. 2265.
B. C. 1739.
a Ch. 43.
11.
Prov. 18. 16.

for his father, and before they come resolves to slay thee.—*Then was Jacob greatly afraid and distressed*—He was conscious how deeply he had offended his brother, and remembered the enmity which his brother cherished against him, and hence was not without an apprehension that he might now execute the threatened revenge. We see here how a consciousness of sin tends to weaken faith, and to produce fear and dread. For notwithstanding the repeated experience Jacob had had of the divine protection; though he had just seen himself surrounded with a host of guardian angels; though he had undertaken his journey in obedience to God's express command, and had God's renewed promise to assure him of a safe return, ch. xxviii. 15, and xxxi. 13; yet a consciousness of having injured his brother, and of his brother's having it in his power, should God permit him, to avenge himself, damps his faith, and fills him with most painful and distressing apprehensions. A lively sense of danger, however, may very well consist with a degree of confidence in God's power and goodness.

Ver. 9. He has recourse to God in his distress by prayer, the only effectual mean of obtaining relief in trouble. And surely a finer model of genuine prayer can hardly be met with or imagined. It was evidently dictated by the feelings of his heart in this trying season. He addressed himself to God as *the God of his fathers*, not presuming to call him *his own God*, because of the sense he had of his unworthiness. *O God of my father Abraham, and father Isaac*. This he could better plead because the covenant was entailed upon him. *Thou*

saidst, Return unto thy country. He had not rashly left his place with Laban; but in obedience to God's command.

Ver. 10. *I am not worthy*—It is a surprising plea. One would think he should have pleaded that what was now in danger was *his own* against all the world, and that he had earned it dear enough; no, he pleads, *Lord, I am not worthy of it*. *Of the least of all thy mercies*, much less am I worthy of so great a favour as this I am now suing for. *For with my staff I passed over this Jordan*.—Poor and desolate, like a forlorn and despised pilgrim; having no guides, no companions, no attendants. *And now I am become two bands*—Now I am surrounded with a numerous retinue of children and servants. Those whose latter end doth greatly increase, ought with humility and thankfulness to remember how *small their beginning was*.

Ver. 11, 12. *Deliver me from my brother Esau: for I fear him*—The fear that quickens prayer is itself pleadable. It was not a robber, but a murderer that he was afraid of: nor was it his own life only that lay at stake, but the *mothers', and the children's*. *Thou saidst, I will surely do thee good*—God's promises, as they are the surest guide of our desires in prayer, and furnish us with the best petitions; so they are the firmest ground of our hopes, and furnish us with the best pleas.

Ver. 13, 16. *A present for Esau his brother*—As he prays and trusts in God, so he uses the means; and having piously made God his friend by prayer, prudently endeavours to

A. M. 2265.
B. C. 1729. manner shall ye speak unto Esau, when ye find him.

† Prov. 21. 14. 20 And say ye, moreover, Behold, thy servant Jacob is behind us. For he said, I will ^t appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept [†] of me.

† Heb. my face. Job 42. 8, 9. 21 So went the present over before him; and himself lodged that night in the company.

u Deut. 3. 16. 22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, ^u and passed over the ford Jabbok.

† Heb. caused to pass. 23 And he took them, and [†] sent them over the brook, and sent over that he had.

x Hosea 12. 3, 4. Eph. 6. 12. 24 ¶ And Jacob was left alone; and there ^x wrestled a man with him until the [†] breaking of the day.

make Esau his friend by a present. *Put a space between drove and drove*—To mitigate his displeasure by degrees.

Ver. 24. *Jacob was left alone.* In some private place, that he might more freely and ardently pour out his soul in prayer, and again spread his cares and fears before God. *There wrestled a man with him*—The eternal Word or Son of God, who often appeared in a human shape, before he assumed the human nature. We are told by Hosea, chap. xii. 4, how Jacob wrestled with him; *He wept and made supplication*: prayers and tears were his weapons. It was not only a *corporal* but a *spiritual* wrestling, by vigorous faith and holy desire; and this circumstance shews that the person with whom he wrestled, was not a created angel, but the Angel of the Covenant; for surely he would not pray and make supplication to a creature. Indeed, in the passage just referred to, Hosea terms him *Jehovah, God of hosts*, and says, *Jehovah is his memorial.*

Ver. 25. *He prevailed not against him*—The angel suffered himself to be conquered, to encourage Jacob's faith and hope against the approaching danger: nay, he even imparted strength to him to maintain the conflict. For it was not in his own strength that Jacob wrestled, nor by his own strength that he prevailed, but by strength derived from Heaven, by which alone he had *power over the angel*, Hosea xii. 3. *Jacob's thigh was out of joint as he wrestled with him*—This was to humble him, and make him sensible of his own weakness, that he might ascribe his victory, not to his own power, but to the grace of God, and might be encouraged to depend on that grace for the deliverance he was so much concerned to obtain. It is probable, Jacob felt little or no pain from this hurt, for he did not so much as halt till the struggle was over, ver. 31. If so, it evidenced itself to be a divine touch indeed, wounding and healing at the same time.

Ver. 26. *Let me go*—Thus the angel, by an admirable condescension, speaks to Jacob as God speaks to Moses, Exod.

A. M. 2265.
B. C. 1729. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and ^y the hollow of Jacob's thigh was out of joint, as he wrestled with him.

See Matt. 26. 41. 2 Cor. 12. 7. 26 And ^z he said, Let me go, for the day breaketh. And he said, ^a I will not let thee go, except thou bless me.

Luke 24. 28. Hosea 12. 4. 27 And he said unto him, What is thy name? And he said, Jacob.

b Ch. 35. 10. 2 Kings 17. 34. That is, a prince of God. c Hosea 12. 3, 4. d Ch. 25. 31. & 27. 33. 28 And he said, ^b Thy name shall be called no more Jacob, but || Israel: for as a prince hast thou ^c power with God and ^d with men, and hast prevailed.

e Judg 13. 18. 29 And Jacob asked *him*, and said, Tell me, I pray thee, thy name. And he said, ^e Wherefore is it *that* thou dost ask after my name? And he blessed him there.

xxxiii, 10, *Let me alone*, and that to shew the prevalency of his prayer with God, and also to encourage him to persist in the conflict. *For the day breaketh*—Therefore he would not any longer detain Jacob, who had business to do, a family to look after, a journey to take. *I will not let thee go, except thou bless me*—He resolves he will have a blessing, and rather shall all his bones be put out of joint, than he will go away without one. Those who would be blessed by Christ, and have his salvation, must be in good earnest and importunate for it. Reader, art thou so? Dost thou pray and not faint?

Ver. 27, 28. *What is thy name? And he said, Jacob*—That is a *supplanter*, as the word signifies.—*He said, Thy name shall be called no more Jacob*; or, as the words should rather be rendered, *shall not only be called Jacob, but Israel, or Israel rather than Jacob, a man prevailing with God*, rather than a *supplanter*. It is evident he was afterwards called *Jacob*, as well as *Israel*, but the latter name, in his posterity, nearly swallowed up the former, who were generally termed *Israel* and *Israelites*. The word *Israel* means a *prince with God*. He is a Prince indeed that is a *prince with God*, and those are truly honourable that are mighty in prayer. Yet this is not all; having power with God, he shall have power with men too; having prevailed for a blessing from heaven, he shall, no doubt, prevail for Esau's favour. Accordingly the latter part of the verse, literally translated, is, *Because, as a prince, thou hast prevailed with God, with men thou shalt also powerfully prevail*—a translation as perfectly agreeable to the Septuagint as to the Hebrew, *ἐν μαχησάσ μετὰ Θεοῦ, καὶ μετὰ ἀνθρώπων θινάσ εἶπας*, and also countenanced by the Chaldee Paraphrase, and the Vulgate. Whatever enemies we have, if we can but make God our friend, we are sufficiently safe and happy: they that, by faith, have power in heaven, have thereby as much power on earth as they have need of.

Ver. 29. *Wherefore dost thou ask after my name?*—Canst

A. M. 2265.
B. C. 1739.

1 That is, the face of God.
Ch. 16. 12.
Ezra. 24.
11. & 28.
29. Deut.
5. 24.
Judges 6.
22. & 13.
22. Isa. 6.
8.

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 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.

CHAP. XXXIII.

We read in the former Chapter, how Jacob had power with God, and prevailed; here we find what power he had with men too. We have here, I. A friendly meeting between Jacob and Esau, ver. 1—4. II. Their conference at their meeting. Their discourse is, (1.) About Jacob’s family, ver. 5—7. (2.) About the present he had sent, ver. 8—11. (3.) About the progress of their journey, ver. 12—15. III. Jacob’s settlement in Canaan, his house, and altar, ver. 17—20.

AND Jacob lifted up his eyes, and looked, and, behold, *‘Esau came, and with him four hundred men. And he divided the children*

thou be at any loss to know who I am? The discovery of that was reserved for his death-bed, upon which he was taught to call him *Shiloh*. But instead of telling him his name, he gave him his blessing, which was the thing Jacob wrestled for; he *blessed him there*, repeated and ratified the blessing formerly given him. See how wonderfully God condescends to countenance and crown importunate prayer! Those that resolve, though God slay them, yet to trust him, will at length be more than conquerors. *Peniel*—That is, the *face of God*. For *I have seen God face to face*—Not in his divine essence, for no man ever saw God in that respect, John i. 18; but manifested in a more satisfactory, familiar, and friendly manner, than in dreams or visions.

Ver. 31. *He halted on his thigh*—And many think he continued to do so to his dying day. If he did, he had no reason to complain, for the honour and comfort he obtained by his struggle were abundantly sufficient to countervail the damage, though he went limping to his grave.

CHAP. XXXIII. Ver. 1. *Behold, Esau came*—Who had said, chap. xxvii. 41, “I will slay my brother Jacob.” *And with him four hundred men*—A force sufficient for him to do what he had threatened.

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 hindermost.

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

4 ^c 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 ^e which God hath graciously given thy servant.*

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, *† What meanest thou by ^f all this drove which I met? And he said, These are ^g to find grace in the sight of my lord.*

A. M. 2265.
B. C. 1739.

b Ch. 18. 2.
& 42. 6. &
48. 26.

c Ch. 32. 28.

d Ch. 45. 14.
15.

† Heb. to thee.
e Ch. 48. 9.
Ps. 127. 3.
Isa. 6. 18.

† Heb. What is all this band to thee?
f Ch. 32. 16.
g Ch. 32. 5.

Ver. 2, 3. *He put Rachel and Joseph hindermost*—Giving those that were dearest to him most opportunity to escape. *He passed over before them*—Exposing himself to the first and greatest danger for the security of his wives and children. *He bowed himself to the ground*—Thus doing obeisance to Esau as an elder brother, though he feared him as an enemy.

Ver. 4. *Esau ran to meet him*—Not in anger, but in love: So wonderfully and suddenly had God, who hath the hearts of all men in his hands, and can turn them when and how he pleases, changed his heart: and of an implacable enemy, made him a kind and affectionate friend! *Embraced him, fell on his neck, and kissed him*—God is the God of Nature, and to be without natural affection, is to be without God. *They wept*—Jacob wept for joy to be thus kindly received; Esau, perhaps, with grief and shame, to think of the ill design he had conceived against his brother.

Ver. 5. *Who are those with thee?*—Jacob had sent Esau an account of the increase of his estate, but had made no mention of his children, perhaps because he would not expose them to his rage if he should meet him as an enemy. Esau, therefore, had reason to make this inquiry; to which Jacob returned a serious answer: *They are the children which God hath graciously given thy servant*—He speaks of his children as *God’s*

A. M. 2265.
B. C. 1739.

† Heb. *ba*
that to
thee that
is thine.

h Ch. 43. 3.
2 Sam. 3.
13. & 14.
24, 28, & 32.
Matt. 18.
10.

i Judges 1.
15. 1 Sam.
25. 27. &
30. 26.
2 Kings
5. 15.

† Heb. *all*
things.
Phil. 4. 18.

k 2 Kings
5. 23.

9 And Esau said, I have enough, my brother; †keep that thou hast unto thyself.

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

11 Take, I pray thee, ⁱmy blessing that is brought to thee; because God hath dealt graciously with me, and because I have †enough. ^kAnd 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

gifts; a heritage of the Lord, and as choice gifts, graciously given him. Though they were many, and but slenderly provided for, yet he accounts them great blessings.

Ver. 10. *As though I had seen the face of God*—That is, thy meeting me in this peaceable manner is very comfortable and refreshing to me, and an evident token of God's favour to me, Psalm xli. 11. Or, I have seen thee reconciled to me, and at peace with me, as I desire to see God reconciled.

Ver. 11. *Take, I pray thee, my blessing*—This gift, which, as I received it from God, I heartily give thee, with my blessing and prayer that God would bless it to thee.

Ver. 12. *Let us go, I will go before thee*—He offers himself to be Jacob's guide and companion, in token of a sincere reconciliation. We do not find that Jacob and Esau were ever before so loving with one another as they were now. God had made Esau not only not an *enemy*, but a *friend*. He is become fond of Jacob's company, and invites him to go along with him to mount Seir. Let us never despair of any, nor distrust God, in whose hands all hearts are.

Ver. 14. *Until I come unto my lord unto Seir*—As no mention is made of it, many writers think, that, for some reasons, Jacob never went to mount Seir to see Esau. Certainly it is very doubtful whether he ever did. It cannot be supposed, however, that he would delay so long as the time mentioned in the 35th chapter before he went to see his father.

Ver. 15. *He said, What needeth it?*—Esau having offered some of his men to be his guard and convoy, Jacob humbly refuses his offer. He is under the divine protection, and needs

on softly, according † as the cattle that goeth before me and the children be able to endure, until I come unto my lord ^lunto Seir.

15 And Esau said, Let me now †leave with thee *some* of the folk that *are* with me. And he said, †What needeth it? ^mlet me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 †And Jacob journeyed to ⁿSuccoth, and built him an house, and made booths for his cattle: therefore the name of the place is called ¶Succoth.

18 ¶ And Jacob came to ^oShalem, a city of ¶Shechem, which *is* in the land of Canaan, when he came from Padan-aram: and pitched his tent before the city.

19 And ^qhe 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.

no other. Those are sufficiently guarded who have God for their guard, and are under a convoy of his hosts, as Jacob was. Jacob adds only, *Let me find grace in the sight of my lord*—Having thy favour, I have all I need, all I desire from thee.

Ver. 17. *Jacob journeyed to Succoth*—A place afterwards known by that name, in the tribe of Gad, on the other side Jordan; here he rested, for the present, set up booths for his cattle, and built a house; doubtless some slight building, because he intended not to stay there; with other conveniences for himself and family. *Therefore the name of the place is called Succoth*—That is, *booths*, that when his posterity afterwards dwelt in houses of stone, they might remember that *the Syrian, ready to perish, was their father*, who was glad of *booths*, Deut. xxvi. 5.

Ver. 18, 19. *Jacob came to Shalem, a city of Shechem*—Or rather, as the Hebrew may be rendered, he came *safe*, or *in peace, to the city of Shechem*. After a perilous journey, in which he had met with many difficulties, he came safe at last into Canaan. *He bought a parcel of a field*—For his present possession and use: for the right which he already had to it, was only in reversion after the time that God had appointed: *Of the children of Hamor*—That is, subjects, called *children*, to signify the duty which they owed to him, and the care and affection he owed to them. *Shechem's father*—He only of Hamor's sons is mentioned, because he was more honourable than the rest of his brethren, chap. xxxiv. 19, and so might probably transact this affair with Jacob, the rest consenting thereto.

A. M. 2265.
B. C. 1739.

† Heb. *ac-*
ording
to the
foot of
the work,
&c. and
according
to the foot
of the
children.

l Ch. 82. 3.

† Heb. *set*
or place.

† Heb. *Where-*
fore is
this?

m Ch. 34.
11. & 47.
25. Ruth
2. 13.

n Josh. 18.
27. Judg.
8. 5.
Ps. 60. 6.

i That is,
booths.

o John 3. 25.

† Called.
Acts 7. 16.
Shechem.

p Joshua 24.
1. Judges
9. 1.

q Josh. 24.
32. John
4. 5.

† Called
Acts 7. 16.
Emmor.

l Or, *lambs.*

A. M. 2272.
B. C. 1782.
Ch. 35. 7.
That is,
God the
God of
Israel.

20 And he erected there an altar,
and called it || El-elohe-Israel.

CHAP. XXXIV.

In this Chapter we have, 1, *Dinah debauched*, ver. 1—5. 2, *A treaty of marriage between her and Shechem who had defiled her*, ver. 6—19. 3, *The circumcision of the Shechemites, pursuant to their treaty*, ver. 20—24. 4, *The perfidious and bloody revenge which Simeon and Levi took upon them*, ver. 25—31.

str. 1732.

a Ch. 30. 21. **A**ND ^aDinah the daughter of
b Titus 2. 6. Leah, which she bare unto Ja-
cob, ^bwent out to see the daughters
of the land.

c Ch. 6. 2.
Judg. 14. 1.
d Ch. 20. 2.
Heb. *humbled her*.
Deut. 22. 29.
2 And when Shechem the son of
Hamor the Hivite, prince of the coun-
try, ^csaw her, he ^dtook her, and lay
with her; and ^fdefiled her.

e Heb. *to the heart of the damsel*.
See Isa. 40. 2.
Hos. 2. 14.
3 And his soul clave unto Dinah
the daughter of Jacob, and he loved
the damsel, and spake ^fkindly unto
the damsel.

Ver. 20. *He erected there an altar*—1, In thankfulness to God for the good hand of his providence over him. 2, That he might keep up religion and the worship of God in his family. He dedicated this altar to the honour of *El-elohe-Israel*; *God the God of Israel*: to the honour of God in general, the only living and true God, the best of beings, the first of causes; and to the honour of *the God of Israel*, as a God in covenant with him. God had lately called him by the name of *Israel*; and now he calls God the God of Israel; though he be styled a *prince with God*, God shall still be a *prince* with him, his Lord and his God.

CHAP. XXXIV. Ver. 1. *Dinah the daughter of Leah went out*—From her father's house into the city, out of curiosity, there being then, as Josephus asserts, (Ant. lib. 1. c. 20,) a great concourse of people to a feast. It does not appear that she asked, much less obtained her father's consent in this: but to gratify her foolish fancy, put herself out of his protection, and exposed both herself and others to temptation, and that amongst persons who had no fear of God to restrain them from the most enormous crimes. "She went to see; yet that was not all," says Henry, "she went to be seen too. She went to see the *daughters of the land*; but, it may be, with some thoughts of the *sons of the land* too." It is supposed that she was now only about fifteen or sixteen years of age.

Ver. 2. *Shechem—took her and defiled her*—Hebrew, *humbled her*. "The word," says Bishop Kidder, "intimates his violence, as well as her dissent." Young women may learn from this to be "chaste, keepers at home," Titus ii. 5, which qualities have a closer connexion than many are willing to believe. They that are fond of going abroad, and intermixing in company with persons of whose piety and good conduct they have no proof, often expose their virtue to a snare. From

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B. C. 1782.
Judg. 14. 2.
4 And Shechem ^espake 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 ^fheld his peace until they
were come.

6 ¶ And Hamor the father of She-
chem went out unto Jacob to com-
mune with him.

7 And the sons of Jacob came out
of the field when they heard *it*: and
the men were grieved, and they ^ewere
very wroth, because he ^bhad wrought
folly in Israel in lying with Jacob's
daughter; ⁱwhich 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.

what happened to Dinah, all may learn to avoid all occasions of falling into temptation, or leading others into it.

Ver. 3. *He spake kindly unto the damsel*—Desiring not only to comfort her after the ignominy he had brought upon her, but to conciliate her mind, and get her consent to marry him; that he might thereby repair, as far as possible, the injury he had done her. So that, though his behaviour had been very sinful in the first action, yet in the sequel it was honest and noble, and such as may fill with confusion of face too many, who, with the utmost baseness, act a very different part.

Ver. 5. *His (Jacob's) sons were in the field*—Probably at a very considerable distance; for it was usual to drive their flocks many miles for pasture. *Jacob held his peace till they were come*—Oppressed with grief and shame on account of his daughter's disgrace, and being unable to determine himself what steps it would be best to take, he waits for their coming and advice.

Ver. 6. *Hamor went to commune with Jacob*—It seems that Jacob would have acted wisely if he had followed his own judgment in this affair, instead of consulting his sons, who were young, rash, and violent. But it is evident that they had gained a considerable degree of influence with him; and on this occasion they plunged him into great trouble, and his whole family into great disgrace and danger.

Ver. 7. *He had wrought folly*—All sin is folly; but some sinful actions are attended with such circumstances of ignorance and thoughtlessness, and are so inimical to our temporal as well as eternal interests, that they peculiarly merit the name of *folly*. Shechem's sin is termed *folly in Israel*, according to the language of after-times; for Israel was not yet a people, but a family only.

Ver. 8. *Hamor communed with them*—Not only with Jacob

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9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

k Ch. 13. 9.
& 20. 15.
l Ch. 42. 34.
m Ch. 47. 27.

10 And ye shall dwell with us : and the land shall be before you ; dwell and ^l trade ye therein, and ^m get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

n Exod. 22.
16, 17.
Deut. 22.
29.
1 Sam. 18.
25.

12 Ask me never so much ⁿ dowry and gift, and I will give according as ye shall say unto me : but give me the damsel to wife.

o See 2 Sam.
13. 24, &c.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father ^o deceitfully, and said, because he had defiled Dinah their sister :

p Joshua 5.
9.

14 And they said unto them, 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

but with his sons, to whom Jacob had imprudently referred him. And here we have a particular account of the treaty, in which, it is a shame to say, the Canaanites were more honest than the Israelites.

Ver. 10. *The land shall be before you*—That is, in your power, to dwell where you please, and to have the same rights and privileges in it which we have. *Get you possessions therein*—Or, *take possession in it*, that is, in any vacant part of it : use it for pasture or tillage, as you think good, and take the benefit to yourselves.

Ver. 12, 13. *Ask me never so much dowry and gift*—Dowry to her for her portion, according to the ancient custom of men's buying their wives, Exod. xxii. 17 ; and *gift* to you, either for reparation of the past injury, or in testimony of my respect to you, and desire of her. *The sons of Jacob answered deceitfully*—Pretending and promising marriages with them upon that condition, which they never intended.

Ver. 14. *We cannot give our sister to one who is uncircumcised*—They were not prohibited from doing this by any law yet in force, as the examples of Isaac and Jacob shew, who both married the daughters of uncircumcised persons ; and

us, to be circumcised ; then will we take our daughter, and we will be gone.

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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* ^q more honourable than all the house of his father.

q 2 Chron.
4. 9.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

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

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of their's *be* our's ? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that ^r went ^r Ch. 23. 10.

therefore they do not here reject the proposal as simply unlawful, but only as dishonorable and reproachful. Religion is too often pleaded for the vilest practices.

Ver. 18, 19. Hamor and Shechem gave consent themselves to be circumcised. To this perhaps they were moved not only by the strong desire they had to bring about this match, but by what they might have heard of the sacred and honourable intentions of this sign, in the family of Abraham, which, it is probable, they had some *confused notions* of, and of the promises confirmed by it ; which made them the more desirous to incorporate with the family of Jacob. He (Shechem) *was more honourable than all the house of his father*—More highly esteemed by the people, which was the reason he prevailed so much with them in so strange a request.

Ver. 23. *Shall not their cattle and substance be our's ?*—Either for our use and benefit in the way of trade and commerce, or because they will descend to the issue of our children as well as theirs. Thus they cover their private designs with the specious shew of public good.

Ver. 24. *Unto Hamor and Shechem hearkened all, &c.*—They consented to be circumcised, partly in compliance with their

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out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

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

26 And they slew Hamor and Shechem his son with the † edge of the sword, and took Dinah out of Shechem's house, and went out.

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.

young Prince, whom they either feared or loved; and partly in prospect of their own advantage; for which men are frequently willing to expose themselves to great pains and hazards.

Ver. 25. *They slew all the males*—Nothing can excuse this execrable villany. It was true Shechem had wrought *folly in Israel*, in defiling Dinah: but it ought to have been considered how far Dinah herself had been accessory to it. Had Shechem abused her in her mother's tent, it had been another matter; but she went upon his ground, and struck the spark which began the fire. When we are severe upon the sinner, we ought to consider who was the tempter. It was true that Shechem had done ill; but he was endeavouring to atone for it, and was as honest and honourable afterwards as the case would admit. It was true that Shechem had done ill, but what was that to all the Shechemites? Doth one man sin, and must the innocent fall with the guilty? This was barbarous indeed! But that which above all aggravated the cruelty, was the most perfidious treachery that was in it. The Shechemites had submitted to their conditions, and had done that upon which they had promised to become *one people* with them. Yet they act as sworn enemies to those to whom they were lately become sworn friends, making as light of their covenant as they did of the laws of humanity. And these are the sons of Israel! *Cursed be their anger, for it was fierce*. Though Simeon and Levi only were the murderers, yet others of the sons of Jacob came upon the slain, and spoiled the city—And so became accessory to the murder.

Ver. 29. *Their little ones and their wives took they captive*—No mention is made of these captives afterwards: nor is

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30 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 I 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?

CHAP. XXXV.

In this Chapter we have, I. Three instances of Communion between God and Jacob. 1, God ordered Jacob to Beth-el, and in obedience to this order, he purged his house of idols, and prepared for that journey, ver. 1—5. 2, Jacob built an altar at Beth-el to the honour of God that had appeared to him, and in performance of his vow, ver. 6, 7. 3. God appeared to him again, and confirmed the change of his name, and the covenant with him, ver. 9—13, of which appearance Jacob made a grateful acknowledgement, ver. 14, 15. II. Three funerals. 1, Deborah's, ver. 8. 2, Rachel's, ver. 16—20. 3, Isaac's, ver. 27—29. III. Here is also Reuben's incest, ver. 22, and an account of Jacob's sons, ver. 23—26.

it easy to conjecture what became of them. Perhaps the most probable supposition is, that Jacob restored both them and the property taken by his sons to their surviving relatives and countrymen.

Ver. 30. *Ye have troubled me to make me to stink*.—That is, you have rendered me and my family odious among the inhabitants of the land. Abraham and Isaac had been much respected, though strangers in the country; and their wise, righteous, and benevolent conduct, and that of their families, had gained honour to their religion: but Jacob was apprehensive, and not without reason, that these shameful proceedings of his sons would cause him and his religion to be execrated among these Canaanites, whose crimes they had exceeded. Well might he say, they had *troubled him!* Well might he always keep their conduct in remembrance, and mention it with indignation on his death-bed, for nothing could be more treacherous, base, and cruel. *I shall be destroyed, I and my house*—Indeed, what else could he expect, but that, numerous and formidable as the Canaanites were, they would unite together against him, and that he and his little family would be an easy prey to them? He knew, indeed, that God had promised to preserve his house; but he might justly fear that these vile practices of his children would amount to a forfeiture, and cut off the entail. When sin is in the house, there is reason to fear ruin at the door.

Ver. 31. *Should he deal with our sister as with an harlot?*—No, he should not; but, if he do, must they be their own avengers? And nothing less than so many lives, and the ruin of a whole city, serve to atone for the abuse.

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AND God said unto Jacob, Arise, go up to ^a Beth-el, and dwell there: and make there an altar unto God, ^b 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 ^c the strange gods that are among you, and ^f 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, ^e who answered me in the day of my distress, ^h and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and *all their* ⁱ earrings which

^a Ch. 28. 19.
^b Ch. 28. 13.
^c Ch. 27. 48.
^d Ch. 18. 19.
Josh. 24. 15.
^e Ch. 31. 19.
34. Josh. 24. 2, 23.
^f 1 Sam. 7. 3.
^g Exod. 19. 10.

^h Ch. 32. 7.
24. Psal. 107. 6.
ⁱ Ch. 28. 20.
& 31. 5.
42.

^j Hos. 2. 18.

were in their ears; and Jacob hid them under ^k the oak which was by Shechem.

5 And they journeyed: and ^l 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 ^m Luz, which is in the land of Canaan, that is Beth-el, he and all the people that were with him.

7 And he ⁿ built there an altar, and called the place **||** El-beth-el: because ^o there God appeared unto him, when he fled from the face of his brother.

8 But ^p Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called **||** Allon-bachuth.

A. M. 2272.
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^k Josh. 24. 26. Judg. 9. 6.

^l Exod. 15. 16. & 23. 27. & 34. 24. Deut. 11. 25.
^m Josh. 2. 9. & 5. 1.
ⁿ 1 Sam. 14. 18. 2 Chro. 14. 14.
^o Ch. 28. 19, 22.

^p Eccles. 5. 4.

^q That is, The God of Beth-el.
^r Ch. 28. 13.

^s Ch. 24. 39.

^t That is, the oak of weeping.

CHAP. XXXV. Ver. 1. *God said, Arise, go up to Beth-el*—This was a word in season to comfort his disquieted mind, and direct him to a safer place. *Make there an altar*—Consider and pay thy vows there, made in the time of thy distress. Jacob had said in the day of his distress, *If I come again in peace, this stone shall be God's house*, Chap. xxviii. 22. God had performed his part, and given Jacob more than he then desired, viz. "bread to eat, and raiment to put on;" but it seems, if he had not forgotten his vow, he had at least deferred the performance of it, waiting, probably, for a fit time for that purpose; or an admonition from God concerning the proper season of paying it. *And dwell there*—That is, he was not only to go himself, but to take his family with him, that they might join with him in his devotions.

Ver. 2. *Put away the strange gods that are among you*—This is evidently a mis-translation; the Hebrew אלהי הזר means, not the strange gods that are among you, but the gods of the stranger that is among you, alluding probably to the captive Shechemite women, who now made a part of his household, or to other Gentiles who had joined themselves to his family, and who might secretly worship idols. Thus, like a good man, and a good master of a family, he takes care, not only for himself, but for all his family, to keep them from the exercise of a false religion, and to engage them, as far as he could, in the profession and practice of the true. *And be clean*—Cleanse yourselves by outward and ritual washing, (compare Exod. xix. 10—14,) which even then was in use, and was considered as an emblem of cleansing the soul, by repentance, from all those impure lusts and vile affections, whereby a man becomes polluted in the sight of God. This, no doubt, Jacob had chiefly in view; viz. that they should cleanse their hands from blood, and from their late detestable cruelty, and purify their hearts from those evil dispositions which had given birth to such abominable wickedness, that they might be fit to approach God in his worship. *And change your garments*—In token of your changing your minds and manners.

Ver. 3. *Who answered me in the day of my distress*—He considers God's gracious promise then made to him, and the assurance of his favour towards him, and care of him, impressed by God upon his mind, as an answer to his prayers, although he had then seen no success, nor any accomplishment of God's word to him.

Ver. 4. *They gave unto Jacob all the strange gods*—Rather, the gods of the stranger—And all their ear-rings—Either because they had been abused to idolatry and superstition, and were therefore to be destroyed, Deut. vii. 5, and xii. 3, or for fear they should be so abused. For the Holy Scriptures insinuate, and other writers expressly affirm, that divers heathen nations did wear ear-rings for the honour of their idols, and with the representations or ensigus of their idols engraven upon them, such as the rings and vessels, mentioned by Maimonides, marked with the image of the sun and moon. *Jacob hid them under the oak*—In a place only known to himself. It is probable they were first melted or broken.

Ver. 5. *The terror of God*—A great terror from God was upon the cities—Especially the cities nearest to Shechem, so that, although, humanly speaking, they were able, they were restrained from pursuing or destroying Jacob and his family. Nothing less could have secured them, considering the number, power, and rage of their enemies. God governs the world more by secret terrors on men's minds than we are aware of.

Ver. 7. *He built an altar*—And, no doubt, offered sacrifice upon it, perhaps the tenth of his cattle, according to his vow, *I will give the tenth unto thee*. And he called the place, that is, the altar, *El-Beth-el*, the God of Beth-el. As when he made a thankful acknowledgment of the honour God had done him in calling him *Israel*, he worshipped God by the name of *Elohe-Israel*; so now he was making a grateful recognition of God's former favour at *Beth-el*, he worships God by the name of the God of Beth-el, because there God appeared to him.

Ver. 8. *Deborah, Rebekah's nurse, died*—It appears, on computation, that this event took place not less than a

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¶ Exod. 12. 4. 9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

¶ Ch. 17. 8. 10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

¶ Ch. 17. 1.
& 48. 2, 4.
Exod. 6. 3. 11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

¶ Ch. 17. 8.
& 16. 2.
& 28. 2, 4.
& 48. 4. 12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

¶ Ch. 17. 22. 13 And God went up from him in the place where he talked with him.

A. M. 2272.
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¶ Ch. 28. 18. 14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

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

hundred and twenty-five years after Rebekah's marriage with Isaac. No doubt Rebekah was now dead, and this old nurse, who had come with her into Canaan, Chap. xxiv. 59, and had tarried with her while she lived, was, after her death, taken into Jacob's family, in which, as she was a person of great prudence and piety, her presence and advice must have been very useful. Hence her death is recorded in Jacob's history, rather than in Isaac's. Now, while they were at Bethel she died, and died so much lamented, that the oak under which she was buried was called *Allon-bachuth*, the oak of weeping.

Ver. 10, 11. *He called his name Israel*—So he had been named by the angel that wrestled with him, Chap. xxii. 28, and the change of his name then made, is here confirmed and ratified by the Divine Majesty, to encourage him against the fear of the Canaanites, and to assure him, that as he had prevailed over Esau, so he should now prevail over those of whom he was afraid. And he here renews and ratifies the covenant with him by the name of *El-Shaddai*, God all-sufficient, to fulfil his promises in due time, and to protect and provide for him at the present. Two things are here promised him, 1, That he should be the father of a great nation; great in number, a company of nations shall be of thee. Every tribe of Israel was a nation, and all the twelve a company of nations; great in honour and power; kings shall come out of thy loins. 2, That he should be master of a good land, Ver. 12, the land that was given to Abraham and Isaac being here entailed on Jacob and his seed. These two promises had also a spiritual signification, which we may suppose Jacob himself had some notion of; for, without doubt, Christ is the promised seed, and heaven is the promised land; the former is the foundation, and the latter the top-stone of all God's favours.

Ver. 13. *God went up from him*—In some visible display of his glory, which had hovered over him while he talked with him; or by withdrawing the signs of his special presence, as Chap. xvii. 22, and Judg. xiii. 20; as, on the contrary, God is said to come down, not by change of place,

but by some signal manifestation of his presence and favour, Exod. iii. 8, Num. xi. 17.

Ver. 14. *And Jacob set up a pillar*—When he was going to Padan-aram he set up that stone which he had laid his head on for a pillar; but now he took time to erect one more stately and durable, probably inserting that stone in it. And, in token of his intending it for a sacred memorial of his communion with God, he poured oil, and the other ingredients of a drink-offering upon it. And he confirmed the name he had formerly given to the place, *Beth-el, the house of God*. Yet this very place afterwards lost the honour of its name, and became *Beth-aven*, a house of iniquity; for here it was that Jeroboam set up one of his calves. It is impossible for the best men to entail so much as the profession and form of religion upon a place.

Ver. 16, 17. *She had hard labour*—Harder than usual. Rachel had said when she bore Joseph, *God shall give me another son*, which now the midwife remembers, and tells her, her words were made good. Yet this did not avail; unless God command away fear, no one else can. We are apt in extreme perils to comfort ourselves and our friends with the hopes of a temporal deliverance, in which we may be disappointed; we had better ground our comforts on that which cannot fail us, the hope of eternal life. Rachel had passionately said, *Give me children, or else I die*; and now she had children (for this was her second) she died.

Ver. 18. *As her soul was departing*—כַּזְמַח נַשְׁמָה, when her soul was going out, viz. of the body: an argument this of the soul's immortality, especially if compared with Eccles. xii. 7; from which places collated, we learn both whence it goes, and whither it goes. She called his name *Ben-oni, the son of my sorrow*. Thus, by her own confession, the gaining her desire, became her sorrow: a lively instance this of the folly of inordinately desiring any thing temporal: the object obtained generally becomes a source of sorrow to us. But his father called him *Benjamin, the son of my right hand*—As near, dear, and precious to him, as his right hand, which

A. M. 2275.
B. C. 1729. she called his name || Ben-oni : but his father called him || Benjamin.

¹ That is, the son of my sorrow.
¹ That is, the son of the right hand.
19 And ^b Rachel died, and was buried in the way to ^c Ephrath, which is Beth-lehem.

^b Ch. 48. 7.
^c Ruth 1. 2. & 4. 11.
^d Mic. 5. 2. Matt. 2. 6.
20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave ^d unto this day.

^d 1 Sam. 10. 2. 2 Sam. 18. 18.
^e Mic. 4. 9. 21 ¶ And Israel journeyed, and spread his tent beyond ^e the tower of Edar.

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

^f Ch. 49. 4. 1 Chron. 5. 1. See 2 Sam. 16. 22. & 20. 3. 1 Cor. 5. 1.
^g Ch. 48. 8. Exod. 1. 2. 23 The sons of Leah : ^g Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun :

is both more useful and more honourable than the left, Psalm lxxx. 17 ; or, instead of his right hand, the staff, stay, and comfort of his old age. Jacob seems to have given him this name rather than the other, because he would not renew the sorrowful remembrance of his mother's death every time he called his son by name. It may be observed, that both names were remarkably verified in his posterity ; the tribe of Benjamin being remarkably brave and active, and yet involved in more sorrowful diasters than were experienced by any of the other tribes.

Ver. 19. *Rachel was buried in the way to Ephrath*—Not in the city, though it was near ; for in ancient times their sepulchres were not in places of resort, but in places separated, and out of the cities, Matt. xxvii. 60 ; Luke vii. 12. If the soul be at rest, the matter is not great where the body lies. In the place where the tree falls, there let it lie.

Ver. 20. *Jacob set a pillar upon her grave*—As a monument, or memorial of her life and death, and as a testimony of her future resurrection. *That is the pillar of Rachel's grave unto this day*—Until the time when Moses wrote this book. But it was known to be Rachel's sepulchre long after, 1 Sam. x. 2, and Providence so ordered it that this place afterwards fell into the lot of Benjamin. Jacob set up a pillar in remembrance of his joys, Ver. 14, and here he sets up one in remembrance of his sorrows: Such is human life with the generality of mankind, a chequered scene! sorrows and joys follow one another in rapid succession. Happy they who, through that faith which is the evidence of things not seen, rise superior to them both, and have their conversation in heaven, where such changes have no place!

Ver. 21. *Israel journeyed, and spread his tent*—Though a prince with God, yet he dwells in tents ; the city is reserved for him in the other world.

Ver. 22. *When Israel dwelt in that land*—And probably was absent from his family, which might be the unhappy occasion of these disorders. Though, perhaps, Bilhah was the greater criminal, yet Reuben's crime was so provoking,

A. M. 2275.
B. C. 1729. 24 The sons of Rachel ; Joseph, and Benjamin :

25 And the sons of Bilhah, Rachel's handmaid ; Dan, and Naphtali :

26 And the sons of Zilpah, Leah's handmaid ; Gad, and Asher : these are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto ^h Mamre, unto the ⁱ city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and ^k was gathered unto his people, being old and full of days : and ^l his sons Esau and Jacob buried him.

that for it he lost his birthright and blessing, Chap. xlix. 4. *Israel heard it*—No more is said : that is enough : he heard it with the utmost grief and shame, horror and displeasure. No doubt he forsook Bilhah's bed upon it, as David afterwards acted in a like case. *The sons of Jacob were twelve*—Moses makes this observation here because Benjamin being now born, Jacob had no more sons. When he says, Ver. 26, *which were born to him in Padan-aram*, he speaks by a synecdoche, a figure of speech often used in Scripture, whereby that which belonged to the greater part is ascribed to all. They were all born there except Benjamin, the place of whose birth had been just mentioned.

Ver. 27. *Jacob came unto Isaac his father*—Probably to dwell with or near him : bringing it seems, his family with him. We can hardly suppose that this was the first visit he paid him since his return from Mesopotamia. Without question he had often visited him, though the Scripture be silent as to this particular.

Ver. 28. *The days of Isaac were an hundred and fourscore years*—He lived the longest of all the Patriarchs, even five years longer than Abraham. He was a mild and quiet man, and these qualities probably contributed no little to his health and long life. Isaac lived about forty years after he made his will. We shall not die an hour the sooner, but abundantly the better, for our timely setting our heart and house in order. *Isaac gave up the ghost, and died*—Although it appears, by computation, that he did not die till many years after Joseph was sold into Egypt, and indeed, not till about the time he was preferred there ; yet his death is here recorded that his story might be finished, and the subsequent narrative proceed without interruption. *His sons Esau and Jacob buried him*—Solemnized his funeral in an amicable manner, being now perfectly united in brotherly affection. This is mentioned to show how wonderfully God had changed Esau's mind, since he vowed his brother's murder, upon his father's death, chap. xxvii. 41. God has many ways of preventing ill

A. M. 2275.
B. C. 1729.

CHAP. XXXVI.

Here we have, I. Esau's wives, ver. 1—5. II. His removal to mount Seir, ver. 6—8. III. The names of his sons, ver. 9—14. IV. The Dukes which descended of his sons, ver. 15—19. V. The Dukes of the Horites, ver. 20—30. VI. The Kings and Dukes of Edom, ver. 31—43.

cir. 1796.

a Ch. 25. 30.

b Ch. 26. 34.

c Verse 26.

cir. 1760.

d Ch. 23. 9.

1 Chron.
1. 35.

cir. 1740.

† Heb.
souls.

NOW these are the generations of Esau, ^a who is Edom.

² ^b Esau, took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and ^c Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

³ And ^d Bashemath Ishmael's daughter, sister of Nebajoth.

⁴ And ^e Adah bare to Esau Eliphaz; and Bashemath 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 substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

men from doing the mischief they intended; he can either tie their hands, or change their hearts.

CHAP. XXXVI. Ver. 1. *These are the generations of Esau*—Esau has the honour of having an account of his posterity recorded, for the sake of his progenitors, Abraham and Isaac, and because the Edomites his descendants, were neighbours to Israel, and their genealogy would be of use to cast light on the following relations of what passed between them. Hereby also is shewn more fully the performance of the promise to Abraham, that he should be the father of many nations, of that declaration made to Rebekah, when she inquired of the Lord, “Two nations are in thy womb;” and of the blessing given to Esau by Isaac, *Thy dwelling shall be the fatness of the earth.*—*Who is Edom*—That name perpetuated the remembrance of the foolish bargain he made when he sold his birthright for *that red pottage*.

Ver. 6. *Esau took his wives—and all his substance, &c.*—Although he had begun to settle among his wives' relations in Seir, before Jacob came from Padan-aram, chap. xxxii. 3, yet, it is probable, that during the life of Isaac, he had still

⁷ For their riches were more than that they might dwell together; and ⁸ the land wherein they were strangers could not bear them because of their cattle.

⁸ Thus dwelt Esau in ^b mount Seir: ⁱ 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; ^k Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath 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 ^l Amalek: these were the sons of Adah Esau's wife.

¹³ And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

¹⁴ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

some effects remaining in Canaan; but after his death, he wholly withdrew to mount Seir, took with him what came to his share of his father's personal estate, and left Canaan to Jacob, not only because Jacob had the promise of it, but because he saw, if they should both continue to thrive, as they had begun, there would not be room for both.

Ver. 8. *Thus dwelt Esau in mount Seir*—Whatever opposition may be made, God's word will take place, and his counsels shall stand concerning the times before appointed, and the bounds of our habitation.

Ver. 10. *These are the names*—Observe here, 1, That only the names of Esau's sons and grandsons are recorded: not their history, for it is the Church that Moses preserves the records of, not of those that were without. The elders only, that lived by faith, obtained a good report. 2, That the sons and grandsons of Esau are called *dukes*. Probably they were military commanders, that had soldiers under them; for Esau and his family lived by the sword, chap. xxvii. 40. 3, We may suppose those dukes had numerous families of children and servants. God promised to multiply Jacob, and to enrich him; yet Esau increases and is enriched

A. M. 2275.
B. C. 1729.
f Ch. 13. 6,
11.
g Ch. 17. 6.
& 28. 4.h Ch. 22. 3.
Deut. 2. 5.
Josh. 24. 4.
i Verse 1.† Heb.
Edom.k 1 Chron.
1. 35, &c.Or, Zephi.
1 Chron.
1. 36.l Exod. 17.
8, 14.
Num. 24.
20.
1 Sam. 15.
2, 3, &c.

A. M. 2289.
B. C. 1715.
cir. 1715.

15 ¶ These were dukes of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.

17 ¶ And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife.

18 ¶ And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

cir. 1840.

19 These are the sons of Esau, who is Edom, and these are their dukes.

1 Or.
Homam,
1 Chron.
1. 39.

20 ¶ These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

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 Hori and ¶ Heman; and Lotan's sister was Timna.

23 And the children of Shobal

first. God's promise to Jacob began to work late, but the effect of it remained longer, and had its complete accomplishment in the spiritual Israel.

Ver. 20. *These are the sons of Seir*—In the midst of the genealogy of the Edomites is inserted the genealogy of the Horites, that were the natives of mount Seir before the Edomites took possession of it, Deut. ii. 12, 22. This comes in here, not only to give light to the story, but to be a standing reflection upon the Edomites for intermarrying with them, by which it is likely they learned their ways, and corrupted themselves.

Ver 24. *Found mules*—As the Hebrew word here rendered *mules*, occurs no where else in Scripture, it is difficult to ascertain the meaning of this passage. Various have been the conjectures concerning what it was that Anah found. Some render the word *waters*, or *hot waters*, and understand

were these: ¶ Alvan, and Manahath, and Ebal, ¶ Shepho, and Onam.

A. M. 2289.
B. C. 1715.

1 Or. Alvan,
1 Chron.
1. 40.
1 Or. Shepho,
1 Chron.
1. 40.

24 And these are the children of Zibeon; both Ajah, and Anah; this was that Anah that found ° the mules in the wilderness, as he fed the asses of Zibeon his father.

1 Lev. 19.
19.

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.

1 Or.
Amram,
1 Chron.
1. 41.

27 The children of Ezer are these; Bilhan, and Zaavan, and ¶ Akan.

1 Or. Jakan,
1 Chron.
1. 42.

28 The children of Dishan are these; Uz, and Aran.

29 These are the dukes that came of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

cir. 1780.

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, 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.

1 Or.
1 Chron.
1. 43.

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

the meaning to be, that he found some springs of water, which in those hot countries, were both rare and valuable, or some hot and medicinal springs. But the Chaldee renders it *giants*, and the Samaritan version *Emims*, a sort of giants mentioned Deut. ii. 10, 11, who were neighbours to the Horites; here spoken of, (chap. xiv. 5, 6,) and therefore, according to the manner of those times, might make inroads upon them. It has been generally supposed, however, that our translators are right, and that, in keeping asses, he discovered the method of breeding mules; probably by accident.

Ver. 31. By degrees the Edomites worked out the Horites, and got full possession of the country. They were ruled by Kings who governed the whole country, and seem to have come to the throne by election, and not by lineal descent; these Kings reigned in Edom before there reigned any king over the children of Israel—That is, before Moses's time, for

A. M. 2276.
B. C. 1725.

of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of 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 Masrekah 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.

q Chron. 1. 60.
Hadad Pal.
After his death was an Aristocracy. Exod. 15. 15.
cir. 1496.

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.

r Chron. 1. 51.

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,

Or, Alish.

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land

he was king in Jeshurun. God had lately promised Jacob that kings should come out of his loins; yet Esau's blood becomes royal long before any of Jacob's did. Probably it was a trial to the faith of Israel, to hear of the power of the Kings of Edom, while they were bond-slaves in Egypt: but those that look for great things from God must be content to wait for them. God's time is the best time.

Ver. 43. In the land of their possession—While the Israelites dwelt in the house of bondage, and their Canaan was only the land of promise, the Edomites dwelt in their own habitations, and Seir was in their possession. The children of this world have their all in hand, and nothing in hope; while the children of God have often their all in hope, and next to nothing in hand. But, all things considered, it is better to have Canaan in promise, than mount Seir in possession.

CHAP. XXXVII. Ver. 2. These are the generations of

of their possession: he is Esau the father of † the Edomites.

A. M. 2276.
B. C. 1725.
† Heb. Edom.

CHAP. XXXVII.

At this Chapter begins the story of Joseph, Jacob's eldest son by his beloved wife Rachel. We have, I. The malice his brethren bore against him: they hated him, 1, Because he informed his father of their wickedness, ver. 1, 2. 2, Because his father loved him, ver. 3, 4. 3, Because he dreamed of his dominion over them, ver. 5—11. II. The mischief his brethren designed, and did to him. 1, The visit he made them, at his father's command, gave them an opportunity, ver. 12—17. 2, They first designed to slay him, but afterwards determined to starve him, ver. 18—24. 3, They again changed their purpose, and sold him for a slave, ver. 25—28. 4, They made their father believe that he was torn in pieces, ver. 29—35. 5, He was sold in Egypt to Potiphar, ver. 36. And all this was working together for good. His whole story is so remarkably divided between his humiliation and his exaltation, that he evidently appears to have been designed to be a type of Christ, who was first humbled and then exalted. His history also shews the lot of all true Christians, who must through many tribulations enter the kingdom.

AND Jacob dwelt in the land † wherein his father was a stranger in the land of Canaan.

† Heb. of his father's sojournings. Ch. 17. 8. & 28. 4. & 28. 4. & 26. 7. Heb. 11. 9.

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.

1729.

† 1 Sam. 2. 22, 23, 24.

3 Now Israel loved Joseph more

Jacob—The events or occurrences which happened to Jacob in his family and issue; as the word is used, chap. vi. 9, and Num. iii. 1. The genealogy of Esau, which was brought in by way of parenthesis, being finished, Moses returns to the family of Jacob, and proceeds in his narration of their concerns. And it is not a barren genealogy like that of Esau, but a memorable, useful history. Joseph brought to his father their evil report—Jacob's sons did that when they were from under his eye, which they durst not have done if they had been at home with him; but Joseph gave his father an account of their ill carriage, that he might reprove and restrain them.

Ver. 3. The son of his old age—Born when Jacob was ninety-one years old. Such children are commonly best beloved of their parents. Several of the ancient translations, Chaldee, Persian, Arabic, and Samaritan, render the words a wise or prudent son, old age being an emblem of prudence; one born old, wise above his years. Jacob's other sons had

A. M. 2275.
B. C. 1729.c Ch. 44. 20.
Or, pieces.
Judg. 5.
80. 2 Sam.
13. 18.d Ch. 27. 41.
& 49. 23.e Ch. 42. 6.
9. & 43. 26.
& 44. 14.

than all his children, because he was
c 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 d 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, e behold, we were binding
sheaves in the field, and, lo, my sheaf
arose, and also stood upright; and, be-
hold, 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 told it his brethren, and
said, Behold, I have dreamed a dream
more; and, behold, f the sun, and the
moon, and the eleven stars made
obeisance to me.

10 And he told it to his father, and
to his brethren: and his father re-
buked him, and said unto him, What
is this dream that thou hast dreamed?
Shall I and thy mother and g thy
brethren indeed come to bow down
ourselves to thee to the earth?

11 And h his brethren envied him; i
but his father observed the saying.

A. M. 2275.
B. C. 1729.

f Ch. 46. 20.

g Ch. 27. 29.

h Acts 7. 9.
i Dan. 7. 28.
Luke 2.
19. 51.

in many things grieved and disgraced him; but Joseph, it seems, gave, while young, indications of that wisdom and piety which adorned his riper years. *A coat of divers colours*—Interwoven with threads, or made of pieces, of divers colours. This probably was meant to signify that farther honours were intended him; but it seems to have been an injudicious distinction, and excited the envy of Jacob's other sons.

Ver. 5. *Joseph dreamed a dream*—Which it is probable he did not understand at first, and therefore, in great simplicity, told it to his brethren; for had he understood it, he certainly would not have mentioned it to them, for he could not but know they were likely to make an evil construction and use of it. But God's special providence was seen both in giving him these dreams, and in causing him to reveal them, because hereby it was made manifest, when the things which they signified came to pass, that these events had not happened by chance, but were of God's ordering. It must be observed, that though Joseph was so young as is here stated, yet his piety and devotion were such, that he was fitted thereby for God's gracious discoveries to him: and as he had a great deal of trouble before him, God, in his great goodness, was pleased betimes to give him this prospect of his advancement, to support and comfort him.

Ver. 7. *Behold, we were binding sheaves in the field*—This was a secret intimation of the occasion of Joseph's advancement, which was from his counsel and care about the corn in Egypt. *Your sheaves stood round about*—A posture this of ministry and service; and *made obeisance to my sheaf*—How wonderfully was this fulfilled, when his brethren, making application to him for corn, came and bowed down themselves before him with their faces to the earth!

Ver. 8. *Shalt thou indeed reign over us?*—See here, 1, How truly they interpreted his dream! The event exactly answered this interpretation, Chap. xlii. 6, &c. 2, How scornfully they resented it, *Shalt thou that art but one, reign over us that are many?* Thou that art the youngest, over us that are older? The reign of Jesus Christ, our Joseph, is

despised and opposed by an unbelieving world, who cannot endure to think that *this man should reign over them*. The dominion also of *the upright in the morning* of the resurrection, is thought of with the utmost disdain. *They hated him yet the more for his words*—For this relation of his dream, which they imputed to his arrogance.

Ver. 9. *Yet another dream*—The repetition of the same thing in another shape, might have taught them that it was both certain and very observable. *Behold, the sun and the moon*—His father and mother, here signified by the sun and moon, were not represented in the first dream, because, in the event, his brethren only went at first to Egypt, and there did him obeisance, and it was not till afterwards that his father went with them.

Ver. 10. *He told it to his father*—The dream was so strongly impressed upon his mind, and that, no doubt, by the Spirit of God, that he could not rest till he had acquainted his father with it. *His father rebuked him*—Not through anger, or contempt of his dream, for it follows, *he observed it*; but partly lest Joseph should be elated with the idea of superiority over his brethren, and give place to pride on account of his dreams, and principally to allay the envy and hatred of his brethren. In his thus rebuking him, although in regard to Joseph without cause, Jacob is an example worthy of the imitation of all parents, who, when they observe any appearance of arrogance, self-exaltation, or aspiring after high things in any of their children, ought always to check it, as being a sinful disposition, and often productive of very evil consequences. *Shall I and thy mother*—Leah, his step-mother, one that filled his mother's place, and was now Jacob's only wife, and the mother of the family. Or he means, "Shall thy mother Rachel rise from the dead to come and join with me in worshipping thee?" In which sense of the words he seems to infer the idleness of the dream, the fulfilling of it being impossible.

Ver. 11. *But his father observed the saying*—The words of Joseph, or the dream which he told, well knowing, that God did frequently reveal his will, or foretell future events by

A. M. 2275.
B. C. 1729.

cir. 1729.

12 ¶ And his brethren went to feed their father's flock in Shechem,

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, † see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of ^k 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: ^l 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 ^m Dothan.

18 And when they saw him afar

off, even before he came near unto them, ⁿ 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 ^p 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 stripped Joseph out of his coat, *his coat of many* || colours that *was* on him;

24 And they took him, and cast

A. M. 2275.
B. C. 1729.

n | Sam.

19. 1.

Ps. 31. 13.

& 37. 12.

32. &

94. 21.

Mat. 27. 1.

Mark 14.

l. John

11. 53.

Acts 23.

12.

† Heb.

master of

dreams.

o Prov. 1.

11. 16. &

6. 17. &

27. 4.

p Ch. 42. 22.

† Heb. see
the peace
of thy
brethren,
&c. Ch.
29. 6.

k Ch. 35. 27.

l Cant. 1. 7.

m 2 Kings
6. 18.

|| Or, pieces.

dreams, and perceiving something singular and extraordinary in this dream, and especially in its being doubled.

Ver. 12. *To feed in Shechem*—In the parts adjoining to Shechem, probably in the lands Jacob had purchased there. After the cruel and barbarous massacre which Jacob's sons had been guilty of towards the Shechemites, it is a wonder they should venture to seek pasture for their flocks in that neighbourhood; but it is no wonder that their father should be anxious for their safety. It must be observed, however, as the LXX. make a difference in the spelling of the name of that place where they had so lately robbed and murdered the people, and this where they were now feeding their flocks, some suppose that this was not the same Shechem, but another at some considerable distance from it. Be this as it will, as either place was at least forty, if not sixty miles from Hebron, if Jacob had had any idea of the envy and malice which actuated his other sons against Joseph, it is not to be supposed that he would have sent him amongst them, and have thus put his life in their hands. The providence of God, however, was in the whole affair, for his own glory, and the preservation of the lives of many.

Ver. 18, 19. *When they saw him they conspired against him*—It was not in a heat, or upon a sudden provocation, that they thought to slay him, but from malice propense, and in cold blood. *Behold, this dreamer cometh*; Hebrew, *this master of dreams*—That covers his own ambitious desires and designs, with pretences and fictions of dreams. See the progress of vice! From envy and malice they proceeded to

conspire against the life of their brother, and then contrived a lie to impose upon their own father!

Ver. 21. *Reuben heard it*—God can raise up friends for his people, even among their enemies. Reuben, of all the brothers, had most reason to be jealous of Joseph, for he was the first-born, and so entitled to those distinguishing favours which Jacob was conferring on Joseph, yet he proves his best friend. Reuben's temper seems to have been soft and effeminate, which had betrayed him into the sin of uncleanness, while the temper of the two next brothers, Simeon and Levi, was fierce, which betrayed them into the sin of murder, a sin which Reuben startled at the thought of. He made a proposal which they thought would effectually destroy Joseph, and yet which he designed should answer his intentions of rescuing him out of their hands, probably hoping thereby to recover his father's favour, which he had lately lost; but God over-ruled all to serve his own purpose of making Joseph an instrument to *save much people alive*. Joseph was here a type of Christ. Though he was the beloved Son of his Father, and hated by a wicked world; yet the Father sent him out of his bosom to *visit us*; he came from heaven to earth to seek and save us; yet then malicious plots were laid against him; *he came to his own*, and *his own* not only *received him not*, but consulted, *This is the heir, come, let us kill him*. This he submitted to, in pursuance of his design to save us.

Ver. 24, 25. *They cast him into a pit*—To perish there with hunger and cold; so cruel were their tender mercies. *They sat down to eat bread*—They felt no remorse of conscience,

A. M. 2275.
B. C. 1729. him into a pit : and the pit *was* empty, *there was* no water in it.

^q Prov. 30.
20. Amos
6. 6. 25 ^q And they sat down to eat bread : and they lifted up their eyes and looked, and, behold, a company of ^r Ishmeelites came from Gilead with their camels, bearing spicery, and ^s balm, and myrrh, going to carry *it* down to Egypt.

^r Ver. 28. 6. 26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and ^t conceal his blood?

^t Ch. 4. 10.
Verse 20.
Job 16. 18. 27 Come, and let us sell him to the Ishmeelites, and ^u let not our hand be upon him ; for he *is* ^x our brother *and* ^y our flesh. And his brethren [†] were content.

^u 1 Sam.
18. 17.
^x Ch. 42. 21. 28 Then there passed by ^z Midianites merchantmen ; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for ^a twenty pieces of silver : and they brought Joseph into Egypt.

^a Ps. 105. 17. ^a
Wisd. 10,
13.
Acts 7. 9.
^b See Matt.
27. 9. 29 ¶ And Reuben returned unto the pit ; and, behold, Joseph was not in the pit ; and he ^c rent his clothes.

^c Job 1. 20. 30 And he returned unto his bre-

which, if they had, would have spoiled their stomachs to their meat. A great force put upon conscience commonly stupifies it, and for the time deprives it both of sense and speech. *A company of Ishmeelites*—In verses 28 and 36, they are termed also *Midianites*, or, as it is in the Hebrew of verse 36, *Medunites*. It seems these different tribes, which were descended from the sons of Abraham, Medan and Midian, by Keturah, and of Ishmael, by Hagar, were joined in one caravan, or company of merchants, bringing spicery, balm, and myrrh, upon their camels from Gilead, a place noted for these articles, and carrying them into Egypt.

Ver. 26. *What profit is it if we slay our brother?*—It will be less guilt and more gain to sell him. They all agreed to this. And as Joseph was sold by the contrivance of Judah for twenty pieces of silver, so was our Lord Jesus for thirty, and by one of the same name too, Judas. Reuben, it seems, was gone away from his brethren when they sold Joseph, intending to come round some other way to the pit, and to help Joseph out of it. But had this taken effect, what had become of God's purpose concerning his preferment in Egypt? There are many devices of the enemies of God's people to destroy them, and of their friends to help them, which perhaps are both disappointed, as these here ; but the *counsel of the Lord, that shall stand*. Reuben thought himself undone because the child was sold ; *I, whither shall I go?* He being the eldest, his father would expect from him an account of

thren, and said, The child ^d *is* not ; and I, whither shall I go?

31 And they took ^e 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 ; know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat ; an ^f evil beast hath devoured him ; Joseph is without doubt rent in pieces.

34 And Jacob ^g rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters ^h rose up to comfort him ; but he refused to be comforted ; and he said, For ⁱ I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And ^k the Midianites sold him into Egypt unto Potiphar, an [†] officer of Pharaoh's, and [†] captain of the guard.

him ; but it proved they had all been undone, if he had not been sold.

Ver. 31. *They took Joseph's coat, and killed a kid*—It is difficult to say here whether their falsehood or their cruelty to their father be the more to be execrated.

Ver. 35. *All his sons and all his daughters*—Viz. Dinah and his daughters-in-law, for several of his sons were married, *rose up to comfort him*—In this his excess of sorrow to which he had imprudently and sinfully abandoned himself. *He refused to be comforted*—Resolving to go down to the grave mourning. And yet there was no foundation for all this sorrow. Joseph, whose supposed premature and violent death he thus deeply and inconsolably lamented, was still alive and in health ; and God was preparing him for, and conducting him to, a state of felicity and glory much beyond what Jacob could reasonably have expected or desired for him. Nay, and God by these very means, which had deprived Jacob of him for a time, was pursuing the measures which his infinite wisdom had devised to make Joseph the instrument of preserving Jacob and all his family from perishing by famine ! Thus do we often mourn, with the bitterest anguish, those very ways and acts of Providence, which are designed to be productive of the greatest of good to us ; and consider as the greatest evils those things which God intends to be real and lasting blessings ! Let us then learn to resign ourselves and all our affairs to the disposal of

A. M. 2275.
B. C. 1729.
d Ch. 42.
13, 86.
Jer. 31.
15.
e Verse 28.

f Verse 20.
Ch. 44. 29.

g Verse 29.
2 Sam. 3.
31.
h 2 Sam. 12.
17.

i Ch. 42. 38.
& 44. 29.
31.

k Ch. 39. 1.

† Heb.
עושק :
But the
word doth
signify
not only
עושק,
but also
chamber-
lains,
courtiers,
and offi-
cers.

Est. 1. 10.
Heb. chief
of the
slaught-
ermen, or
execution-
ers.

† Or, chief
marshal.

A. M. 2269.
B. C. 1736.

CHAP. XXXVIII.

How little reason had the Jews, who were so called from this Judah, to boast, as they did, that they were not born of fornication? John viii. 41. We have in this Chapter, I. Judah's marriage and issue, and the untimely death of his two eldest sons, ver. 1—11. II. Judah's incest with his daughter-in-law Tamar, ver. 12—23. III. His confusion when it was discovered, ver. 24—26. IV. The birth of his twin sons, in whom his family was built up, ver. 27—30.

AND it came to pass at that time, that Judah went down from his brethren, and ^a turned in to a certain Adullamite, whose name was Hirah.

^b And Judah ^b saw there a daughter of a certain Canaanite, whose name was ^c Shuah; and he took her, and went in unto her.

^d And she conceived, and bare a son; and he called his name ^d Er.

^e And she conceived again, and bare a son; and she called his name ^e Onan.

^a Ch. 19. 3.
² Kings 4.
9.

^b Ch. 24. 2.

^c 1 Chron. 2. 3.

^d Ch. 46. 12.
Num. 26.
19.
cir. 1737.

^e Ch. 46. 12.
Num. 26.
19.

that infinitely wise and gracious Being, who is engaged, by promise, to make all things work for good to them that love and trust in him. And let us be aware that great affection to any creature doth but prepare for so much the greater affliction, when it is either removed from us, or embittered to us: inordinate love commonly ends in immoderate grief.

CHAP. XXXVIII. Ver. 1. *At that time*—That is, *About that time*; this expression, as also the words *Then, in those days*, often referring in Scripture to a considerable space of time. For though these words, as Le Clerc well observes, seem to connect the following events with those spoken of in the former Chapter, yet some of them, particularly Judah's marriage, which leads to the rest, must have happened long before Joseph was sold into Egypt. This Chapter must therefore be here placed out of the order of time, and the events here recorded must have happened soon after Jacob came from Mesopotamia into Canaan, though Moses, for some special reasons, relates them in this place. *Judah went down from his brethren*—Withdrew for a time from his father's family, and got intimately acquainted with one Hirah an Adullamite. When young people that have been well educated, begin to change their company, they will soon change their manners, and lose their good education. They that *go down from their brethren*, that forsake the society of the seed of Israel, and pick up Canaanites for their companions, are going down the hill apace.

Ver. 2. *He took her*—To wife. His father it should seem, was not consulted, but he acted by the advice of his new friend Hirah.

^f And she yet again conceived, and bare a son; and called his name ^f Shelah: and he was at Chezib, when she bare him.

^g And Judah ^g took a wife for ^g Er his first-born, whose name was Tamar.

^h And ^h Er, Judah's first-born, was wicked in the sight of the LORD; ⁱ and the LORD slew him.

^j ¶ And Judah said unto Onan, Go in unto ^k thy brother's wife, and marry her, and raise up seed to thy brother.

^l And Onan knew that the seed should not be ^l 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.

^m And the thing which he did ^m displeased the LORD: wherefore he slew ^m him also.

ⁿ Then said Judah to Tamar

A. M. 2283.
B. C. 1721.

^f Ch. 46. 13.
Num. 26.
20.

^g Ch. 21. 21.

^h Ch. 46. 12.
Num. 26.
19.
ⁱ Chron. 2. 3.

^k Deut. 25. 5.
Matt. 23.
24.

^l Deut. 25.
6.

^m Heb. was evil in the eyes of the LORD.

ⁿ Ch. 46. 12.
Num. 26.
19.

Ver. 7, 8. *Er was wicked in the sight of the Lord*—That is, in defiance of God and his law. *And the Lord slew him*—Cut him off by an untimely death, before he had any children by Tamar. As long life among the Jews was generally reckoned a blessing from God, so an untimely death was accounted a punishment. The next brother, Onan, was, according to the ancient usage, married to the widow, to preserve the name of his deceased brother that died childless. This custom of marrying the brother's widow was afterwards made one of the laws of Moses, Deut. xxv. 5. Onan, though he consented to marry the widow, yet to the great abuse of his own body, and of the wife he had married, and to the dishonour of the memory of his brother that was gone, refused to *raise up seed unto his brother*. And this story seems to be recorded by the Holy Ghost purposely to condemn, not only his malignant and envious disposition with respect to his deceased brother, but also and especially that vile pollution of his body of which he was guilty. For observe, *The thing which he did displeased the Lord*, and brought upon him the Lord's vengeance. And it is to be feared that thousands, especially of single persons, still displease the Lord in a similar way, and destroy their own bodies and souls. All such sins, at the same time that they dishonour the body, evidence the power of *vile affections*, and are not only condemned in the Scriptures, but by the light of nature, and were held even by the heathen moralists to be peculiarly criminal, and by the Jewish doctors to be a degree of murder. See Univ. Hist.

Ver. 11: *Remain a widow till Shelah my son be grown*—The contract of marriage, it seems, was so understood, even before any positive law was made on the subject, that if the

^a M. 2286.
^{B. C. 1718.} his daughter-in-law, ^o Remain a widow at thy father's house till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt ^o in her father's house.

^o Lev. 22. 13.
[†] Heb. the days were multiplied.
[†] 2 Sam. 13. 39. **12 ¶** And [†] in process of time the daughter of Shuah, Judah's wife, died; and Judah ^p was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

^q Josh. 15. 10, 57.
^r Judges 14. 1.
^r Judith 10. 3. **13** And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep.

[†] Heb. the door of eyes, or of Enajim.
[†] Ver. 11. 26. **14** And she ^r put her widow's garments off from her, and covered her with 'a vail, and wrapped herself, and ^s 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* an 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 thee; (for he knew not that she *was* his daughter-in-law). And she said, What wilt thou give me, that thou mayest come in unto me?

husband died without any issue, his next brother was to marry his wife, and as long as any of his brethren remained they were bound to marry her, if left a widow. Accordingly, Shelah, the third son, was reserved for Tamar, yet with design that he should not marry so young as his brothers had done. For it would seem from Judah's expression, *Lest peradventure he die also*, that he thought marrying too young was the cause of their death; though some consider his conduct as an evidence that he never intended to give his son to her.

Ver. 14. *She put her widow's garments off*, &c.—Some excuse her conduct in this, by suggesting that she believed the promise made to Abraham and his seed, particularly that of the Messiah, and that she was therefore desirous to have a child by one of that family, that she might have the honour, or at least stand fair for being the mother of the Messiah. *She covered her with a veil*—It was the custom of harlots in those times *to cover their faces*, that though they were not ashamed, yet they might seem to be so: the sin of uncleanness did not go so bare-faced as it now doth.

Ver. 17. *A kid from the flock*—A goodly price at which

^a M. 2287.
^{B. C. 1717.} **17** And he said, ^u I will send *thee* ^u a kid from the flock. And she said, ^u Wilt thou give *me* a pledge, till thou send *it*? ^u Esek. 16. 33.
[†] Heb. a kid of the goats.
^w Verse 20.

18 And he said, What pledge shall I give thee? and she said, ^x Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. ^x Verse 26.

19 And she arose, and went away, and ^y laid by her vail from her, and ^y put on the garments of her widow-hood. ^y Verse 14.

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? ^z Or, in Enajim. 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: be- [†] Heb. become a contempt. hold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about

her chastity and honour were valued! Had the consideration been a thousand rams, and ten thousands of rivers of oil, it had not been a valuable consideration. The favour of God, the purity of the soul, the peace of the conscience, and the hope of heaven, are too precious to be exposed to sale at any such rates. It is a good account, if it be but true, of any place, that which they here gave, that *there is no harlot in this place*, for such sinners are the scandals and plagues of any place. Judah sits down content to lose his *signet* and his *bracelets*, and forbids his friend to make any farther inquiry.

Ver. 23. *Lest we be shamed*—Either, 1, Lest his sin should come to be known publicly, or, 2, Lest he should be laughed at as a fool for trusting a whore with his signet and his bracelets. He expresses no concern about the sin, only about the shame. There are many who are more solicitous to preserve their reputation with men, than to secure the favour of God; *lest we be shamed*, goes farther with them, than *lest we be damned*.

Ver. 24. *Judah said, Bring her forth, and let her be burnt*—Some have inferred from this that fathers then had the power

A. M. 2288.
B. C. 1716. three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath ^a played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, ^a and let her be burnt.

Judg. 19.
2. ^b 25 When she *was* brought forth, she sent to her father-in-law, saying, By the man, whose these *are*, am I with child: and she said, ^b Discern, I pray thee, whose *are* these, ^c the signet, and bracelets, and staff.

Lev. 21. 9.
Deut. 22.
21. ^d 26 And Judah ^d acknowledged *them*, and said, ^e She hath been more righteous than I; because that ^f I gave her not to Shelah my son. And he knew her again ^e no more.

1 Sam.
24. 17. ^g 27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

Job 34.
31, 32. ^h 28 And it came to pass, when she travailed, that *the one* put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

of life and death over their children. But if so, it is probable that some instance would have occurred and have appeared on record in which such a power was actually exercised. It seems very unlikely that Judah should have such a power, at least over her, who was a Canaanite, and who was not in his, but in her own father's house. He probably only meant, Bring her forth to the magistrate, from whom she may receive her sentence and deserved punishment, as a person guilty of adultery, (having been betrothed to Shelah,) a crime formerly punished with death by the laws of God, and of divers nations. See Deut. xxii. 23, 24; Jer. xxix. 22, 23. This eagerness of Judah, however, proceeded not from zeal for justice, for then he would not have endeavoured to destroy the innocent child with the guilty mother, but from worldly policy, that he might take *her* out of the way whom he viewed as a disgrace and burden to his family. But, perhaps, though he uttered this severe sentence, in the heat of his passion, he would not have urged the putting of it in execution; or, as some think, by *burning* her, he might mean no more than branding her in the forehead to denote her being an harlot.

Ver. 26. *And Judah acknowledged them*—His guilty conscience, and the horror of so foul a fact, together with the sudden surprise, forced him to make an immediate and ingenuous confession. *She hath been more righteous than I*—This he says, because he had broke his word with her in withholding Shelah from her, whom he had promised; whereas she had kept her faith with him, and had lived as a widow honestly; besides, she had committed the fact out of desire

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, ¶ How hast thou broken forth? *this breach be* upon thee: therefore his name was called ¶ ^h Pharez.

30 And afterwards came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

CHAP. XXXIX.

At this Chapter we return to the story of Joseph. We have him here, I. A servant, a slave in Potiphar's house, ver. 1, and yet there greatly honoured and favoured, 1, By the providence of God, which made him in effect a master, ver. 2—6. 2, By the grace of God, which made him more than conqueror over a strong temptation, ver. 7—12. II. We have him a sufferer, falsely accused, ver. 13—18. Imprisoned, ver. 19—20. And yet his imprisonment made both honourable and comfortable by the tokens of God's special presence with him, ver. 21—23.

AND Joseph was brought down to Egypt; and ^a Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, ^b bought him of

to have a child, he to satisfy his lust. She was, however, more guilty than he in another respect, as having knowingly committed both adultery and incest when he designed neither. *And he knew her again no more*—Thus shewing the sincerity of his confession, by forsaking the sin confessed, the only sure way of shewing it.

Ver. 28. *When she travailed*—It should seem the birth was hard to the mother, by which she was corrected for her sin: the children also, like Jacob and Esau, struggled for the birthright, and Pharez who got it, is ever named first, and from him Christ descended. He had his name from his *breaking forth* before his brother: *this breach be upon thee*—The Jews, as Zarah, bid fair for the birth-right, and were marked, as it were, with a *scarlet thread*, as those that came first; but the Gentiles, like Pharez, or a son of violence, got the start of them, by that *violence* which the *kingdom of heaven* suffers, and attained to the righteousness which the Jews came short of: yet, when the fulness of time is come, all Israel shall be saved. Both these sons are named in the genealogy of our Saviour, Matt. i. 3, to perpetuate the story, as an instance of the humiliation of our Lord Jesus.

CHAP. XXXIX. Ver. 1. *And Joseph was brought down to Egypt*—The history of Joseph is one of the most remarkable, interesting, and instructive of any contained in the Scriptures or elsewhere. It affords us the clearest evidence of the providence of God conducting all things with amazing and stupendous wisdom, and making them “work together for good to those that love him;” nay, and causing even the

A. M. 2288.
B. C. 1716.

Or, Wherefore hast thou made this breach against thee? That is, a breach. Ch. 46. 12. Num. 26. 20. 1 Chron. 2. 4. Matt. 1. 3.

1729.

Ch. 37. 36.
Ps. 105. 17.

Ch. 37. 28.

A. M. 2277.
B. C. 1727.

the hands of the Ishmeelites, which had brought him down thither.

^c Ver. 21. ^{Ch.} 21. 22. & 26. 24. 29. & 29. 15. ^{1 Sam.} 14. 18. & 16. 14. 28. ^{Acta} 7. 9. ² And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

^d ^{Psal.} 1. 3. ³ And his master saw that the LORD was with him, and that the LORD ^d made all that he did to prosper in his hand.

^e ^{Ch.} 18. 3. & 19. 19. ^{ver.} 21. ^f ^{Gen.} 24. 3. ⁴ And Joseph ^e found grace in his sight, and he served him: and he made him ^f overseer over his house, and all *that* he had he put into his hand.

^g ^{Ch.} 30. 27. 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 ^g the LORD blessed the Egyptian's house for Joseph's sake;

wickedness of men to become subservient to the accomplishment of its designs. One design of God, with regard to Joseph, was to raise him to such a degree of greatness and power, as should oblige his brethren to bow down humbly before him: his brethren opposed this, and meant to humble him: but what they did with this view was the first step by which God led him to elevation and glory; and the horrible calumny of his unchaste mistress, which seemed to complete his misfortunes, was the circumstance which advanced him almost to the throne! This may afford us great comfort under all our troubles, as we may from hence be assured, that God can make whatever shall be designed against us the means of promoting our happiness.

The Jews have a proverb, If the world did but know the worth of good men, they would hedge them about with pearls. Joseph was sold to an *officer of Pharaoh*, with whom he might get acquainted with public persons, and public business, and so be fitted for the preferment he was designed for. What God intends men for, he will be sure, some way or other, to qualify them for.

^{Ver. 2.} *The Lord was with Joseph*—Those that can separate us from all our friends, cannot deprive us of the gracious presence of our God. When Joseph had none of his relations with him, he had his God with him, even in *the house of the Egyptian*: Joseph was banished from his father's house, but *the Lord was with him*. It is God's presence with us that *makes all we do prosperous*. Those that would prosper, must therefore make God their friend; and those that do prosper, must therefore give God the praise. *He was in the house of his master the Egyptian*—He did not endeavour, as might have been expected, to effect an escape to his father, but demeaned himself patiently and faithfully in the station into which God's providence had brought him.

^{Ver. 3.} *His master saw that the Lord was with him*—Many of the heathen acknowledged a supreme God, and his overruling providence in the affairs of men, although they did not

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 ^h was a goodly ^h ^{1 Sam.} 16. 12. *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, ⁱ Lie with me. ^{12 Sam.} 19. 11.

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,

glorify him as God, but worshipped the creature with, and more than the Creator: Potiphar, however, would doubtless learn from Joseph many things concerning the one living and true God; and, proving by experience that his affairs prospered, and that Joseph ascribed this prosperity to the special blessing of Jehovah, he might be inclined to believe that Jehovah blessed him for Joseph's sake.

^{Ver. 4.} *He made him overseer over all that he had*—Committed all to his care and management. But it may be asked how this could be, since Joseph understood not the Egyptian language? In answer to which it may be observed, that undoubtedly as soon as he came thither he would do his utmost to obtain the knowledge of that language, and, being a person of good parts, would soon obtain it, especially as there was a great affinity between that language and his own. Besides, it is not to be supposed that Joseph was highly advanced at once, but step by step, and after some considerable time. For, considering Potiphar's office and station, it is not likely that he would thus prefer Joseph till he had full evidence of his fidelity, as well as of his ability to manage so great a trust.

^{Ver. 6.} *He knew not ought he had*—Persuaded of Joseph's faithfulness and diligence, and relying on his care, he took no part in the management of his own affairs, but left them wholly to this young but trusty Hebrew. The servant had all the care and trouble of the estate, and the master only the enjoyment of it. In this Potiphar is an example not to be imitated by any master, unless he could be sure that he had one like Joseph for a servant.

^{Ver. 9.} *How can I do this great wickedness?*—How can I to whom my master has shewn so much kindness, when I was a poor, forlorn stranger from a foreign land, and was offered to him in the capacity of a slave; on whom he has conferred so many, and such great favours, keeping back from my enjoyment no part of his property but thee, because thou art his wife;—how can I be guilty of such ingratitude

A. M. 2277.
B. C. 1727.
because thou *art* his wife : ^k how
then can I do this great wickedness,
and ^l sin against God ?

10 And it came to pass, as she
spake to Joseph day by day, that he
hearkened 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 ^m 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 hath 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 :

† Heb.
great.

as thus to wound him in the tenderest part? How can I, in whom he has reposed such confidence, and to whom he has committed so great a trust as to make me steward and governor of all he has, thus shamefully deceive that confidence, and betray that trust? How can I be so unjust to him as to injure him, in a matter which of all others would give him the greatest pain, and rob him of his greatest and most valuable treasure, the affections and honour of his wife, and his own honour involved therein? How can I be so unkind and cruel to thee, as to countenance and entangle thee in so much guilt and wickedness, laying thee open to the daily reproaches of thy own mind, making an eternal breach and separation between thee and thy husband, and rendering thy whole future life a scene of bitterness and distress? How can I expose thee to the displeasure and wrath of the righteous Lawgiver and just Judge of all the earth, who is the everlasting avenger of all such crimes? And how can I, who profess to be a worshipper and servant of Jehovah, the God of truth, justice, and holiness, do *any* wickedness, especially such *great* wickedness as that of committing adultery with the wife of my bountiful benefactor and kind master? How can I thus sin, not only against my *master*, my *mistress*, *myself*, my own *body* and *soul*, but against *God*?—Gracious souls look upon this as the worst thing in sin, that it is *against God*; against his nature and his dominion, against his love and his design. They that love God, for this reason, hate sin.

Ver. 10—12. *She spake to Joseph from day to day*—Joseph was single, was in the vigour of youth, was a man of like passions with us, was solicited and importuned to gratify those passions, and that in a way that promised both present

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 ⁿ spake unto him, ac-
cording 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 heard the words of his wife,
which she spake unto him, saying,
After this manner did thy servant to
me ; that his ^o wrath was kindled.

20 And Joseph's master took him,
and ^p put him into the ^q prison, a
place where the king's prisoners *were*
bound : and he was there in the prison.

21 ¶ But the LORD was with

pleasure and profit, and by one on whom he was dependant, and whom it was dangerous to provoke; whose frown might be followed by great sufferings, and whose favour might advance and establish his prosperity: opportunity and privacy also were afforded. But Joseph *feared God*; Joseph believed in a judgment to come. He therefore denied himself, and would not, for the sake of those pleasures of sin which are but for a season, involve himself in the divine wrath, and in certain and lasting misery and ruin. Hence he *hearkened not to her* so much as *to be with her*. Finding her dead to all sense of shame, and deaf to the calls of duty, honour, conscience, and the fear of God, and that she was not to be reclaimed, he avoided her company, being distrustful of himself. For those that would be kept from harm must keep out of harm's way. And when she laid hold on him, *he left his garment in her hand*—He would not stay to parley with the temptation, but flew from it with the utmost abhorrence, as one escaping for his life.

Ver. 20, 21. *Where the king's prisoners were bound*—Potiphar, it is likely, chose that prison because it was the *worst*; for there "the irons entered into the soul," Psal. cv. 18; but God designed it to pave the way to his enlargement. Our Lord Jesus, like Joseph, was *bound*, and *numbered with transgressors*. But *the Lord was with Joseph*, and *showed him mercy*. No gates nor bars can shut out his gracious presence from his people. *God gave him favour in the sight of the keeper of the prison*—God can raise up friends for his people even where they little expect them. The keeper saw that *God was with him*, and that every thing prospered under his hand, and therefore entrusted him with the management of the affairs of the prison.

A. M. 2277. Joseph, and † shewed him mercy,
B. C. 1727. and † gave him favour in the sight of
† Heb. ex- the keeper of the prison.
tended
kindness
unto him.

r Exod. 3. 22 And the keeper of the prison
21. & 11. committed to Joseph's hand all the
3. & 12. prisoners that were in the prison;
26. Ps. and whatsoever they did there, he
106. 46. was the doer of it.
Prov. 16. 7. Dan.
1. 9. Acts 7. 9,
10. Ch. 40. 3, 4.

t Ver. 2, 3. 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.

CHAP. XL.

In this Chapter things are working towards Joseph's advancement. I. Two of Pharaoh's servants are committed to prison, and there, to Joseph's care, and so became witnesses of his extraordinary conduct, ver. 1—4. II. They dream each of them a dream, which Joseph interpreted, and they verified the interpretation, ver. 20—22. III. Joseph recommends his case to one of them whose preferment he foresaw, ver. 14, 15; but in vain, ver. 23.

cir. 1720. **a Neh. 1. 11.** **AND** it came to pass after these
things, that the ^a butler of the
king of Egypt and his baker had
offended their lord, the king of Egypt.

b Prov. 16. 2 And Pharaoh was ^b wroth against
14. two of his officers, against the chief
of the butlers, and against the chief
of the bakers.

c Ch. 39. 3 ^c And he put them in ward in
20, 23. the house of the captain of the guard
into the prison, the place where
Joseph was bound.

4 ¶ And the captain of the guard
charged Joseph with them, and he

CHAP. XL. Ver. 1—3. We should not have had this story of Pharaoh's butler and baker recorded in Scripture, if it had not been serviceable to Joseph's preferment. The world stands for the sake of the church, and is governed for its good. *Where Joseph was bound*—That is, was a prisoner, as the word אֲסוּר is used Isaiah xxii. 3; or *had been bound*, Psalm cv. 18. For being now made governor of the prisoners, he was doubtless made free from his bonds.

Ver. 4, 5. *The captain of the guard*—Viz. Potiphar, Chap. xxxvii. 36, who probably being informed by his under-keeper of Joseph's great care and faithfulness, began to have a better opinion of him, although for his own quiet,

served them: and they continued a **A. M. 2296.**
B. C. 1718. season in ward.

cir. 1718. 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 morning, 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, ^d We
have dreamed a dream, and there is
no interpreter of it. And Joseph said
unto them, ^e 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 shot forth;
and the clusters thereof brought forth
ripe grapes:

11 And Pharaoh's cup was in my
hand: and I took the grapes, and
pressed them into Pharaoh's cup, and
I gave the cup into Pharaoh's hand.

12 And Joseph said unto him,
† This is the interpretation of it: The
three branches ^e are three days:

and his wife's reputation, he left him still in prison. *According to the interpretation of his dream*, by Joseph. The dream and the interpretation answered each other.

Ver. 6. *They were sad*—It was not the prison that made them sad; they were pretty well used to that, but the dream; God has more ways than one to sadden the spirits of those that are to be made sad. Those sinners that are hardy enough under outward trouble, yet God can find a way to trouble them, and take off their wheels, by wounding their spirits, and laying a load upon them.

Ver. 8. *Do not interpretations belong to God?*—He means the God whom he worshipped, to the knowledge of whom he

A. M. 2286.
B. C. 1718.
h 2 Kings
25, 27.
Ps. 3. 3.
Jer. 52.
31.
Or, reckon.

13 Yet within three days shall Pharaoh ^h lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

† Heb. remember me with thee.
i Luke 23.
42.
k Joshua 2.
12.
1 Sam. 20.
14, 15.
2 Sam.
9. 1.
1 Kings
2. 7.
i Ch. 39. 20.

14 But [†] think on me when it shall be well with thee, and ^k shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: ^l and here also have I done nothing that they should put me into the dungeon.

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.

† Heb. meat of Pharaoh, the work of a baker, or cook.
m Ver. 12.
n Ver. 13.
Or, reckon thee, and take thy office from thee.

17 And in the uppermost basket *there was* of all manner of [†] bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, ^m This is the interpretation thereof: The three baskets *are* three days:

19 ⁿ Yet within three days shall Pharaoh ^{||} lift up thy head from off

A. M. 2286.
B. C. 1718.

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 ^o birthday, ^o that he ^p made a feast unto all his ^p servants: and he ^q lifted up the head of the chief butler and of the chief baker among his servants.

21 And he ^r restored the chief butler unto his butlership again; and ^s he gave the cup into Pharaoh's hand:

22 But he ^t hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but ^u forgot him.

CHAP. XLI.

Two things Providence is here bringing about, 1, The advancement of Joseph. 2, The maintenance of Jacob and his family in a time of famine; for the eyes of the Lord run to and fro through the earth, and direct the affairs of the children of men. In order to these, here is, I. Pharaoh's dreams, ver. 1—8. II. The recommendation of Joseph to him for an interpreter, ver. 9—13. III. The interpretation of the dreams, and the prediction of seven years' plenty, and seven years' famine in Egypt, with the prudent advice given to Pharaoh thereupon, 14—36. IV. The preferment of Joseph to a place of the highest power and trust, ver. 37—45. V. The accomplishment of Joseph's prediction, and his fidelity to his trust, ver. 46—57.

endeavours hereby to lead them. *And if interpretations belong to God*, he is a free agent, and may communicate the power to whom he pleases, therefore *tell me your dreams*.

Ver. 13. *Lift up thine head*—Raise thee from thy state of dejection and sorrow, and advance thee to thy former dignity; for in this sense the same phrase is used 2 Kings xxv. 27, and Psalm cx. 7. The expression, however, may be rendered *shall reckon thy head*, that is, thy name or person, viz. among his servants, which interpretation seems to agree better with the verse where the same phrase is used also of the chief baker who was hanged. It is supposed to refer to a custom which the Kings of Egypt, and probably other governors observed, of having the names of all their servants called over on their birth-days, and at other set times; when such as were judged to be guilty of great crimes were struck off the list and punished, and the less guilty were pardoned, and, if they had been imprisoned, were released and restored to their former trusts and offices.

Ver. 14. *Think on me*—Though the respect paid to Joseph, made the prison as easy to him as a prison could be, yet none can blame him for being desirous of liberty. See what a modest representation he makes of his own case.

He doth not reflect upon his brethren that sold him, he only saith, *I was stolen out of the land of the Hebrews*. Nor doth he reflect on the wrong done him in his imprisonment by his mistress that was his prosecutor, and his master that was his judge, but mildly avers his own innocence. *Here have I done nothing that they should put me into the dungeon*—When we are called to vindicate ourselves, we should carefully avoid, as much as may be, speaking ill of others. Let us be content to prove ourselves innocent, and not fond of upbraiding others with their guilt.

Ver. 20. *He lifted up the head*—Of these servants; took an account of them, examined their cases, and either, according to the merit of their cause, or through caprice, disposed of them as is here mentioned.

Ver. 21. Calmet has observed, that, as Joseph was a type of Christ, so these two officers of Pharaoh point out the two thieves between whom he was crucified; our Lord pardoning the one, and condemning the other, as Joseph predicted the butler's restoration to his office, and the baker's execution.

Ver. 23. *But forgot him*—Being again possessed of the emoluments of his office, and enjoying the pleasures of the

A. M. 2289.
B. C. 1715.

1715.

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.

3 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.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk,
Heb. fat. † rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And

court, the kindness which Joseph had shown him in interpreting his dreams, as well as the instruction and advice he had received from him respecting the true God and religion, vanished from his recollection: a specimen this of the friendship of the world, and a true sample of the disappointment which they will meet with who rely on it.

CHAP. XLI. Ver. 1. *At the end of two full years*—After the butler's restoration to his place. No doubt Joseph was some considerable time in prison before the keeper of the prison would so far trust him as to commit the other prisoners, especially the state prisoners, to his charge; and he was some time confined with them. Yet two years more pass away before his deliverance came. By this great and long-continued humiliation and trial, he was prepared for the extraordinary exaltation which God designed for him.

Ver. 2. *There came out of the river*—A just and proper emblem this, because both the fruitfulness and barrenness of the land of Egypt depended, under God, on the increase or diminution of the waters of that river. *Well-favoured kine, and fat-fleshed*—Signifying plenty of grass, whereby they had been thus fed, and promising milk and flesh meat in abundance.

Ver. 5. *Seven ears of corn on one stalk*—These also were fit emblems of the thing intended, especially as the fertility of that country did chiefly consist in its producing abundance of corn.

Ver. 6. *Blasted with the east wind*—Coming through the

Pharaoh awoke, and, behold, *it was* a dream. A. M. 2289.
B. C. 1715.

8 And it came to pass in the morning, ^a that his spirit was troubled; and he sent and called for all ^b the magicians of Egypt, and all the ^c wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh. a Dan. 2. 1.
& 4. 5, 19.
b Exod. 7.
11, 22.
Isaiah 29.
14. Dan.
1. 20. &
2. 2. & 4.
c Matt. 2. 1.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was ^d wroth with his servants, ^e and put me in ward in the captain of the guard's house, *both* me and the chief baker: d Ch. 40. 2.
e Ch. 39. 20.

11 And ^f we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. f Ch. 40. 5.

12 And *there was* there with us a young man, an Hebrew, ^g servant to the captain of the guard; and we told him, and he ^h interpreted to us our dreams; to each man according to his dream he did interpret. g Ch. 37. 36.
h Ch. 40. 12.
&c.

parched deserts of Arabia, and very pernicious in Egypt. *Thevenot*, in his Travels, part I. l. ii. c. 34, says, that in the year 1658, two thousand men were destroyed in one night by one of these blasting winds.

Ver. 8. *His spirit was troubled*—Because he was impressed with an idea that the dreams were supernatural, that something extraordinary was intended by them, and because he understood not their meaning, and dreaded the consequences. Compare Chapter xl. 6; Dan. ii. 1, 3; and Mat. xxvii. 19. He called for the *magicians*, who professed to discover secret and future things, either by consulting the stars, or by other superstitious practices; but if they ever did any thing of that kind, no doubt it was by the help of evil spirits. The *wise men*, distinguished from these, were employed, it seems, in the study of nature, and, by their great sagacity, often made happy conjectures respecting abstruse and future things. On what principles they interpreted dreams does not appear. In this instance, however, they were puzzled, and the rules of their art failed them. But this was intended to render Joseph's interpretation of these dreams, by the Spirit of God, the more wonderful.

Ver. 9. *I remember my faults this day*—In forgetting Joseph; or rather he means his faults against Pharaoh, for which he was imprisoned; and thus he would insinuate, that though Pharaoh had forgiven him, he had not forgiven himself. God's time for the enlargement of his people will appear, at last, to be the fittest time. If the chief butler had at first used his interest for Joseph's enlargement, and had obtained it, it

A. M. 2289.
B. C. 1715.
Ch. 40. 22. 13 And it came to pass, ¹as he interpreted to us, so it was ; me he restored unto mine office, and him he hanged.

v Ps. 105.
20.
1 Dan. 2. 25.
Heb. made
Sim run.
m 1 Sam. 2.
8. Ps. 113.
7, 8. 14 ¶ ^kThen Pharaoh sent and called Joseph, and they ¹† brought him hastily ^mout of the dungeon : and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

n Ver. 12.
Ps. 25. 14.
Dan. 5. 16.
Or, when
thou
hearest
a dream,
thou canst
interpret
it. 15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is none* that can interpret it : ⁿand I have heard say of thee, *that* ¶ thou canst understand a dream to interpret it.

o Dan. 2. 30.
Acts 3. 12.
2 Cor. 8. 5.
p Ch. 40. 8.
Dan. 2. 22.
25, 47. &
4. 2.
q Ver. 1. 16 And Joseph answered Pharaoh, saying, ^o*It is not in me* : ^pGod shall give Pharaoh an answer of peace.

r Ver. 8.
Dan. 4. 7. 17 And Pharaoh said unto Joseph, ^qIn 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 :

is probable he would have gone back to the land of the Hebrews, and then he had neither been so blessed himself, nor such a blessing to his family. But staying two years longer, and coming out upon this occasion to interpret the King's dreams, a way was made for his preferment.

Ver. 13. *Me he restored unto mine office*—That is, Joseph foretold his restoration to his office, and the execution of the other. Thus Jeremiah is said to *pull down* and *destroy* those nations, whose downfall and destruction he only foretold, Jer. i. 10.

Ver. 14. *Brought him out of the dungeon*—Or prison ; for, as Joseph was now so much employed, and entrusted with all the affairs of the prison and prisoners, it is not probable that he should still be kept confined in the dungeon, properly so called. The King could scarce allow him time, but that decency required it, to *shave himself*, and to *change his raiment*, Ver. 14. It is done with all possible expedition, and Joseph is brought in perhaps almost as much surprised as Peter was, Acts xii. 9, so suddenly is his *captivity brought back*, that he is *as one that dreams*,

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.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good :

23 And, behold, seven ears, ¶ with- ^rered, thin, *and* blasted with the east wind, sprung up after them :

24 And the thin ears devoured the seven good ears : and ^rI told *this* unto the magicians ; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one : ^sGod hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years ; and the seven good ears *are* seven years : the dream *is* one.

27 And the seven thin and ill favoured kine that came up after them *are* seven years, and the seven empty ears blasted with the east wind shall be ^tseven years of famine.

28 ^uThis *is* the thing which I have spoken unto Pharaoh : What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come ^xseven years ^x

Ps. cxxvi. 1. Pharaoh immediately, without inquiring who or whence he was, tells him his business, that he expected he should interpret his dream.

Ver. 16. *It is not in me*—I cannot do this by any virtue, or power, or art of my own ; but only by the inspiration of the great God. 1, Thus he gives the honour to God, to whom it was due, and leads Pharaoh to the knowledge of him. Great gifts then appear most graceful and illustrious, when those that have them use them humbly, and take not the praise of them to themselves, but give it to God. 2, He shows respect to Pharaoh, and hearty good-will to him, supposing that the interpretation would be an answer of peace. Those that consult God's oracles may expect an answer of peace.

Ver. 29. *Seven years of great plenty*—See the goodness of God, in sending the seven years of plenty before those of famine, that provision might be made accordingly. How wonderful wisely has Providence, that great house-keeper, ordered the affairs of his numerous family from the beginning ! Great variety of seasons there have been, and the produce of the

A. M. 2289.
B. C. 1715. of great plenty throughout all the land of Egypt :

Ver. 54. 30 And there shall ^y arise after them seven years of famine : and all the plenty shall be forgotten in the land of Egypt ; and the famine ^z shall consume the land ;

31 And the plenty shall not be known in the land by reason of that famine following ; for it *shall be* very † grievous.

32 And for that the dream was doubled unto Pharaoh twice ; *it is* because the ^a thing *is* || established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint || officers over the land, and ^b take up the fifth part of the land of Egypt in the seven plenteous years.

35 And ^c 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.

36 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 †^d perish not through the famine.

37 ¶ And ^e 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 ^f 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 ^g 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.

41 And Pharaoh said unto Joseph, See, I have ^h set thee over all the land of Egypt.

42 And Pharaoh ⁱ took off his ring from his hand, and put it upon Joseph's hand, and ^k arrayed him in vestures of || fine linen, ^l and put a gold chain about his neck :

A. M. 2289.
B. C. 1715.

† Heb. be not cut off.
d Ch. 47. 15, 19.
e Ps. 105. 19.
Acts 7. 10.

f Num. 27. 18. Job 32. 8. Prov. 2. 6. Dan. 4. 8, 18. & 5. 11, 14. & 6. 3.

g Ps. 105. 21, 22. 1 Mac. 2. 53. Acts 7. 10.
† Heb. be armed or kiss.

h Dan. 6. 3.

i Esth. 8. 10. & 8. 2, 5.

k Esth. 8. 15.
l Or, silk.
Dan. 5. 7. 29.

earth sometimes more, and sometimes less ; yet, take one time with another, what was miraculous concerning the manna, is ordinarily verified in the common course of Providence ; " He that gathers much has nothing over, and he that gathers little has no lack," Exod. xvi. 18.

Ver. 30. *Seven years of famine*—See the perishing nature of our worldly enjoyments. The great increase of the years of plenty was *quite lost* and *swallowed up* in the years of famine ; and the overplus of it, which seemed very much, yet did but just serve to keep men alive.

Ver. 33. *Let Pharaoh look out a man*—It was not presumption in Joseph to offer this advice to Pharaoh, considering, that God by him had given Pharaoh the foreknowledge of what was about to come to pass, and what greatly concerned both him and his whole kingdom. Indeed, the advice was only that he should make a practical and proper use of the revelation now made to him. Joseph, in giving this counsel, could have no view to his own advancement to this office ; as any thing of that kind, at that time, when he was just brought out of prison, and did not know but he must be sent back thither, must have appeared highly improbable.

Ver. 34. *Let him appoint officers to take up a fifth part*—Not by force or violence, but by purchase at the common

price, which would probably be very low during these years of plenty. But why only a *fifth part*, seeing the years of famine were to be as many as the years of plenty ? 1, Because people would live more sparingly in the time of the famine. 2, It is likely that many persons, in all parts of the country, besides the King, would lay up great quantities of corn, both because they could not easily consume it all, and in expectation of a time of greater scarcity and dearth, when they might either use it themselves, or sell it to their advantage. Add to this, 3, That even the fifth part of the produce of those years of plenty might be more than the half, yea, equal to the whole crop of ordinary years.

Ver. 40. *According to thy word*—Thy direction and command ; the word *mouth*, as the Hebrew is, being often put for command. *Shall all my people be ruled*, or be fed. They shall receive their provisions from thy hand, and according to thy disposal. But the Hebrew is, *at thy mouth shall my people kiss*, which may be understood literally ; for inferiors used sometimes to kiss their superiors in token of their homage ; or rather metaphorically, as the same phrase is used Psal. ii. 12, and Prov. xxiv. 26, they shall receive all thy commands with reverence and submission.

Ver. 42, 43. *Pharaoh took off his ring*—Which was both a token of the highest dignity, and an instrument of the

A. M. 2269.
B. C. 1715.

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.

^m Esth. 6.9. ¹¹³
¹ Or, Tender father.
Ch. 45. 8.
[†] Heb. Abrech.
ⁿ Ch. 42. 6. & 48. 8, 26.
Acta 7. 10.

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-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah || priest of On. And Joseph went out over all the land of Egypt.

¹ Which in the Coptic signifies, A revealer of secrets, or The man to whom secrets are revealed.
¹ Or, prince
Exod. 2. 16.
² Sam. 8. 18. & 20. 26.
cir. 1715.
^o 1 Sam. 16. 21.
¹ Kings 12. 6, 8.
Dan. 1. 19.

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 handfuls.

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.

greatest power, and put it on Joseph's hand, thereby giving him authority to make and sign what decrees he thought fit in the King's name. *He made him ride in the second chariot*—That he might be known to be next to the King in dignity and power.

Ver. 44, 45. *Without thee shall no man lift up his hand or foot*—An hyperbolic phrase, signifying that all the affairs of the kingdom should pass through his hands. *Only in the throne will I be greater than thou*—It is probable, there were those about court that opposed Joseph's preferment, which occasioned Pharaoh so oft to repeat the grant, and with that solemn sanction, *I am Pharaoh*. Hence, besides the honours just mentioned, he also gave him a new name, and such a name as spoke the value he had for him, *Zaphnath-paaneah, a revealer of secrets*; and he married him honourably to a Priest's, or rather, as the word also signifies, a Prince's daughter. Thus, where God had been liberal in giving wisdom and other merits, Pharaoh was not sparing in conferring honours. Now this preferment of Joseph was, 1, an abundant recompense for his innocent and patient suffering, a lasting instance of the equity and goodness of Providence, and an encouragement to all to trust in a good God. 2, It was typical of the exaltation of Christ, that great revealer of secrets, John i. 18, or as some translate Joseph's new name, the *Saviour of the world*. The brightest glories of the upper world are upon him, the highest trusts

49 And Joseph gathered corn P as the sand of the sea, very much, until he left numbering; for it was without number.

A. M. 2292.
B. C. 1712.
^p Ch. 22. 17.
Judges 7. 12. 1 Sam. 13. 5.
Ps. 78. 27.

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.

^q Ch. 46. 20. & 48. 5.

51 And Joseph called the name of the first-born || Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

¹ Or, prince.
Ver. 45.
² Sam. 8. 18.
cir. 1712.

52 And the name of the second called he || Ephraim: for God hath caused me to be fruitful in the land of my affliction.

¹ That is, forgetting.

cir. 1711.

¹ That is, fruitful.
^r Ch. 49. 22.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt were ended.

1708.

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.

^s Ps. 105. 16.
Acta 7. 11.
^t Ver. 30.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said

lodged in his hand, and all power given him both in heaven and earth. He is gatherer, keeper, and disposer of all the stores of divine grace, and chief ruler of the kingdom of God among men. The work of ministers is to cry before him, *Bow the knee*; kiss the Son.

Ver. 46. *Joseph was thirty years old*—So that his life had been a life of humiliation and suffering for about thirteen years. But the season of peculiar and great affliction, whereby his faith and patience, and all his graces, had been tried to the uttermost, had prepared him for his subsequent exaltation, which was of much longer duration, even for the space of eighty years. His age may also, perhaps, be mentioned here, to signify that his great wisdom, when he stood before Pharaoh, was not the fruit of long and large experience, but was the singular gift of God.

Ver. 50. *Two sons*—In the names he gave them, he owned the divine Providence giving this happy turn to his affairs. He was made to *forget his misery*, but could he be so unnatural as to *forget all his father's house*? And he was made *fruitful in the land of his affliction*—It had been the land of his affliction, and, in some sense, it was still so, for his distance from his father was still his affliction. *Ephraim* signifies *fruitfulness*, and *Manasseh*, *forgetfulness*.

Ver. 54. *The seven years of dearth began to come*—Not only in Egypt, but in other lands, that is, all the neighbouring countries.

A. M. 2206.
B. C. 1708.

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.

† Heb. all
wherein.
was.
‡ Ch. 42. 6.
& 47. 14.
24.

x Deut. 9.
2^a.

57 † And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

CHAP. XLII.

We have in this Chapter, I. The humble application of Jacob's sons to Joseph, to buy corn, ver. 1—6. II. The fright Joseph put them into, for their trial, ver. 7—20. III. The conviction they were now under of their sin concerning Joseph long before, ver. 21—24. IV. Their return to Canaan with corn, and the great distress their good father was in, upon the account they gave him of their expedition, ver. 25—38.

1707.

a Acts 7. 12.

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 you down thither, and buy for us from thence; that we may † live, and not die.

b Ch. 43. 9.
Ps. 118.
17. Isai.
38. 1.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother,

CHAP. XLII. Ver. 1, 2. *When Jacob saw*—That is, heard, as the word is used, Exod. xx. 18; or saw the corn which his neighbours had bought there and brought home. *Why look ye one upon another?*—As careless and helpless persons, each one expecting relief from the other; but none offering either counsel or help for the subsistence of all. *Go down thither*—Masters of families must not only pray for daily bread for their families, but must, with care and industry, endeavour to provide it.

Ver. 6. *Joseph's brethren came, and bowed themselves before him*—Some have inferred from this that the names of all the strangers that came to buy corn in Egypt, were brought to Joseph and registered, and such persons or families as were any way remarkable, were brought before him: Thus his brethren would of course be introduced to him: but in general, he undoubtedly sold the corn by deputies. *With their faces to the earth*—The common method of salutation in the eastern nations. Thus Joseph's first dream was already fulfilled: *Their sheaves bowed to his sheaf.*

Jacob sent not with his brethren; for he said, † Lest peradventure mischief † befall him.

A. M. 2207.
B. C. 1707.
c Ver. 38.

5 And the sons of Israel came to buy corn among those that came: for the famine was † in the land of Canaan.

d Acts 7. 11.

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.

e Ch. 41. 41.

f Ch. 37. 7.

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.

† Heb. hard things with them.

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.

g Ch. 37. 5. 9.

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.

Ver. 7. We may well wonder that Joseph, during the twenty years he had been in Egypt, especially during the last seven years that he had been in power there, never sent to his father to acquaint him with his circumstances; nay, it is strange that he, who so oft went through all the land of Egypt, never made a step to Canaan, to visit his aged father. When he was in the borders of Egypt that lay next to Canaan, perhaps it would not have been above three or four days' journey for him in his chariot. It is a probable conjecture, that his whole management of himself in this affair was by special direction from heaven, that the purpose of God, concerning Jacob and his family, might be accomplished. When Joseph's brethren came, he knew them by many a good token, but they knew not him, little thinking to find him there.

Ver. 9. *He remembered the dreams*, but they had forgot them. The laying up of God's oracles in our hearts will be of excellent use to us in all our conduct. Joseph had an eye to his dreams, which he knew to be divine, in his carriage

A. M. 2297.
B. C. 1707.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

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 our father, and one ^h *is* not.

h Ch. 37. 30.
Lam. 5. 7.
Ch. 44. 20.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies.

i 1 Sam. 1.
26. & 17.
5b.
Judith 11.
7.

15 Hereby ye shall be proved: ⁱ By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be [†] kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

† Heb.
bound.

17 And he [†] put them all together into ward three days.

† Heb. ga-
thered.

18 And Joseph said unto them, the third day, This do, and live; ^h for I fear God:

h Lev. 26.
43. Neh.
5. 16.

19 If ye *be true men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But ¹ bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

A. M. 2297.
B. C. 1707.i Ver. 34.
Ch. 43. 5.
& 44. 23.

21 ¶ And they said one to another, ^m We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; ⁿ therefore is this distress come upon us.

m Job 36.
8. 9.
Hos. 5. 15.n Prov. 21.
13. Matt.
7. 2.

22 And Reuben answered them, saying, ^o Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is ^p required.

o Ch. 37. 21.

p Ch. 9. 5.

1 Kings
2. 32.2 Chron.
24. 22.

Ps. 9. 12.

Luke 11.
51.† Heb. as
inter-
preter
was be-
tween
them.

23 And they knew not that Joseph understood *them*; for [†] he spake unto them by an interpreter.

24 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.

25 ¶ 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 ^q thus did he unto them.

q Matt. 3. 44.
Rom. 12.
17, 20, 21.

26 And they laded their asses with the corn, and departed thence.

towards his brethren, and aimed at the accomplishment of them, and the bringing his brethren to repentance; and both those points were gained.

Ver. 15. *By the life of Pharaoh*—As sure as Pharaoh lives, or as I value the life of Pharaoh. A solemn protestation, as Judah, who heard it, and must have understood its meaning, explains it to his father, Chap. xliii. 3; *The man did solemnly protest unto us*—It seems, however, to have been the form of an oath in use among the Egyptians, as afterwards the Romans used to swear by the name and life of their emperors. And it is no wonder that Joseph was carried by the stream of the general practice of the court, especially as the law of God concerning the appropriation of oaths unto God, that men are to swear only by his name, or are only to appeal to him for the truth of what they affirm, was not yet delivered.

Ver. 18. *For I fear God*—This was a very encouraging word unto them. It is as if he had said, You may assure yourselves I will do you no wrong, I dare not, for I know that, as high as I am, there is one higher than I. With those that *fear God* we have reason to expect fair dealing: the fear of God will be a check upon those that are in power, to restrain them from abusing their power to oppression and tyranny.

Ver. 21. *We are verily guilty*—This is the just punishment of that wickedness which we committed against our brother. Though we could conceal it from men, we now see and feel it was known to God, who is reckoning with us for it. Thus the divine vengeance overtakes them, and conscience tortures them for a sin committed twenty years before, and their affliction, we may hope, brought them to repentance. *We saw the anguish of his soul when he besought us*—This particular is not mentioned in the history of this affair, recorded Chap. xxxvii. from which circumstance we learn, that the silence of Scripture concerning certain matters, is not a sufficient proof that they did not take place. We do not read that Joseph's brethren were brought to feel this remorse of conscience, or made this confession to each other during their three days of imprisonment; but now when the matter was come to some issue, and they saw themselves still embarrassed, they began to relent. Perhaps Joseph's mention of the *fear of God*, put them upon consideration, and extorted this reflection from them.

Ver. 23. *He spake by an interpreter*—Joseph's pretending not to understand their language, was a wise piece of art, as by that means he discovered their real sentiments, as it

A. M. 2297.
B. C. 1707.

27 And as ^rone 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.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart [†]failed *them*, and they were afraid, saying one to another, What *is* this that God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man *who is* the lord of the land, ^aspake [†]roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men*; we are no spies:

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.

33 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:

^a Ver. 7.
[†] Heb. with us hard things.

[†] Ver. 15, 19, 20.

appears they spoke to one another in their own language without reserve before him, probably when the interpreter was gone forth.

Ver. 28. *Their heart failed them, and they were afraid*—Their awakened consciences set their sins in order before them, made them afraid of every thing, and threw them into the utmost dismay and consternation. *Saying one to another, What is this that God hath done unto us?*—They knew that the Egyptians abhorred a Hebrew, Chap. xliii. 32, and therefore since they could not expect to receive any kindness from them, they concluded that their money was put into their sacks with a design to pick a quarrel with them, and the rather, because the man, the lord of the land, had charged them as spies. Thus, they construed every circumstance in this affair, as the purpose of God to bring evil upon them, for their unnatural and cruel usage of their brother. When the events of Providence concerning us are surprising, it is good to inquire what it is that God has done, and is doing with us.

Ver. 36. *Me have ye bereaved of my children*—Who can read Jacob's lamentation here without being moved by it? He considers Simeon as already dead, being in the power of so rough a man as they described the lord of the country to be: he reflects on his former loss of Joseph, and he looks on

34 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 ^utraffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, ^xevery man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money they were afraid.

36 And Jacob their father said unto them, Me have ye ^ybereaved *of* my children: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

37 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.

38 And he said, My son shall not go down with you; for ^zhis brother *is* dead, and he is left alone: ^aif mischief befall him by the way in the which ye go, then shall ye ^bbring down my gray hairs with sorrow to the grave.

A. M. 2297.
B. C. 1707.

^u Ch. 34. 10.

^x Ch. 43. 21.

^y Ch. 43. 14.

^z Ver. 18. & Ch. 37. 35. & 44. 29.
^a Ver. 4. & Ch. 44. 29.

^b Ch. 37. 35. & 44. 31.

Benjamin, the only remaining pledge of his beloved Rachel, as already taken from him. And what makes it the more moving is, that by his expressions he seems as if he thought his sons did not sympathize with him, and were little affected with these calamities. Nay, the unhappy father seems to have suspected that it was a plot of his sons to bereave him of Benjamin. *All these things are against me*—How ready have we all been to think and say the same amidst disappointments, and afflictive dispensations of Providence, even at a time when all things, although in a mysterious way, were working together for our good!

Ver. 37. *Slay my two sons*—This was a very rash and absurd proposal. What authority had Reuben to dispose of the lives of his children? And how could the murder of two grandchildren compensate Jacob for the loss of Benjamin? Besides, how did he know that Benjamin, if he went, would live to return, or that he should be able to restore him to his father? He ought, at least, to have said, "If the Lord will." But he seems to have been little sensible of his dependance on divine Providence.

Ver. 38. *My son shall not go down with you*—Nothing can be more tender than this verse: it melts us while we read it, and is so expressive, that it sets the venerable old patriarch full before our eyes. *His brother is dead, and he is left alone*—

A. M. 2297.
B. C. 1717.

CHAP. XLIII.

Here the story of Joseph's brethren is carried on.
I. Their melancholy parting with their father Jacob, in Canaan, ver. 1—14. II. Their meeting with Joseph in Egypt, ver. 15—34.

Ch. 41.
54, 57.

AND the famine was ^a 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.

† Heb. protesting
protested.Ch. 42. 20.
& 44. 23.

3 And Judah spake unto him, saying, The man † did solemnly protest unto us, saying, Ye shall not see my face, except your ^b 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?

† Heb. asking
asked
us.

7 And they said, The man † asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and

plainly intimates a distrust of them, remembering that he never saw Joseph since he had been with them; therefore Benjamin shall not go with you.

CHAP. XLIII. Ver. 8. *Judah said unto his father*—He, on account of his age, prudence, and penitent carriage for his youthful follies, was much beloved and regarded by his father, and, on this occasion, was likely to have the greatest influence in persuading him. *Send the lad with me*—So he terms him, because he was the youngest of all, though he was now thirty years old, and a father of divers children.

Ver. 9. *Let me bear the blame for ever*—Heb. *Be an offender to thee*: let me bear the guilt, and shame, and punishment due to so great an offender—Judah's conscience had lately smitten him for what he had done a great while ago against Joseph; and as an evidence of the truth of his repentance, he is ready to undertake, as far as a man could do it, for Benjamin's secularity. He will not only not wrong him, but will do all he can to protect him. This is

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we told him according to the † tenor of these words: † could we certainly know that he would say, Bring your brother down?

A. M. 2297.
B. C. 1707.† Heb. mouth.
Heb. Knowing
could we know?

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: ^c If I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

Ch. 44. 32.
Philem. 18, 19.

10 For except we had lingered, surely now we had returned || this second time.

Or, twice
by this.

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 ^d carry down the man a present, a little ^e balm, and a little honey, spices, and myrrh, nuts, and almonds:

Ch. 32. 20.
Prov. 18. 61.
Ch. 37. 25.
Jer. 8. 22.

12 And take double money in your hand; and the money ^f that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure *it was* an oversight:

Ch. 42. 25.
26.

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you

such restitution as the case will admit: when he knew not how he could retrieve Joseph, he would make some amends for the irreparable injury he had done him, by doubling his care concerning Benjamin.

Ver. 11. *If it must be so now, take your brother*—If no corn can be had but upon those terms, as good expose him to the perils of the journey, as suffer ourselves and families, and Benjamin among the rest, to perish for want of bread: it is no fault, but our wisdom and duty, to alter our resolutions when there is a good reason for so doing; constancy is a virtue, but obstinacy is not: it is God's prerogative to make *unchangeable* resolves.

Ver. 12. *Take double money*—As much again as they took the time before, upon supposition that the price of corn might be risen, or that, if it should be insisted upon, they might pay a ransom for Simeon. And he sent a present of such things as the land afforded, and were scarce in Egypt, the commodities that Canaan exported.

Ver. 14. *God Almighty give you mercy before the man!*—Jacob had formerly turned an angry brother into a kind one

A. M. 2297.
B. C. 1707.

mercy before the man, that he may send away your other brother, and Benjamin. ^g || If I be bereaved of my children, I am bereaved.

^g Est. 4. 16.
ⁱ Or, and I, as I have been &c.

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.

^h Ch. 24. 2. & 39. 4. & 41. 1.

16 And when Joseph saw Benjamin with them, he said to the ^h ruler of his house, Bring *these* men home, and [†] slay, and make ready; for *these* men shall [†] dine with me at noon.

[†] Heb. kill a killing.
ⁱ Sam. 25. 11.
[†] Heb. eat.

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.

[†] Heb. roll himself upon us.
Job 30. 14.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

ⁱ Ch. 42. 3. 10.

20 And said, O sir, ⁱ [†] we came indeed down at the first time to buy food:

[†] Heb. coming down we came down.

21 And ^k 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,

^k Ch. 42. 27. 28.

with a present and a prayer, and here he betakes himself to the same tried method. Those that would find mercy with men, must seek it of God. He concludes all with this, *If I be bereaved of my children, I am bereaved*—If I must part with them thus one after another, I acquiesce and say, *The will of the Lord be done.*

Ver. 23. *And he said, Peace be to you*—No harm shall come to you for that matter. *God hath given you treasure in your sacks*—By his power and providence secretly putting it there. He speaks thus, because Joseph had instructed him, as well as others of his family, in the knowledge and worship of the True God. By this he meant to shew that he had no suspicion of dishonesty in them: for what we get by deceit we cannot say God gives it us. He silences their farther inquiry about it: ask not how it came thither,

our money in full weight: and we have brought it again in our hand.

A. M. 2297.
B. C. 1707.

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.

[†] Heb. your money came to me.

24 And the man brought the men into Joseph's house, and ⁱ gave *them* water, and they washed their feet; and he gave their asses provender.

ⁱ Ch. 18. 4. & 24. 32.

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, they brought him the present which *was* in their hand into the house, and ^{''} bowed themselves to him to the earth.

^{''} Ch. 37. 7. 10.

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?

[†] Heb. peace.
Ch. 37. 14.

[†] Heb. Is there peace to your father?

^{''} Ch. 42. 11, 12.

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.

^{''} Ch. 37. 7. 10.

29 And he lifted up his eyes, and saw his brother Benjamin, ^p his

^p Ch. 38. 17. 18.

Providence brought it you, and let that satisfy you. We must own ourselves indebted to God as *our God, and the God of our fathers*, (a God in covenant with us and them,) for all our successes and advantages, and the kindnesses of our friends; for every creature is that to us, and no more, than God makes it to be.

Ver. 26. When they brought him the presents, they *bowed themselves before him*, and again, when they gave him an account of their father's health, they *made obeisance*, and called him, *Thy servant, our father*—Thus were Joseph's dreams fulfilled more and more; and even the father, by the sons, *bowed before him*. Probably Jacob had directed them, if they had occasion to speak of him to *the man, the lord of the land*, to call him *his servant*.

Ver. 29. 30. *God be gracious to thee, my son*—So he

A. M. 2297.
B. C. 1707.
Ch. 42. 15.

mother's son, and said, *Is this your younger brother,* ⁹ 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 he 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.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was [•] five times so much as any of their's. And they drank, and [†] were merry with him.

terms him, not from special affection, which he did not yet intend to discover; but because it is a courteous appellation, whereby superiors were wont to salute those below them. Joseph's favour, although he was *the lord of the land*, would do Benjamin little good, unless God were gracious to him. *His bowels did yearn*—His heart and inward parts were vehemently moved, as they commonly are upon occasion of any excessive passion of love, pity, grief, or joy.

Ver. 32. *That is an abomination to the Egyptians*—The most generally received opinion has been, according to the Paraphrases of Onkelos and Jonathan, that the reason of this was the Hebrews eating the animals which the Egyptians held sacred. To this must be added, however, that the Egyptians were addicted to such superstitious ceremonies in dressing and eating their victuals, that they could not endure to sit at table with persons of other nations. According to Herodotus it was not only to the Hebrews that they had such an aversion, for he assures us they would not use the pots or knives of the Grecians about their food, lest these utensils should have been defiled with cutting or containing the flesh of those animals which they accounted sacred. There is some reason, notwithstanding, to think that these superstitions had not begun to prevail in Joseph's days, and that the cause of this abhorrence must be sought

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CHAP. XLIV.

Joseph having entertained his brethren, dismissed them: but here we have them brought back in a greater fright than any they had been in yet. Observe, I. What method he took, both to humble them farther, and to try their affection to his brother Benjamin, by which he would be able to judge of the sincerity of their repentance for what they had done against him. This he contrived to do by bringing Benjamin into distress, ver. 1—17. II. The good success of the experiment: he found them all heartily concerned, and Judah particularly, both for the safety of Benjamin, and for the comfort of their aged father, ver. 18—34.

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 over-*

† Heb. him that was over his house.

for in the difference of the civil rather than the religious manners of the two nations.

Ver. 33. *The men marvelled one at another*—They were greatly surprised how he should know their respective ages, so as to place them, or cause them to sit down exactly according to their seniority, as if he could certainly divine. Some, indeed, think they placed themselves so, according to their custom, but if so, why should particular notice be taken of it? And why should they marvel at it? This was, as it were, a preparative to the discovery of himself.

CHAP. XLIV. Ver. 2. *Put my cup, the silver cup*—Probably a large cup of great value, and much used by Joseph—in *the sack's mouth of the youngest*—Hereby, it seems, Joseph meant to try his brethren's affection to Benjamin, whether they would assist him in his extremity, and also their regard for their father, whether they would willingly give up and leave in confinement his favourite son. Had they hated Benjamin, as they had Joseph, and been influenced by the same unfeeling disposition, as they formerly were, towards their father, they certainly would have discovered themselves on this occasion: and no doubt Joseph would have taken his measures, in dealing with them accordingly.

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take them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is not this it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

Or, maketh trial.

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:

a Ch. 43. 21.

8 Behold, ^a 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?

b Ch. 31. 32.

9 With whomsoever of thy servants it be found, ^b 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.

12 And he searched, *and* began at

Ver. 5. *Whereby indeed he divineth*—The original word may be rendered, *For which he would search thoroughly*, or, *Concerning which he would certainly divine*, or *make trial* and discovery, q. d. Did you think that you could deceive my master? Did you not know that he could divine and discover secret things, whence he hath both his name and preferment? And this cup, being much prized and used by him, you might easily think that he would use his art to recover it. *You have done evil*—Very evil, have acted unjustly, unthankfully, and foolishly *in so doing*.

Ver. 8, 9. *How then should we steal, &c.*—It is not probable that we, who restored that which it was in our power to keep, and to conceal without any danger, should steal that which was likely to be discovered, with so much shame and hazard to ourselves. *With whomsoever it is found, let him die*—They suspected no fraud, and were so conscious of their innocence, that they consented to suffer the severest punishment, if found guilty. Their offer, however, was rash and inconsiderate.

Ver. 13, 14. *They rent their clothes, and laded every man his ass, &c.*—Nothing can be more moving than this verse! Never was there a more striking picture drawn in words! Whole pages on the subject would not have affected the mind so much. These two or three words have a greater effect than the most pompous description of their amazement and trouble. Imagination supplies all the circumstances to us,

the eldest, and left at the youngest: <sup>A. M. 2297.
B. C. 1707.</sup> and the cup was found in Benjamin's sack.

13 Then they ^c rent their clothes, and laded every man his ass, and returned to the city. <sup>c Ch. 37. 29.
84. Num.
14. 6.
2 Sam. 1.
11.</sup>

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they ^d fell before him ^{d Ch. 37. 7.} 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?

Or, make trial.
Ver. 5.

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, ^e we ^{e Ver. 9.} are my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, ^f God forbid that I <sup>f Prov. 17.
15.</sup> 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

and we see them before our eyes returning to the city, with silent sorrow, dreadful fear, the utmost confusion and perplexity, wholly at a loss what to say or do. *They fell before him on the ground*—Here again Joseph's dream was fulfilled; but it must needs affect him greatly to see his brethren thus covered with shame and rent with anguish.

Ver. 16. *And Judah said, &c.*—Judah speaks in this case, as being one of the eldest, and a person of most gravity and readiness of speech, and most eminently concerned for his brother, and nothing can be more affecting than what he advances on this occasion. *God hath found out the iniquity of thy servants*—Though the cup was found only in Benjamin's sack, yet he speaks of himself, and the rest, as guilty, being his brothers, and in company with him. But, probably, he refers rather to their sins in general, for which he meant to signify that God was now punishing them, and to the injury which they had done Joseph in particular. Even in those afflictions wherein we apprehend ourselves to be wronged by men, yet we must own that God is righteous, and finds out our iniquity. We cannot judge what men are, by what they have been formerly, nor what they will do, by what they have done. Age and experience may make men wiser and better. They that had sold Joseph, yet would not abandon Benjamin.

Ver. 18. *And Judah said*—We have here a most pathetic speech which Judah made to Joseph on Benjamin's behalf.

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Ch. 18.
39, 32.
Exod. 22.
27.

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?

Ch. 37. 3.

20 And we said unto my 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.

Ch. 42. 15.
20.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if

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he should leave his father, his father would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said

Either Judah was a better friend to Benjamin than the rest, and more solicitous to bring him off; or he thought himself under greater obligations to endeavour it than they were, because he had passed his word to his father for his safe return. His address, as it is here recorded, is so very natural, and so expressive of his present passion, that we cannot but suppose Moses, who wrote it so long after, to have written it under the special direction of him that made man's mouth. Indeed, the whole speech is most exquisitely beautiful, and perhaps the most complete piece of genuine and natural eloquence to be found in any language.

1, He addressed himself to Joseph with a great deal of respect, calls him his lord, himself and his brethren his servants, begs his patient hearing, and passeth a mighty compliment upon him, *Thou art even as Pharaoh*, a person whose favour we desire, and whose wrath we dread as we do Pharaoh's. 2, He represented Benjamin as one well worthy of his compassionate consideration, he was a *little one*, compared with the rest; the youngest, not acquainted with the world, nor inured to hardship, having been always brought up tenderly with his father. It made the case the more piteous, that he alone was left of his mother, and his brother was dead, viz. Joseph; little did Judah think what a tender point he touched upon now. Judah knew that Joseph was sold, and therefore had reason enough to think that he was not alive. 3, He urged it closely that Joseph had himself constrained them to bring Benjamin with them, had expressed a desire to see him, had forbidden them his presence unless they brought him with them, all which intimated, that he designed him some kindness. And must he be brought with so much difficulty to the preferment of a perpetual slavery? Was he not brought to Egypt in obedience, purely in obedience to the command of Joseph, and would not he shew him some mercy? 4, The great argument he insists upon was the insupportable grief it would be to his aged father, if Benjamin should be left behind in servitude. His father loves him, Ver. 20. Thus they had pleaded against Joseph's insisting on his coming down, Ver. 22; *If he should leave his father, his father would die*, much more, if he now be left behind, never to return. This the old man, of whom they spake, had pleaded

against his going down; *If mischief befall him, ye shall bring down my gray hairs*, that crown of glory, with sorrow to the grave. This, therefore, Judah pressed with a great deal of earnestness, *his life is bound up in the lad's life*, when he sees that the lad is not with us, he will faint away and die immediately, or will abandon himself to such a degree of sorrow, as will, in a few days, make an end of him. And (lastly) Judah pleads, that, for his part, he could not bear to see this. *Let me not see the evil that shall come on my father*. 5, Judah, in honour to the justice of Joseph's sentence, and to shew his sincerity in this plea, offers himself to become a bond-man instead of Benjamin. Thus the law would be satisfied; Joseph would be no loser, for we may suppose Judah a more able-bodied man than Benjamin; Jacob would better bear that than the loss of Benjamin. Now, so far was he from grieving at his father's particular fondness for Benjamin, that he is himself willing to be a bond-man to indulge it.

Now, had Joseph been, as Judah supposed, an utter stranger to the family, yet even common humanity could not but be wrought upon by such powerful reasonings as these; for nothing could be said more moving, more tender; it was enough to melt a heart of stone: but to Joseph, who was nearer a-kin to Benjamin than Judah himself, and who, at this time, felt a greater passion for him and his aged father than Judah did, nothing could be more pleasingly nor more happily said. Neither Jacob nor Benjamin needed an intercessor with Joseph, for he himself loved them. Upon the whole, let us take notice, 1, How prudently Judah suppressed all mention of the crime that was charged upon Benjamin. Had he said any thing by way of acknowledgment of it, he had reflected on Benjamin's honesty. Had he said any thing by way of denial of it, he had reflected on Joseph's justice; therefore he wholly waives that head, and appeals to Joseph's pity. 2, What good reason dying Jacob had to say, *Judah, thou art he whom thy brethren shall praise*, Ch. xlix. 8, for he excelled them all in boldness, wisdom, eloquence, and especially tenderness for their father and family. 3, Judah's faithful adherence to Benjamin now in his distress was recompensed long after, by the constant adherence of the tribe of Benjamin to the tribe of Judah, when all the other ten tribes deserted it.

A. M. 2297.
B. C. 1707.m Ch. 46.
19.

n Ch. 37. 33.

o Ch. 42.
28, 36.p 1 Sam.
18. 1.

q Ch. 43. 9.

r Exod. 32.
32.

unto us, Ye know that ^m my wife bare me two *sons* :

28 And the one went out from me, and I said, ⁿ Surely he is torn in pieces ; and I saw him not since :

29 And if ye ^o take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us ; seeing that ^p his life is bound up in the lad's life ;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die : and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, ^q If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, ^r let thy servant abide instead of the lad a bondman to my lord ; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me ?

CHAP. XLV. Ver. 1. *Then Joseph could not refrain himself*—Several times before he had found great difficulty to refrain himself ; but now, being overcome by Judah's most affecting speech, he was constrained to yield to the emotions of his mind, even before all them that stood before him. He therefore *cried, Cause every man to go out from me*—That is, all the Egyptians, for he would not have them to be acquainted with the guilt of his brethren, whose reputation he wished to preserve ; nor would he have any restraint on those affections and tears which he could no longer repress. How must it have amazed Judah and his brethren, who were waiting for an answer, to discover in him, instead of the gravity of a judge, the natural affection of a father or brother.

Ver. 2. *He wept aloud*—His tears and his voice, which had hitherto been repressed by main force, now burst forth with the greater violence, and he threw off that austerity with which he had hitherto carried himself, for he could bear it no longer. This represents the divine compassion towards returning penitents, illustrated by that of the father of the prodigal, Luke xv. 20 ; Hosea xi. 8, 9.

Ver. 3. *I am Joseph*—Doubtless he had all along been

lest peradventure I see the evil that shall † come on my father.

CHAP. XLV.

Joseph, finding his brethren humbled for their sins, mindful of himself, (for Judah had mentioned him twice in his speech,) respectful to their father, and very tender of their brother Benjamin ; and perceiving that they were now ripe for the comfort he designed them, makes himself known to them. This was to them as clear shining after rain ; nay, it was as life from the dead. Here is, I. Joseph's discovery of himself to his brethren, and his discourse with them upon that occasion, ver. 1—15. II. The orders Pharaoh gave to fetch Jacob and his family down to Egypt, and Joseph's despatch of his brethren back to his father with these orders, ver. 16—24. III. The joyful tidings of this brought to Jacob, ver. 25—28.

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, ^a I am Joseph ; doth my father yet live ? and his brethren could not answer him ; for they were || troubled at his presence.

addressed and spoken of by his Egyptian name, *Zaphnath-paaneah*, or by his titles of office : so that, although in the narrative he is named *Joseph*, it is probable his brethren had never heard him called by that name by any person in Egypt. *Doth my father yet live ?*—A most natural inquiry this, after he had informed them who he was, and evidently suggested by his love to his father, respecting whose welfare he was anxious to have full information ; and it comes in here with great beauty, and by a most easy transition. But who can describe what his brethren now felt ? The historian does not attempt to describe it : he only informs us, *They could not answer him : for they were troubled at his presence*—From a sudden and deep sense of their guilt, and their just fear of some dreadful punishment. Therefore to encourage them and alleviate their sorrow, he calls them kindly and familiarly to him : *Come near to me, I pray you*—Thus when Christ manifests himself to his people, he encourages them to *draw near to him with a true heart*—Perhaps, being about to speak of their selling of him, he would not speak aloud, lest the Egyptians should overhear, and it should make the Hebrews to be yet more an abomination to them : therefore he would have them come near, that he might

A. M. 2297.
B. C. 1707.† Heb. *and my father.*
Exod. 18.
8. Job 31.
29. Ps.
116. 8. &
119. 149.† Heb. *gave forth his voice in weeping.*
Num. 14.
1.a Acts 7. 13.
1 Or, *terri-
fied.* Job
4. 6. &
23. 16.
Matt. 14.
26. Mark.
6. 50.

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B. C. 1707.

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.

b Ch. 37. 28.

5 Now therefore ^c be not grieved, [†] nor angry with yourselves, that ye sold me hither: ^d for God did send me before you to preserve life.

^c Isa. 40. 2.
[†] 2 Cor. 3. 7.
[†] Heb. *not that let there be anger in your eyes.*
1706.

^d Ch. 50. 20.
Ps. 106. 16, 17.
See 2 Sam. 16. 10, 11.
Acta. 4. 24.

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.

[†] Heb. *to put for you a remnant.*

8 So now *it was* not you *that* sent me hither, but God: and he hath

whisper with them, which, now the tide of his passion was a little over, he was able to do, whereas, at first, he could not but cry out.

Ver. 5. *Be not grieved, nor angry with yourselves*—Viz. immoderately, for the injury you did to me; or for the danger you have brought upon yourselves. Otherwise, he does not mean to dissuade them from a godly sorrow and displeasure at themselves for their offence against God, their father, and himself, to produce which sorrow and displeasure was the principal end he had in view in his strange and rough conduct towards them. Sinners must grieve and be angry with themselves for their sins; yea, though God, by his power, bring good out of them: for no thanks are due to them on that account. And true penitents should be greatly affected when they see God bringing good out of evil. But, although we must not with this consideration extenuate our own sins, and so take off the edge of our repentance; yet it may be well thus to extenuate the sins of others, and so take off the edge of our angry resentments. Thus Joseph does here. God, says he, *did send me before you to preserve life*, not only your lives, but the lives of all the people in this and the neighbouring countries. And now, his brethren did not need to fear lest he should revenge upon them an injury which God's providence had made to turn so much to his advantage and that of his family, as well as thousands and myriads of others.

Ver. 6, 7. *Five years there shall be neither earing* (an old English word for ploughing, which is the meaning of the Hebrew) *nor harvest*—That is, except in a few places near the river Nile; for, understanding from Joseph that the famine would be of long continuance, and that their labour and seed, which they could ill spare, would be lost, people would neither plough nor sow, and of course, could not reap. *To preserve you a posterity in the earth*—That you and your children might be sustained in this time of famine, and afterwards abundantly multiplied, as God hath promised. *To save your lives by a great deliverance*; or, according to the Hebrew, *for a great escaping, or, a great remnant*—

made me ^e a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

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B. C. 1707.

^e Ch. 41. 43.
Judg. 17. 10.
Job 29. 16.

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 ^f 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:

^f Ch. 47. 1.

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

That is, that you, who are now but a handful, escaping this danger, might grow into a vast multitude; the word *evasion*, or *escaping*, being put for the persons that escape, as 2 Chron. xxx. 6, and Isaiah x. 20. Joseph reckoned that his advancement was not so much designed to save a whole kingdom of Egyptians, as to preserve a small family of Israelites; for *the Lord's portion is his people*: whatever goes with others, they shall be secured. How admirable are the projects of Providence! How remote its tendencies! What wheels are there within wheels; and yet all directed by the eyes in the wheels, and the spirit of the living creature!

Ver. 8. *It was not you that sent me hither, but God*—That I came to this place and pitch of honour and power, is not to be imputed to your design, which was of another nature, but to God's over-ruling Providence, which ordered the circumstances of your action, so as that I should be brought to this place and state; compare Chap. 1. 20: *He hath made me a father to Pharaoh*—His principal counsellor of state, to guide his affairs with a fatherly care, and to have the authority, respect, and power of a father with him, Chap. xli. 40—44; Judges xvii. 10.

Ver. 9. *Haste ye, and go to my father*—He desires that his father might speedily be made glad with the tidings of his life and honour. He knew it would be a refreshing oil to his hoary head, and a sovereign cordial to his spirits. He desires them to give themselves, and take with them to their father, all possible satisfaction of these surprising tidings.

Ver. 10. *Thou shalt dwell in the land of Goshen*—A part of Egypt bordering upon Canaan, well watered and fit for cattle, and therefore most proper for the Israelites, not only for present use, and to keep them at some distance from the inward parts of Egypt and from the court; but also that they might have Canaan always in their eye and mind, and, in God's time might, with least disadvantage, march thither.

Ver. 12, 13. *Your eyes see that it is my mouth*—If they could recollect themselves, they might remember something of his features and speech, and be satisfied: or rather he means, You see, I speak to you not by an interpreter, as hitherto I

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R. C. 1707.
Ch. 42. 23.

the eyes of my brother Benjamin, that *it is* ^e 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 ^b bring down my father hither.

h Acts 7. 14.

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.

† Heb. *were good in the eyes of Pharaoh.*
Ch. 41. 37.

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 ⁱ the fat of the land.

Ch. 27. 28.
Num. 18.
17, 29.

19 Now thou art commanded, this do ye; take your waggons out of the land of Egypt for your little ones,

have done, but immediately, and in the Hebrew language. *Ye shall tell my father of all my glory*—He enjoins this, not out of pride and ostentation, but from love to his aged father, knowing what pleasure it would give him. *And ye shall haste, and bring down my father hither*—He is very earnest that his father and all his family, ver. 18, should come to him without delay, promising to provide for them, *I will nourish thee*, Ver. 11. Thus our Lord Jesus being, like Joseph, exalted to the highest honours and powers of the upper world, it is his will that all that are his should be *with him where he is*. This is his commandment, that we be with him now in faith and hope, and a heavenly conversation; and this is his promise, that we shall be *for ever* with him.

Ver. 24. *See that ye fall not out by the way*—He knew that they were but too apt to be quarrelsome; and that what had lately passed, as it revived the remembrance of what they had done formerly against their brother, might give them occasion to quarrel. Now Joseph having forgiven them all, lays this obligation upon them, not to upbraid one another. This charge our Lord Jesus has given to us, that we love one another, that we live in peace, that whatever occurs, or whatever former

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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.

† Heb. *let not your eye spare.*
&c.

21 And the children of Israel did so: and Joseph gave them waggons, according to the [†] commandment of Pharaoh, and gave them provision for the way.

† Heb. *mouth.*
Num. 3.
16.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and ^k five changes of raiment.

k Ch. 48. 34.

23 And to his father he sent after this *manner*; ten asses, [†] laden with the good things of Egypt, and ten she asses laden with corn, and bread, and meat for his father by the way.

† Heb. *carrying.*

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father.

26 And told him, saying, Joseph is yet alive, and he *is* governor over all the land of Egypt. [†] And Jacob's heart fainted, for he believed them not.

† Job 29. 24.
Ps. 126. 1.
Luke 24. 11, 41.

27 And they told him all the words

† Heb. *his*.

occurrences are remembered, we *fall not out*. For, 1, We are brethren, we have all one father. 2, We are *his* brethren; and we shame our relation to him, who is our peace, if we fall out. 3, We are all *guilty*, verily guilty, and instead of quarrelling with one another, have a great deal of reason to fall out with ourselves. 4, We are forgiven of God, whom we have all offended, and therefore should be ready to forgive one another. 5, We are *by the way*, a way that lies through the land of *Egypt*, where we have many eyes upon us, that seek occasion and advantage against us; a way that leads to *Canaan*, where we hope to be for ever in perfect peace.

Ver. 26. *They told him*—Probably without any preamble, *Joseph is yet alive*—The very mention of Joseph's name revived his sorrow, so that *his heart fainted*, and it was a good while before he came to himself. He was in such care and fear about the rest of them, that at this time it would have been joy enough to him to hear that Simeon was released, and Benjamin come safe home; for he had been ready to despair concerning them both; but to hear that Joseph was alive, was too good news to be true; he *faints*, for he *believes it not*.

Ver. 27. *When he saw the waggons*, his spirit revived—Now

A. M. 2298.
B. C. 1706.

of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

CHAP. XLVI.

Jacob is here removing to Egypt in his old age, I. God sends him thither, ver. 1—4. II. All his family goes with him, ver. 5—27. III. Joseph bids him welcome, ver. 28—34.

1706.
a Ch. 21. 31.
83. & 28.
10.
b Ch. 26. 24.
25. & 28.
13. & 31.
42.
c Ch. 15. 1.
Job 33. 14.
15.

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.

Jacob is called *Israel*, for he begins to recover his wanted vigour. It pleases him to think that *Joseph is alive*. He says nothing of Joseph's glory, which they had told him of; it was enough to him that Joseph was *alive*; it pleases him to think of going to see him. Though he was old, and the journey long, yet he would go to see Joseph, because Joseph's business would not permit him to come to him. Observe, He will go see him, not I will go live with him; Jacob was old, and did not expect to live long: but I will go see him before I die, and then let me depart in peace; let my eyes be refreshed with this sight before they are closed, and then it is enough, I need no more to make me happy in this world.

CHAP. XLVI. Ver. 1. *Israel came to Beer-sheba*—Which place he chose in remembrance of the communion which his father and grandfather had had with God in that place. *And offered sacrifices*—That is, extraordinary sacrifices, besides those he was wont to offer at stated times; and this he did, as well to express his gratitude for the preservation of Joseph's life, and the many other blessings which he had received, as by way of supplication to God for his direction in this important affair, whether he might leave the promised land of Canaan, and remove into the idolatrous country of Egypt; and if so, for the divine protection and blessing to be vouchsafed towards himself and family, both in his journey and in Egypt. *Unto the God of his father Isaac*—Whom Isaac had honoured and served, and who had constantly provided for and confirmed his covenant with him. He mentions *Isaac* rather than *Abraham*, to shew that though Isaac was much inferior to Abraham in gifts and grace; yet God was no less Isaac's than Abraham's God, and therefore would be his God also, notwithstanding his unworthiness.

Ver. 2. *God spake unto Israel in the visions of the night*—Probably the next night after he had offered his sacrifices. Those who desire to keep up communion with God, shall

A. M. 2298.
B. C. 1706.

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.

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 waggons 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

d Ch. 28. 13.

e Ch. 12. 2.
Deut. 26.
5.
f Ch. 28. 15.
& 48. 21.
g Ch. 15. 16.
& 50. 18.
24. 25.
Exod. 3. 8.
h Ch. 50. 1.

i Acts 7. 15.

k Ch. 45.
19. 21.

l Deut. 26. 5.
Josh. 24.
4. Ps.
105. 23.
Isa. 52. 4.

find that it never fails on his side. If we speak to him as we ought, he will not fail to speak to us.

Ver. 3. *I am God, the God of thy father*—True to the covenant made with him. *Fear not to go down into Egypt*—It seems, though Jacob, upon the first intelligence of Joseph's life and glory in Egypt, resolved without any hesitation, *I will go and see him*, yet upon second thoughts he saw difficulties in it. 1, He was 130 years old; it was a long journey, and he was unfit to travel. 2, He feared lest his sons should be tainted with the idolatry of Egypt, and forget the God of their fathers. 3, Probably he thought of what God had said to Abraham concerning the bondage and affliction of his seed. 4, He could not think of laying his bones in Egypt. But whatever his discouragements were, this was enough to answer them all, *Fear not to go down into Egypt*.

Ver. 4. *I will go down with thee into Egypt*—Those that go where God sends them, shall certainly have God with them. *And I will surely bring thee up again*—Though Jacob died in Egypt, yet this promise was fulfilled, 1, In the bringing up of his body to be buried in Canaan. 2, In the bringing up of his seed to be settled in Canaan. Whatever low and darksome valley we are called into, we may be confident if God go down with us, he will surely bring us up again. If he go with us down to death, he will surely bring us up again to glory. *And Joseph shall put his hand upon thine eyes*—This is a promise that Joseph should live as long as he lived, that he should be with him at his death, and close his eyes with all possible tenderness. Probably Jacob, in the multitude of his thoughts within him, had been wishing that Joseph might do this last office of love for him; and God thus answered him in the letter of his desire. Thus God sometimes gratifies the innocent wishes of his people, and makes not only their death happy, but the very circumstances of it agreeable.

Ver. 7. *All his seed*—It is probable they continued to live together in common with their father, and therefore when he went, they all went; which perhaps they were the more

A. M. 2298.
B. C. 1706.

him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

m Exod. 1. 1.
& 6. 14.

8 ¶ And ^m these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons :

n Num. 26.
1 Chron.
5. 1.

9 And the sons of Reuben : Hanoch, and Phallu, and Hezron, and Carmi.

o Exod. 6.
15.

10 ¶ And ^o the sons of Simeon ;

1 Chron.
4. 24.

¶ Jemuel, and Jamin, and Ohad, and

1 Or, Nemusel.

¶ Jachin, and ¶ Zohar, and Shaul the

1 Or, Jarib.

son of a Canaanitish woman.

1 Or, Zerah.

11 ¶ And the sons of ^p Levi ;

1 Chron.
4. 24.

¶ Gershon, Kohath, and Merari.

p 1 Chron.
6. 1, 16.

12 ¶ And the sons of ^q Judah ; Er,

1 Or, Gershom.

and Onan, and Shelah, and Pharez,

q 1 Chron.
2. 3. & 4.
21.

and Zarah : but ^r Er and Onan died

r Ch. 38. 3,
7. 10.

in the land of Canaan. And ^s the sons

s Ch. 38. 29.
1 Chron.
2. 5.

of Pharez were Hezron and Hamul.

t 1 Chron.
7. 1.

13 ¶ ^t And the sons of Issachar ;

1 Or, Puaah,
and Ja-
shub.

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.

u Num. 26.
15. &c.

16 ¶ And the sons of Gad ; ^u Zi-

1 Or, Ozni.

phion, and Haggi, Shuni, and ¶ Ez-

1 Or, Arod.

bon, Eri, and ¶ Arodi, and Areli.

x 1 Chron.
7. 30.

17 ¶ ^x And the sons of Asher ;

Jinnah, and Ishuah, and Isui, and

Beriah, and Serah their sister : and

the sons of Beriah ; Heber, and

Malchiel.

y Ch. 30. 10.

18 ^y These *are* the sons of Zilpah,

willing to do, because, though they had heard that the land of Canaan was promised them, yet to this day they had none of it in possession. We have here a particular account of the names of Jacob's family ; his sons' sons, most of which are afterwards mentioned as heads of houses in the several tribes. See Numbers xxvi. 5, &c. The daughters mentioned seem to have been daughters-in-law. The whole number that went down into Egypt were sixty-six, to which add Joseph and his two sons, who were there before, and Jacob himself, the head of the family, and you have the number

^z whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

A. M. 2298.
B. C. 1706.
z Ch. 29. 24.

19 The sons of Rachel ^a Jacob's wife : Joseph, and Benjamin.

a Ch. 44. 27.

20 ¶ ^b And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah ¶ priest of On bare unto him.

b Ch. 41. 50.

1 Or, prince.

21 ¶ ^c And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, ^d Ehi, and Rosh, ^e Muppim, and ¶ Huppim, and Ard.

c 1 Chron.
7. 6. & 8.
1.d Num. 26.
38.e Num. 26.
39. Shup-
am.1 Chron.
7. 12.1 Or, Shup-
am.1 Chron.
7. 12.1 Or, Shu-
am.Num.
26. 39.1 Chron.
7. 12.1 Or, Shu-
am.Num.
26. 42.1 Chron.
7. 15.

22 These *are* the sons of Rachel, which were born to Jacob : all the souls *were* fourteen.

23 ¶ ^f And the sons of Dan ; ¶ Hushim.

24 ¶ ^g And the sons of Naphtali ; Jahzeel, and Guni, and Gezer, and Shillem.

25 ^h These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob : all the souls *were* seven.

h Ch. 30. 5, 7.

i Ch. 29. 29.

26 ^k All the souls that came with Jacob into Egypt, which came out of his [†] loins, besides Jacob's sons' wives, all the souls *were* threescore and six.

k Exod. 1. 6.

† Heb. thigh.

Ch. 33. 11.

27 And the sons of Joseph, which were born him in Egypt, *were* two souls : ^l all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

l Deut. 10.
22. See
Act. 7. 14.

28 ¶ And he sent Judah before him unto Joseph, ^m to direct his face unto Goshen ; and they came ⁿ into the land of Goshen.

m Ch. 31. 21.

n Ch. 47. 1.

of seventy. It was now 215 years since God had promised Abraham to make of him a great nation, Chap. xii. 2, and yet that branch of his seed, on which the promise was entailed, was as yet increased but to seventy, of which this particular account is kept, that the power of God in multiplying these seventy to so vast a multitude, even in Egypt, may be more illustrious. When he pleases, *A little one shall become a thousand.*

Ver. 28—30. *Direct his face unto Goshen*—Which was near the entrance of Egypt. The meaning seems to be, to give

A. M. 2298.
B. C. 1706.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he ^o fell on his neck, and wept on his neck a good while.

^o So Ch. 45.
14

30 And Israel said unto Joseph, ^p Now let me die, since I have seen thy face, because thou *art* yet alive.

^p So Luke
2. 29, 30.

31 And Joseph said unto his brethren, and unto his father's house, ^q 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 :

^q Ch. 47. 1.

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.

[†] Heb. they
are men
of cattle.

33 And it shall come to pass, when Pharaoh shall call you, and shall say,

^r Ch. 47. 2, 3.

What is your occupation ?

34 That ye shall say, Thy servants' trade hath been about cattle ^t from our youth even until now, both we, and also our fathers : that ye may dwell in the land of Goshen; for every

^s Ver. 32.
^t Ch. 30, 35.
& 34. 5. &
37. 12.

Joseph notice of his approach, that he might come to Goshen to meet him. *Now let me die*—Not but that it was desirable to live with Joseph, and to see his honour and usefulness; but he had so much satisfaction in this first meeting, that he thought it too much to desire or expect any more in this world.

Ver. 34. *That ye may dwell in the land of Goshen*—In this choice, Joseph shewed both his prudence and his piety. As he was not ashamed to own himself the brother of shepherds, although they were contemptible among the Egyptians; so he does not seek to advance them higher, which he certainly might have done, but continues them in their employment. And by placing them in Goshen, 1, He kept them together; which was very much for their convenience in many respects. 2, He secured them against envy, and, as far as was in his power, from the corruption of their religion and manners, which probably would have taken place, had they mixed with the Egyptians. *Every shepherd is an abomination to the Egyptians*—Probably because they killed, eat, and offered in sacrifices, those animals which the Egyptians adore. Hence these animal sacrifices are said to be an abomination to the Egyptians. Another probable reason also has been assigned for this, viz. That some Phœnician shepherds had lately made an eruption into Egypt, and had committed great cruelties

shepherd is an ^u abomination unto the Egyptians.

A. M. 2298.
B. C. 1706.
^u Ch. 43. 32.
Egod. 8.
26.

CHAP. XLVII.

In this chapter we have instances, I. Of Joseph's kindness to his relations, presenting his brethren first, and then his father, to Pharaoh, ver. 1—10; settling them in Goshen, and providing for them there, ver. 11—12; paying his respects to his father when he sent for him, ver. 27—31. II. Of Joseph's justice between Prince and people in a very critical affair; selling Pharaoh's corn to his subjects with reasonable profit to Pharaoh, and yet without any wrong to them, ver. 13—26.

THEN Joseph ^a 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 ^b the land of Goshen.

1706.
^a Ch. 46. 31.

2 And he took some of his brethren, *even* five men, and ^c presented them unto Pharaoh.

^b Ch. 45. 10.
& 46. 28.

3 And Pharaoh said unto his brethren, ^d What is your occupation ? And they said unto Pharaoh, ^e Thy servants *are* shepherds, both we, and also our fathers.

^c Acts 7. 13.

^d Ch. 46. 33.
^e Ch. 46. 34.

4 They said moreover unto Pharaoh,

and depredations, burning divers cities and temples, and barbarously murdering a multitude of people. It is no wonder, therefore, that the employment of shepherds was out of credit with the Egyptians, and odious in their eyes.

CHAP. XLVII. Ver. 1. *They are in the land of Goshen*—Either to abide there, or to remove thence to any other place which thou shalt appoint for them.

Ver. 2. *He took some of his brethren*—The original words here, literally translated, are, *He took from the end, extremity, or tail of his brethren, five men*—And some have thought the sense is, He took five of the meanest of them, as to their persons and appearance, as the word *isp* is used, 1 Kings xii. 31, lest, if he had presented the goodliest of them, Pharaoh should have required their attendance upon him, either at court or in the camp.

Ver. 3. *What is your occupation ?*—Pharaoh takes it for granted they had something to do. All that have a place in the world should have an employment in it according to their capacity, some occupation or other. Those that need not work for their bread, yet must have something to do to keep them from idleness.

Ver. 4. *To sojourn in the land are we come*—Not to settle there for ever; only to sojourn, while the famine prevailed so in Canaan, which lay high, that it was not habitable for

A. M. 2298. B. C. 1706. ^f For to sojourn in the land are we come ; for thy servants have no pasture for their flocks ; ^g for the famine is sore in the land of Canaan : now therefore, we pray thee, let thy servants ^h dwell in the land of Goshen.

⁵ Ch. 43. 1. Acta 7. 11. ^h Ch. 46. 34. 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee ;

ⁱ Ch. 20. 15. ^k Ver. 4. 6 ⁱ The land of Egypt is before thee ; in the best of the land make thy father and brethren to dwell ; ^k 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.

7 And Joseph brought in Jacob his father, and set him before Pharaoh : and Jacob blessed Pharaoh.

[†] Heb. How many are the days of thy life? 8 And Pharaoh said unto Jacob, [†] How old art thou ?

[†] Heb. 11. 9, 13. Ps. 120. 12. 9 And Jacob said unto Pharaoh, The days of the years of my pilgrim-

age are an hundred and thirty years : ^m few and evil have the days of the years of my life been, and ⁿ have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob ^o 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 ^q Rameses, ^q 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, ^r so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

shepherds, the grass being burnt up much more than in Egypt, which lay low, and where the corn chiefly failed, but there was tolerable good pasture. But although Jacob and his sons intended only to sojourn in Goshen or Egypt till the famine should be over, yet first the kindness they received encouraged them to continue, and at last the Egyptians rendered their posterity slaves, and compelled them to stay.

Ver. 6. *Any men of activity*—Literally, according to the Hebrew, *If thou knowest*, and *there is among them men of strength or vigour*, (לִּיָּצָרִים,) viz. of body or mind, fit for the employment. From which expression it seems rather probable that those five presented to Pharaoh were of the meaner sort of them.

Ver. 7. *Jacob blessed Pharaoh*—Which is repeated, ver. 10, as being a circumstance very remarkable. And remarkable surely it was, that the *greater*, for such Pharaoh was in all external things, in wealth, power, and glory, *should be blessed of the less*, Heb. vii. 7. But before God, and in reality, Jacob was much greater than Pharaoh. It is probable, therefore, that he not only *saluted him*, prayed for, and thanked him for all his favours to him and his, all which the original word, here rendered *blessed*, often means ; but that he blessed him with the authority of a *Patriarch* and a *Prophet* : and a Patriarch's blessing was a thing not to be despised, no, not by a potent Prince.

Ver. 8. *How old art thou ?*—A question usually put to old men, for it is natural to us to admire old age, and to reverence it. Jacob's countenance, no doubt, shewed him to be old, for he had been a man of labour and sorrow. In Egypt people were not so long-lived as in Canaan, and therefore Pharaoh looks upon Jacob with wonder.

Ver. 9. Observe, 1, Jacob calls his life a *pilgrimage*, look-

ing upon himself as a stranger in this world, and a traveller towards another. He reckoned himself not only a pilgrim now he was in Egypt, a strange country in which he never was before, but his life, even in the land of his nativity, was a *pilgrimage*. 2, He reckoned his life by *days* ; for even so it is soon reckoned ; and we are not sure of the continuance of it for a day to an end, but may be turned out of this tabernacle at less than an hour's warning. 3, The character he gives of them was, 1, That they were *few*. Though he had now lived 130 years, they seemed to him but as a few days, in comparison of the days of many of his ancestors, and especially of the *days of eternity*, in which a *thousand years* are but as *one day* ; 2, That they were *evil*. This is true concerning man in general, Job xiv. 1, he is of *few days and full of trouble*. Jacob's life particularly had been made up of *evil days*, the pleasantest days of his life were yet before him. 3, That they were short of the days of his fathers ; not so many, not so pleasant as their days. Old age came sooner upon him than it had done upon some of his ancestors.

Ver. 12. *With bread according to their families*—לֶחֶם לְפִי הַיָּתָד, literally, *with bread to the mouth of the little one*—That is, as much as every one desired, without any restraint, *mouth* being put for *desire*, as chap. xxiv. 57, Isaiah xxx. 2, or, *as a little child is nourished* : he, as it were, put their meat into their very mouths : it was brought to them without any more care or pains of their own, than an infant takes for its food.

Ver. 13. *The land fainted*—So the Chaldee renders the word חָלָה. That is, the spirits of the people were depressed and sunk within them, and their flesh also wasted for want of food. But many critics prefer translating the words, *The*

A. M. 2298. B. C. 1706. ^m Job 14. 1. ⁿ Ch. 26. 7. & 36. 28. ^o Ver. 7. ^q Ver. 4. ^r Exod. 1. 11. & 12. 37. ^q Ver. 4. [†] Or, as a little child is nourished. Heb. according to the little ones. Ch. 50. 21. Ch. 41. 30. Acta 7. 11.

A. M. 2298.
B. C. 1706.
Ch. 41. 56.

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 brought: and Joseph brought the money into Pharaoh's house.

1702.

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.

* Verse 19.

16 And Joseph said, Give 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.

* Heb. led them.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught 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 us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

1701.

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.

A. M. 2309.
B. C. 1701.

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.

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.

u Esra 7. 24.
| Or, prince.
see Ch. 41. 45.
2 Sam. 8. 18.

23 Then Joseph said unto the people, Behold, I have bought you this day and your 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 my lord, and we will be Pharaoh's servants.

x Ch. 33. 15.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; *y* except the land of the || priests only, *which* became not Pharaoh's.

y Verse 22.
| Or, prince.
Ver. 22.

27 ¶ And Israel * dwelt in the land of Egypt, in the country of Goshen; and they had possessions

z Verse 11.

land raged, or became furious. This is commonly the case with the lower class of people in a time of scarcity and famine. Instead of being humbled under the chastening hand of God, they are filled with rage both against him and their governors, and become furious.

Ver. 19—25. *Wherefore shall we die, we and our land*—Land may be said to die when it is desolate and barren; or when the fruits of it die, or, which is the same in effect, do not live and flourish. *Buy us and our land for bread*—The severity of the famine brought them to this. To obtain bread

they not only readily parted with their money, their cattle, their lands, but even at last sold themselves, nay, and thought themselves under great obligations to Joseph that they could, even on these apparently hard terms, obtain food! How thankful we ought to be in this country, that we seldom know by experience, what either famine or scarcity means!

Ver. 21. *He removed them, &c.*—He transplanted them, to shew Pharaoh's sovereign power over them, and that they might, in time, forget their titles to their lands, and be the more easily reconciled to their new condition of servitude.

A. M. 2315.
B. C. 1689. therein, and ^agrew, and multiplied exceedingly.

a Ch. 46. 8.
1689. **28** And Jacob lived in the land of Egypt seventeen years: so † the whole age of Jacob was an hundred forty and seven years.

† Heb. the days of the years of his life.
See Verse 9.
b So Deut. 31. 14.
1 Kings 2. 1. **29** And the time ^bdrew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ^cput, I pray thee, thy hand under my thigh, and ^ddeal kindly and truly with me;

c Ch. 24. 2.
d Ch. 24. 40.
e So Ch. 50. 25.
f 2 Sam. 19. 37. ^ebury me not, I pray thee, in Egypt: **30** But ^fI will lie with my fathers, and thou shalt carry me out of Egypt, and ^gbury me in their buryingplace. And he said, I will do as thou hast said.

g Ch. 49. 29.
& 50. 5.
13. **31** And he said, Swear unto me. And he sware unto him. And ^bIsrael bowed himself upon the bed's head.

CHAP. XLVIII.

In this Chapter Jacob's dying words are recorded, because he speaks by a spirit of prophecy: Abraham's and Isaac's are not. God's gifts and graces shine forth much more in some than in others upon their death-beds. Here is, I. Joseph, hearing of his father's sickness, goes to visit him, and takes his two sons with him, ver. 1, 2. II. Jacob

A. M. 2315.
B. C. 1689. solemnly adopts his two sons, and takes them for his own, ver. 3—7. III. He blesseth them, ver. 8—16. IV. He explains and justifies the crossing his hands in blessing them, ver. 17—20. V. He leaves a particular legacy to Joseph, ver. 21, 22.

1689. **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 strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at ^aLuz in the land of Canaan, and ^ablessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee ^bfor an everlasting possession.

5 ¶ And now thy ^ctwo sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt,

his eyes. Thus they that go down to the dust, should, with humble thankfulness, bow before God, the God of their mercies.

CHAP. XLVIII. Ver. 2, 3. *Israel strengthened himself*—The tidings of Joseph's approach refreshed his spirits, and gave him new strength: and he put forth all the strength he had. *God blessed me*—And let that blessing be entailed upon them. God had promised him two things, a numerous issue, and Canaan for an inheritance. And Joseph's sons, pursuant hereunto, should each of them multiply into a tribe, and each of them have a distinct lot in Canaan, equal with Jacob's own sons. See how he blessed them by *faith* in that which God had said to him, Heb. xi. 21.

Ver. 4. *For an everlasting possession*—His natural seed should long inherit Canaan, and his spiritual seed enjoy the heavenly inheritance, typified by Canaan, for ever.

Ver. 5. *Thy two sons are mine*—By adoption; I shall own them as if they were my immediate children, and each of them shall have an equal share both in my present property, and in the future inheritance of Canaan with the rest of my children. Thus Jacob transfers the double portion, which was the right of the firstborn, upon Joseph, because Reuben fell from it by transgression; concerning which see chap. xlix. 4, and 1 Chron. v. 1. *As Reuben and Simeon*—Whom

How hard soever this seems to have been upon them, they themselves were sensible of it as a great kindness, and were thankful they were not worse used.

Ver. 28. Jacob lived seventeen years after he came into Egypt, far beyond his own expectation: seventeen years he had nourished Joseph, for so old he was when he was sold from him, and now seventeen years *Joseph nourished him*. Observe how kindly Providence ordered Jacob's affairs; that when he was old, and least able to bear care and fatigue, he had least occasion for it, being well provided for by his son without his own forecast.

Ver. 29. *And the time drew nigh that Israel must die*—Israel, that had power over the angel, and prevailed, yet must yield to death. He died by degrees; his candle was not blown out, but gradually burnt down, so that he saw, at some distance, the time *drawing nigh*. He would be buried in Canaan, not because Canaan was the land of his nativity, but in faith, because it was the land of promise, which he desired thus, as it were, to keep possession of until the time should come when his posterity should be masters of it: and because it was a type of heaven, that better country, which he was in expectation of. When this was done, *Israel bowed himself upon the bed's head*—Worshipping God, as it is explained, Heb. xi. 21, giving God thanks for all his favours, and particularly for this, that Joseph was ready to put his hand upon

A. M. 2315.
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are mine; as Reuben and Simeon, they shall be mine.

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.

d Ch. 35. 9.
16, 19.

7 And as for me, when I came from Padan, ^dRachel 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; ^ethe same is Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

e So Ch. 33.
5.

9 And Joseph said unto his father, ^eThey *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and ^fI will bless them.

f Ch. 27. 4.

g Ch. 27. 1.

10 Now ^gthe eyes of Israel were [†]dim for age, so *that* he could not see. And he brought them near unto him; and ^hhe kissed them, and embraced them.

† Heb. Acery.
Isa. 6. 10.
& 59. 1.
h Ch. 27. 27.

11 And Israel said unto Joseph,

he names as being the eldest, and who, if any, might seem to claim a privilege above the rest.

Ver. 6. *Thy issue after them*—The Scriptures no where mention, nor does it appear that Joseph had any more children than these. But Jacob speaks this on supposition that he might, and in case he should have any more. *Shall be thine*—Shall be reputed as thy children and my grandchildren, and shall not have any distinct share of my present and future inheritance, but shall have a part of their brethren's lot in such manner and proportion as thou shalt think fit.

Ver. 7. *Rachel died by me*—This circumstance he here mentions, partly because the sight of Joseph and his children brought his beloved Rachel, Joseph's mother, to his remembrance; and partly that he might assign a reason for transferring the right of the first born to Joseph, which was not only because Rachel was his first rightful wife by designation and contract; but because by her early death he was cut off from all hopes of having more children by her, and therefore it was but fit that he should supply that defect by adopting Joseph's children. The removal of dear relations from us is an affliction, the remembrance of which cannot but abide with us a great while. Strong affections in the enjoyment of any blessing cause long afflictions in the loss of it.

Ver. 11. *I had not thought to see thy face*, (having many years given him up for lost,) *and, lo, God hath shewed me also thy seed*.—See here, how these two good men own God in their comforts. Joseph saith, They are *my sons whom*

I had not thought to see thy face: <sup>A. M. 2315.
B. C. 1689.</sup> and, lo, God hath shewed me also thy seed. ^{Ch. 45. 26.}

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 towards 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, ^kguiding his hands wittingly; ^{k Verse 19.} for Manasseh *was* the firstborn.

15 ¶ And ^lhe blessed Joseph, and said, God, ^mbefore whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, <sup>l Heb. 11. 21.
m Ch. 17. 1. & 24. 40.</sup>

16 The Angel ⁿwhich redeemed me from all evil, bless the lads; and let ^omy name be named on them, and the name of my fathers Abraham and <sup>n Ch. 26. 15.
& 31. 11.
13. 24. Ps.
24. 22. &
121. 7.
o Amos 9.
12. Acts
16. 17.</sup>

God has given me—And to magnify the favour he adds, *in this place* of my banishment, slavery, and imprisonment. Jacob saith here, *God hath shewed me thy seed*—Our comforts are then doubly sweet to us, when we see them coming from God's hand.

Ver. 12. *From between his knees*—Not his own but Jacob's, between which they stood, while Jacob kissed and embraced them, and from which Joseph removed them, that they might not be burdensome to their aged and weak grandfather, and especially that he might place them in a fit order and a reverent posture to receive the blessing which he earnestly desired. *He bowed himself*—To testify his reverence for his father, his gratitude for the favour now shewn to him and his children, and his humble request for his blessing upon them.

Ver. 15. *The God which fed me, &c.*—As long as we have lived in this world we have had continual experience of God's goodness to us in providing for the support of our natural life. Our bodies have called for daily food, and we have never wanted *food convenient*. He that has fed us *all our life long* will not fail us at last.

Ver. 16. *The Angel which redeemed me*—Not a created angel surely, but Christ, termed an Angel, Exod. xxiii. 20, and *the Angel of the Covenant*, Mal. iii. 1, and who was the conductor of Israel in the wilderness, 1 Cor. x. 4—9. Add to this, that this Angel is called Jacob's *Redeemer*, a title appropriated by God to himself, Isa. xliiii. 14, and xlvii. 4; is said to redeem him *from all evil*, and therefore from *sin*, from which certainly

A. M. 2315.
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† Heb. as fishes do increase. Num. 26. 34, 37.
p Verse 14.

Or, was evil in his eyes. Ch. 28. 8.

q Ver. 14.

r Num. 1. 33, 35. & 2. 19, 21. Deut. 33. 17. Rev. 7, 8, 9.
† Heb. fulness.

s Ruth 4. 11. M.

Isaac; and let them † grow into a multitude in the midst of the earth.

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.

19 And his father refused, and said, q I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly r his younger brother shall be greater than he, and his seed shall become a † multitude of nations.

20 And he blessed them that day, saying, s In thee shall Israel bless, saying, God make thee as Ephraim

and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but t God shall be with you, and bring you again unto the land of your fathers.

22 Moreover u I have given to thee one portion above thy brethren, which I took out of the hand x of the Amorite with my sword and with my bow.

CHAP. XLIX.

Jacob is here upon his death-bed making his will: what he said here he could not say when he would, but as the Spirit gave him utterance, who chose this time that divine strength might be perfected in his weakness. The twelve sons of Jacob were in their day men of renown; but the twelve tribes of Israel, which descended and were denominated from them, were much more renowned; we find their names upon the gates of the New Jerusalem, Rev. xxi. 12. In the prospect of which their dying father saith something remarkable of each son, or of the tribe that bore his name. Here is, I. The preface, ver. 1, 2. II. The prediction concerning each tribe, ver. 3—28. III. The charge repeated concerning his burial, ver. 29—32. IV. His death, ver. 33.

A. M. 2315.
B. C. 1689.

t Ch. 46. 4. & 50. 24.

u Josh. 24. 32. 1 Chron. 5. 2. Job. 4. 5. x Ch. 15. 16. & 34. 29. Josh. 17. 14. &c.

no created angel, but only Christ, can deliver us, Matt. i. 21; and he is worshipped and prayed to by Jacob here, for the blessing desired for Joseph's sons; all which circumstances shew, that he was God and not a creature. *From all evil*—A great deal of trouble and hardship he had in his time, but God had graciously kept him from the evil of his troubles. It becomes the servants of God when they are old and dying, to witness for God that they have found him gracious.

Ver. 17. *It displeased him*—Joseph had placed his children so, as that Jacob's right hand should be put on the head of Manasseh the eldest, ver. 12, 13; but Jacob would put it on the head of Ephraim the youngest, ver. 14. This displeased Joseph, who was willing to support the reputation of his first-born, and would therefore have removed his father's hands, ver. 17, 18; but Jacob gave him to understand that he knew what he did, and that he did it neither in mistake nor in a humour, nor from a partial affection to one more than the other, but from a spirit of prophecy.

Ver. 19. *Truly his younger brother shall be greater than he*—This prophecy was evidently fulfilled in the posterity of these two children: a convincing proof that Jacob spoke by inspiration of God; for who but he can foresee what is to happen in distant ages? About two hundred years after this, when the Israelites were first numbered in the wilderness, the tribe of Ephraim had 8,300 men more than that of Manasseh, Num. i. 32, 35. In encamping about the tabernacle, Ephraim had the standard, and was set up before Manasseh, Num. xi. 18—20. Of him came Joshua, the conqueror of Canaan, Numbers xiii. 18, and Jeroboam, King of Israel, 1 Kings xi. 26. So that the name of Ephraim is often used to signify that whole kingdom. God, in bestowing his blessings upon his people, gives more to some than to others, more gifts, graces, and comforts, and more of the good things of

this life. And he often gives most to those that are least likely: he chooseth the weak things of the world, raiseth the poor out of the dust. Grace observes not the order of nature, nor doth God prefer those whom we think fittest to be preferred, but as it pleaseth him.

Ver. 21. *I die, but God shall be with you, and bring you again*—This assurance was given them, and carefully preserved among them, that they might neither love Egypt too much when it favoured them, nor fear it too much when it frowned upon them. These words of Jacob furnish us with comfort in reference to the death of our friends: but *God shall be with us*, and his gracious presence is sufficient to make up the loss. They leave us, but he will never fail us. He will bring us to the land of our fathers, the heavenly Canaan, whither our godly fathers are gone before us. If God be with us while we stay behind in this world, and will receive us shortly to be with them that are gone before to a better world, we ought not to "sorrow as those that have no hope."

Ver. 22. *I have given to thee one portion above thy brethren*—This seems to have been the parcel of ground near Shechem, which Jacob purchased of Hamor, the Prince of the country, ch. xxxii. 19, and which it is probable he took or recovered with his sword and bow, that is, by force of arms, from the Amorites, who had seized on it after his removal to another part of Canaan, although this is not mentioned in Scripture. This parcel of ground he gave to Joseph, as mentioned John iv. 5, of whose sons we find it was the inheritance, Josh. xvii. 1, and xx. 7. And in it Joseph's bones were buried, which perhaps Jacob had an eye to as much as to any thing in this settlement. It may sometimes be both just and prudent to give some children portions above the rest; but a grave is that which we can most count upon as our own in this earth.

A. M. 2315.
B. C. 1669.
a Deut. 38.
1. Amos.
3. 7.
b Deut. 4.
30 Num.
24. 14.
Isa. 2. 2. &
39. 6. Jer.
23. 20.
Dan. 2.
28, 29.
Acts 2. 17.
Heb. 1. 2.
c Ps. 34. 11.
d Ch. 29. 32.
e Deut. 21.
17. Ps. 78.
51.
† Heb. do
not thou
excel.
‡ 1 Chron.
5. 1.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may ^atell you *that* which shall befall you ^bin the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and ^chearken unto Israel your father.

3 ¶ Reuben, thou art ^dmy first-born, my might, ^eand the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, † thou shalt

not excel; because thou ^ewentest up to thy father's bed; then defiledst thou it: || he went up to my couch.

5 ¶ ^hSimeon and Levi are ⁱbrethren; || ^kinstruments of cruelty are in their habitations.

6 O my soul, ^lcome not thou into their secret: ^munto their assembly, ⁿmine honour, be not thou united: for ^oin their anger they slew a man, and in their selfwill they || digged down a wall.

A. M. 2315.
B. C. 1669.
Ch. 35. 22.
1 Chron.
5. 1.
Deut. 27.
20.
Or, my
couch is
gone.
h Ch. 29. 33,
34.
i Prov. 18.
9.
Or, their
swords
are
weapons
of violence.
k Ch. 34. 25.
l Prov. 1.
15. 16.
m Ps. 26. 9.
Ephes. 5.
11.

n Ps. 16. 9. & 30. 12. & 57. 5. o Ch. 34. 26. | Or, houghed open.

CHAP. XLIX. Ver. 1. *Gather yourselves together*—It was his will that they should all be sent for to see their father die, and to hear his dying words. It would be a comfort to him who had sometimes thought himself bereaved, to see all his children about him when he was dying, and he hoped it would be a blessing to them to attend him in his last moments, and witness his confidence and hope in God, the serenity and peace of mind in which he could quit this world and all its concerns, to enter the invisible and eternal state. It appears that what he said to each he said in the audience of all the rest, for we may profit by the reproofs, counsels, and encouragements which are principally intended for others. *In the last days*—Or following times, when they should be settled in the land of promise. Hereby he signified that he was about to speak of things which concerned their posterity rather than themselves. "It is an opinion of great antiquity," says Bishop Newton on the Prophecies, "that the nearer men approach to their dissolution, their souls grow more divine, and discern more of futurity. And what I conceive might principally give rise to this opinion, was the tradition of some of the Patriarchs being divinely inspired in their last moments, to foretell the state and condition of the people descended from them: as Jacob summoned his sons together that he might inform them of what should befall them in the latter days." Vol. I. p. 85. 2 Edit. We cannot tell our children what shall befall them or their families in this world; but we can tell them from the word of God, what shall befall them in the last day of all, according as they conduct themselves in this world.

Ver. 2. *Hearken unto Israel your father*—This chapter calls for our strictest attention, for it contains a number of predictions which were to be fulfilled at distant periods through a long succession of ages; things depending upon so many various circumstances, upon such remote causes, so hid to all human view, so contrary to all appearances at the time they were spoken of, that it was impossible for any foresight or sagacity of man so much as to conjecture or imagine them. And yet they were all exactly and fully accomplished, many of them in distant ages, long after both the Prophet and the recorder of the prophecies were dead. And surely nothing can give us a higher idea of the Scriptures, or more confirm our faith in them, than to observe events foretold in them and spoken of with the most certain assurance, ages before they happened, and then to see all these things taking place accordingly. But what makes this chapter of still more value to us, and more worthy of our closest attention, is, that we have here a *sure word of prophecy*,

marking out the time and some peculiar circumstances of the coming of the Messiah so particularly, as will furnish us with an invincible argument, that not only the Messiah is come, but also that Jesus, in whom we believe, is that Messiah: so that being fully convinced in our hearts, as Peter was, John vi. 68, 69, we may say with him, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure thou art the Christ, the Son of the living God."

Ver. 3, 4. *Reuben, thou art my first-born, my might*—Begotten in the prime and vigour of my days: *The excellency of dignity, and the excellency of power*. Such were the prerogatives of the birth-right, which he would have enjoyed had he not forfeited and fallen from them by his sin; dignity above his brethren, and considerable power over them. *Unstable as water, thou shalt not excel*—As water is prone to flow, and still tends downward to an inferior situation, so Reuben should fall from the pre-eminence he had by birth. In the Chaldee Paraphrase it is, "Thou wast to have had three parts, the birth-right, the priesthood, and the kingdom; but thou hast followed thy own will, as water spilled; thou shalt not prosper." Two shares of the inheritance, which are supposed to have belonged to the birth-right, were given to Joseph, the priesthood to Levi, and the kingdom to Judah. And nothing great or excellent is recorded of the tribe of Reuben throughout the Scriptures. From it arose no Judge, Prophet, Prince, nor any person of renown, only Dathan and Abiram, who were noted for their impious rebellion. This tribe, not aiming to excel, chose a settlement on the other side Jordan. Jacob here charges him with the sin for which he was disgraced. It was forty years ago that he had been guilty of this sin; yet now it is remembered against him. It left an indelible mark of infamy upon his family; a wound not to be healed without a scar.

Ver. 5. *Simeon and Levi are brethren*—In disposition, but unlike their father: they were passionate and revengeful, fierce and wilful, *instruments of cruelty are in their habitations*, or as מכרותיהם, *mecherothihem*, rather signifies, *their counsels*, or *compacts*, alluding to their treacherous agreement with the Shechemites: their swords, which should have been only weapons of defence, were, (as the margin reads it,) *weapons of violence*, to do wrong to others, not to save themselves from wrong.

Ver. 6. *My soul, come not thou into their secret*—Their cursed plot hatched in secret: Far be it from me to approve of their secret designs. And let not *mine honour*, or good name, be stained by being associated with theirs. Thus he signifies to all posterity that that bloody enterprise was undertaken without his consent, and that he could not think of it without

A. M. 2315.
B. C. 1689.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: ^p I will divide them in Jacob, and scatter them in Israel.

p Josh. 19. 1. & 21. 5, 6, 7.
1 Chron. 4. 24, 39.
q Ch. 29. 35. Deut. 33. 7.
r Ps. 18. 40.
s Ch. 27. 29. 1 Chron. 5. 2.

8 ¶ ^q Judah, thou art he whom thy brethren shall praise: ^r thy hand shall be in the neck of thine enemies; ^s thy father's children shall bow down before thee.

t Hos. 5. 4. Rev. 5. 5.

9 Judah is 'a lion's whelp: from

detestation, nor let it pass without a severe censure. *For in their anger they slew a man*—Shechem himself, and many others: and to effect that wickedness *they digged down a wall*; broke into their houses to plunder them, and murder the inhabitants.

Ver. 7. Cursed be their anger—Not their persons. We ought always, in the expressions of our zeal, carefully to distinguish between the sinner and the sin, so as not to love or bless the sin for the sake of the person, nor to hate or curse the person for the sake of the sin. *I will divide them*—The Levites were scattered throughout all the tribes, and Simeon's lot lay not together, and was so strait that many of that tribe were forced to disperse themselves in quest of settlements and subsistence. This curse was afterwards turned into a blessing to the Levites; but the Simeonites, for Zimri's sin, Num xxv. had it bound on.

Ver. 8. Judah, thou art he whom thy brethren shall praise—As thy name signifies *praise*, and God was praised for thee: chap. xxix. 35, and shall be praised by and in thee; so shalt thou have praise and honour from thy brethren. The tribe of Judah led the van through the wilderness, Num. x. 14, and in the conquest of Canaan, by the appointment of God, went first up against the Canaanites, after the death of Joshua, Judges i. 1, 2. They had the first lot assigned them, in the division of the country, and a lot that was very extensive and fertile. Othniel, the first judge, was of this tribe, and Caleb, whose reputation was not much inferior to that of Joshua. And all the Kings that ever God granted the Jewish nation *in mercy* were of them. In short, in every age this tribe was more honoured than any of the others. *Thy hand shall be on the neck of thine enemies*—An expression which signified victory over their enemies, and was remarkably fulfilled in David, Psalm xviii. 40. *Thy father's children shall bow down before thee*—They shall not only acknowledge thy dignity above that of the other tribes, and pay such honour to thee, as is wont to be conferred on the first-born; but shall submit to the regal authority and power which shall be vested in thee. This was verified in God's choosing the tribe of Judah, and David out of it, to govern the Hebrew nation, and in settling the kingdom of Israel in his stock for ever; but especially in the Messiah's being born of this tribe, whose kingdom is everlasting, and *to whom every knee shall bow*.

Ver. 9. Judah is a lion's whelp, &c.—The lion is the king of beasts, the terror of the forest when he roars; when he *seizeth his prey*, none can resist him; when he *goes up from the prey*, none dares pursue him to revenge it. By this it was foretold that the tribe of Judah should become very formidable, and should not only obtain great victories, but should peaceably enjoy what was gotten by those victories. Judah is compared, not to a lion *rampant*, always raging,

the prey, my son, thou art gone up: ^u he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 ^x The sceptre shall not depart from Judah, nor ^y a lawgiver ^z from between his feet, ^a until Shiloh come; ^b and unto him shall the gathering of the people be.

u Num. 32. 24. & 24. 9.
x Num. 24. 17. Jer. 30. 21. Zech. 10. 11.
y Pa. 60. 7. & 108. 8. or, Num. 21. 18. Deut. 28. 57.
z Isa. 11. 1. & 62. 11. Ezek. 21. 27. Dan. 9. 25. Matt. 21. 9. Luke 1. 32, 33. b Isal. 2. 2 & 11. 10. & 42. 1, 4. & 49. 6, 7, 22, 23. & 55. 4, 5. & 60. 1—5. Hag. 2. 7. Luke 2. 30, 31, 32.

but to a lion *couching*, enjoying the satisfaction of his success, without creating vexation to others.

Ver. 10. The sceptre—The dominion or government, which is expressed by this word, because it was an ensign of government. It is true, the word שֵׁבֶט, *shebet*, here used, also signifies a *rod* or *staff* of any kind, and particularly the *rod* or *staff* which belonged to each tribe, as an ensign of its authority; whence it is transferred to signify *tribe*, as being united under one rod or staff of government. It seems evident, however, from what has been observed on ver. 8, that dominion, or authority, is also and especially here intended. But it is asked, how could it be said with propriety, the dominion, or authority, shall not depart from Judah, when Judah had none? To this it must be answered, That Jacob had just foretold that his father's children should *bow down* to Judah, and that he therefore should have this authority, or dominion. After which, it is predicted, that it should not depart, till Shiloh came. *Nor a lawgiver from between his feet*—The word מִשְׁפָּט, *mechokek*, here rendered *Lawgiver*, means also *Ruler*, or *Judge*, and the prophecy certainly implies, not only that, while the other tribes should be captivated, dispersed, and confounded with each other, the tribe of Judah should be kept entire until Christ came; but that Rulers and Magistrates descended from Judah, or called by his name, should succeed each other at least for a time, and that both the civil and ecclesiastical power should continue till Shiloh should come, and then should be taken away, or rather should devolve on him: Now as it will readily be acknowledged that the authority remained with Judah till the captivity, so it must be observed that even in Babylon the Jews appear to have been under a kind of internal government exercised by the family of David. "And after their return from Babylon, Zerubbabel, of David's race, was their leader; and the tribe of Judah, and those who were incorporated with them, had regular Magistrates and Rulers from among themselves, under the Kings of Persia and Syria, and afterwards under the Romans." The great council of the Jews, termed "the Sanhedrim, constituted chiefly of the tribe of Judah, and the other courts dependant on it, possessed great authority till the coming of Christ, according to the concurrent testimony of ancient writers. The tribe of Judah was likewise preserved distinct, and could trace back its genealogies without difficulty." So that, "in all respects, the *sceptre*, though gradually enfeebled, did not *depart*: nor was the regular exercise of legislative and judicial authority, though interrupted, finally suspended till after that event," Scott. *Till Shiloh come*—It is not perfectly agreed among the learned what is the precise meaning of the word. But it is pretty certain, according to its derivation, it either signifies *he that is sent, or the seed, or the peaceable and prosperous one*. And that the Messiah is in-

A. M. 2315.
B. C. 1689.c 2 Kings
18. 32.d Prov. 23.
29.e Deut. 33.
18, 19.
Josh. 11.
10, 11.

11 ^c Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His ^d eyes shall be red with wine, and his teeth white with milk.

13 ¶ ^e Zebulun shall dwell at the haven of the sea; and he shall be for an haven of 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 ^f his shoulder to bear, and became a servant unto tribute.

16 ¶ ^g Dan shall judge his people, as one of the tribes of Israel.

17 ^h 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 I have waited for thy salvation, O LORD.

A. M. 2315.
B. C. 1689.f 1 Sam. 10.
9.g Deut. 33.
22. Judg.
18. 1, 2.h Judg. 18.
27.
† Heb. an
arrow
snake.i Ps. 25. 6.
& 119. 166,
174. Isai.
25. 9.

tended, Jews as well as Christians generally acknowledge; the word being expounded of him by all the three Chaldee Paraphrasts, the Jewish Talmud, and many of the latter Jews also. Till he came, Judah or Judea possessed considerable authority and power, but at or about the time of his birth, it became a province of the Roman empire, and was enrolled and taxed as such; Luke ii. 1; and at the time of his death the Jews themselves expressly owned, "We have no King but Cæsar." Hence it is undeniably inferred against the Jews that our Lord Jesus is "He that should come," and that we are to look for no other: for he came exactly at the time appointed.

Unto him shall the gathering of the people be—After he came, and the sceptre was departed from Judah, the gathering both of Jews and Gentiles was to him, as to their King and Saviour. The pale of the Church was enlarged, the partition between the Jews and Gentiles broken down, and the converted Gentiles, along with the converted Jews, became his subjects and worshippers. He became the "desire of different nations," Hag. ii. 7; and being "lifted up from the earth," drew myriads unto him, John xii. 32; and the "children of God that were scattered abroad," met in him as their centre of unity. This was the case, in a great degree, for many centuries, and we are taught to believe that it shall be the case more and more till the earth shall be filled with his glory; for of "the increase of his government, as well as peace, shall be no end." The fulness of the Gentiles shall come in, and then, "ungodliness shall be turned away from Jacob, and all Israel shall be saved. And when he shall come in his glory, all nations shall be gathered unto him," and at last the innumerable multitudes of the redeemed shall be gathered into his everlasting kingdom.

Ver. 11. *Binding his foal unto the vine*—It is here foretold that the tribe of Judah should inhabit a fruitful land, and especially that it should abound with milk and wine: that vines should be so common and so strong that they should tie their asses to them, and so fruitful that they should load their asses from them, wine being as plentiful as water, so that the men of that tribe should be very healthy and lively, their eyes brisk and sparkling, and their teeth white. In Christ there is plenty of all that which is nourishing and refreshing to the soul, and which maintains and cheers the divine life in it: in him we may have wine and milk, the riches of Judah's tribe, without money and without price, Isa. lv. 1.

Ver. 13. *Zebulun shall dwell at the haven of the sea*—This was fulfilled, when two or three hundred years after, the land of Canaan was divided by lot, and the "border of Zebulun went up towards the sea," Josh. xix. 11.

Ver. 14. *Issachar is a strong ass couching down between*

two burdens—The men of that tribe shall be strong and industrious, fit for and inclined to labour, particularly the toil of husbandry, like the *ass* that patiently carries his burden. Issachar submitted to *two burdens*, tillage and tribute.

Ver. 16. *Dan shall judge his people*—Jacob alludes to the name *Dan* which signifies to *judge*, or *judging*. Onkelos, a famous Jewish Rabbi of the first century, and the author of a *Targum* or Paraphrase in the Chaldee language on the Books of Moses, the most simple and the most esteemed of all the *Targums* of the Jews, expounds the passage thus: "A man shall rise out of the tribe of Dan, in whose days his people shall be delivered; referring to Samson, who was of that tribe, Judges xiii. 2, and who judged Israel twenty years, Judg. xv. 20." But the latter part of the verse seems not perfectly to agree with this, as all the tribes did not produce judges. The meaning, therefore, seems rather to be, Though he be the son of one of my concubines, yet he shall not be subject to any other, but shall be a tribe governed by judges of his own, as well as any of the other tribes. And what is said of him is to be understood of the rest of the sons of the concubines, and hereby all difference between them and the sons of the wives is taken away. It is spoken of Dan, because he is first mentioned of that sort.

Ver. 17. *An adder, shepiron*—A cerastes, probably, or kind of horned serpent, of a subtle nature, which, according to Pliny, hides its whole body in the sand, shewing only its horns to catch birds. This is intended to signify the subtlety of that tribe which should conquer its enemies more by craft than by strength or force of arms, and by art, and policy, and surprise, gain advantages against them, like a serpent suddenly biting the heels of a traveller. These words, says Bishop Sherlock, "lead us to expect, in the history of this tribe, an account of some very dishonourable and perfidious transaction. And the history will justify this expectation," for though the house of Israel were in general a stubborn and disobedient people, "yet it was the peculiar infamy of the tribe of Dan, to be the ringleaders in idolatry, the first who erected publicly a molten image in the land of promise, and by their example and perseverance in this iniquity, infected all the tribes of Israel. This idolatry began soon after the days of Joshua, and continued till the day of the captivity of the land, Judges xviii. 30."

Ver. 18. *I have waited for thy salvation, O Lord*—These words may be considered in two lights; 1, as connected with the preceding prophecy concerning Dan, according to the explanation given in the last note. Under a foresight of their dishonourable, perfidious, and serpent-like conduct, and the general idolatry which should be introduced among his

A. M. 2315.
B. C. 1689.
k Deut. 33.
20.
l Chron.
5. 18.
m Deut. 33.
24. Josh.
19. 24.
n Deut. 33.
23.
o Heb.
daughters.
p Ch. 37. 4.
24. 28. &
39. 20. &
42. 21. Ps.
116. 18.
q Job 29. 20.
Ps. 37. 15.

19 ¶^k Gad, a troop shall overcome him: but he shall overcome at the last.
20 ¶^l Out of Asher his bread shall be fat, and he shall yield royal dainties.
21 ¶^m 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 The archers have sorely grieved him, and shot at him, and hated him:
24 But his bow abode in strength,

descendants through their means, Jacob says, *I have waited for, expected and desired thy help, O Lord, to save my posterity from the manifold sins and temporal calamities which I foresee are coming upon them, and especially from spiritual and eternal miseries, by that Messiah, whom thou hast promised, that Seed of the woman which is to bruise the head of him that bruises the heel of thy people.* Or, 2, They may be considered as an unconnected sentence, an ejaculation, in which he interrupts the thread of his discourse, and breathes out his desires after God. And the pious ejaculations of a warm and lively devotion, though sometimes they may be *incoherent*, yet are not *impertinent*. It is no absurdity, when we are speaking to men, to lift up our hearts to God. The salvation he waited for was, 1, Christ, the promised seed, whom he had spoken of, Ver. 10; now he was going to be gathered to his people, he breathes after him to whom the gathering of the people shall be. 2, Heaven, the better country, which he declared plainly that he sought, Heb. xi. 13, 14, and continued seeking now he was in Egypt.

Ver. 19. Concerning *Gad*, he alludes to his name, which signifies a *troop*, foresees the character of that tribe, that it should be a warlike tribe; and so we find, 1 Chron. xii. 8; the *Gadites* were *men of war fit for the battle*. He foresees that the situation of that tribe on the other side Jordan would expose it to the incursions of its neighbours, the Moabites and Ammonites; and, that they might not be proud of their strength and valour, he foretells that the *troops of their enemies* should in many skirmishes, *overcome them*; yet, that they might not be discouraged by their defeats, he assures them, that they should *overcome at the last*, which was fulfilled, when in Saul's time and David's the Moabites and Ammonites were wholly subdued.

Ver. 20. *Out of Asher his bread shall be fat*—This implies that it should be a rich tribe, replenished not only with bread for necessity, but with *fatness*, with *dainties*, *royal dainties*, and these exported *out of Asher*, to other tribes, perhaps to other lands. The God of nature has provided for us not only necessities but *dainties*, that we might call him a bountiful Benefactor; yet, whereas all places are competently furnished with necessities, only some places afford *dainties*. Corn is more common than spices. Were the supports of luxury as universal as the supports of life, the world would be worse than it is, and surely it is bad enough.

Ver. 21. *Naphtali is a hind let loose*—Those of this tribe were, as the *loosened* hind, zealous for their liberty, and yet affable and courteous, their language refined, and they complaisant, *giving goodly words*. Among God's *Israel* there is

and the arms of his hands were made strong by the hands of ^p the mighty God of Jacob; (^q from thence ^r is the shepherd, ^s the stone of Israel:)

25 ^t Even by the God of thy father, who shall help thee; ^u and by the Almighty, ^v who shall bless thee with blessings of heaven above, 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 thy progenitors ^y unto the utmost bound

A. M. 2315.
B. C. 1689.
p Ps. 132. 2.
5.
q Ch. 45. 11.
& 47. 12.
& 50. 21.
r Ps. 80. 1.
s Isai. 28. 16.
t Ch. 28. 13.
& 21. & 35. 3.
& 48. 23.
u Ch. 17. 1.
& 35. 11.
v Deut. 33.
13.
y Deut. 33.
15. Hab.
8. 6.

to be found a great variety of dispositions, yet all contributing to the beauty and strength of the body. He closes with the blessings of his best beloved sons, Joseph and Benjamin, with these he will breathe his last.

Ver. 22. *Joseph is a fruitful bough*—Shooting forth two luxuriant stems or branches, the two numerous tribes which proceeded from his sons; *by a well*, or fountain, or water-course, where plants grow fastest. Thus David compares a godly man to "a tree planted by the rivers of waters;" *Whose branches run over the wall*—The heat of which furthers their growth no less than the moisture received from the water.

Ver. 23. *The archers have sorely grieved him*—Though he now lived in ease and in honour, Jacob reminds him of the difficulties he had formerly waded through. He had had many enemies, here called *archers*, being skilful to do mischief; they *hated him*, they *shot* their poisonous darts *at him*. His brethren were spiteful towards him, mocked him, stripped him, sold him, thought they had been the death of him. His mistress sorely *grieved him*, and *shot at him*, when she solicited his chastity; and then *shot at him* by her false accusations.

Ver. 24. *But his bow abode in strength*—His faith did not fail; he kept his ground, and came off conqueror. The *arms of his hands were made strong*—That is, his *other graces* did their part, his wisdom, courage, patience, which are better than weapons of war: *By the hands of the mighty God*—Who was therefore able to strengthen him; and the God of Jacob, a God in covenant with him. *From thence*, from this strange method of providence, he became the *shepherd and stone*, the feeder and supporter of Israel, Jacob and his family. Herein Joseph was a type of Christ; who was *shot at* and *hated*, but borne up under his sufferings, and was afterwards advanced to be the *shepherd and stone*; and of the church in general; hell shoots its arrows against her, but Heaven protects and strengthens her. But perhaps by the *shepherd and stone*, Joshua, a descendant of Joseph, by Ephraim, may be here primarily intended. He, as a good shepherd, brought into the pastures of Canaan, that flock of the Lord which Moses had indeed led forth from Egypt, but which he had left in a barren wilderness. Thus by Joshua also was Christ typified, whose name he bears, who is the *foundation stone laid in Zion*, and the *good shepherd*, that leads his sheep into the heavenly Canaan, and gives them eternal life.

Ver. 25. *Even by the God of thy father Jacob, who shall help thee*—Our experience of God's power and goodness in strengthening us hitherto, are encouragements still to hope for

A. M. 2315.
B. C. 1639. of the everlasting hills: ^a they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

a Judg. 20.
21, 25.
Ezek. 22.
23, 27. 27 ¶ Benjamin shall ^a raven as a wolf: in the morning he shall devour the prey, ^b and at night he shall divide the spoil.

b Num. 23.
24. Esth.
8. 11.
Ezek. 39.
10. Zech.
14. 1, 7. 28 ¶ 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.

c Ch. 15. 15.
& 25. 8.
d Ch. 47. 30.
2 Sam. 19.
37.
e Ch. 50. 13. 29 And he charged them, and said unto them, I ^c am to be gathered unto my people: ^d bury me with my fathers ^e in the cave that is in the field of Ephron the Hittite.

f Ch. 23. 16. 30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, ^f which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

help from him. He that has helped us, will. And by the Almighty, who shall bless thee; and he only blesseth indeed. Observe the blessings conferred on Joseph: First, Various and abundant blessings. Blessings of heaven above, rain in its season, and fair weather in its season; blessings of the deep that lies under this earth, or with subterraneous mines and springs. Blessings of the womb and the breasts are given when children are safely born and comfortably nursed. Secondly, Eminent and transcendent blessings, which prevail above the blessings of thy progenitors—His father Isaac had but one blessing, and when he had given that to Jacob, he was at a loss for a blessing to bestow upon Esau; but Jacob had a blessing for each of his twelve sons, and now, at the latter end, a copious one for Joseph. Thirdly, Durable and extensive blessings: unto the utmost bound of the everlasting hills—Including all the products of the most fruitful hills, and lasting as long as they last. Of these blessings it is here said, they shall be, so it is a promise; or, let them be, so it is a prayer, on the head of Joseph, to which let them be a crown to adorn it, and a helmet to protect it.

Ver. 27. Benjamin shall raven as a wolf—It is plain Jacob was guided in what he said by a spirit of prophecy, and not by natural affection, else he would have spoken with more tenderness of his beloved son Benjamin, concerning whom he only foretells that his posterity should be a warlike tribe, strong and daring; and that they should enrich themselves with the spoil of their enemies; that they should be active in the world, and a tribe as much feared by their neighbours as any other; *in the morning he shall devour the prey* which he seized and divided over night.

A. M. 2315.
B. C. 1639. 31 ^a There they buried Abraham and Sarah his wife; ^b 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 ⁱ was gathered unto his people. Ver. 20.

CHAP. L.

Here is, I. The preparation for Jacob's funeral, ver. 1—6. II. The funeral itself, ver. 7—14. III. The settling of a good understanding between Joseph and his brethren, after the death of Jacob, ver. 15—21. IV. The age and death of Joseph, ver. 22—26.

AND Joseph ^a fell upon his father's face, and ^b wept upon him, and kissed him. a Ch. 46. 4.
b 2 Kings 18. 14.

2 And Joseph commanded his

Ver. 20. *I am to be gathered unto my people*—Though death separate us from our children, and our people in this world, it *gathers* us to our fathers, and to our people in the other world. Perhaps Jacob useth this expression concerning death, as a reason why his sons should bury him in Canaan: For (he saith) *I am to be gathered unto my people*, my soul must go to the spirits of just men made perfect, and therefore, *bury me with my fathers*, Abraham and Isaac, and their wives.

Ver. 33. *And when Jacob had made an end of commanding his sons*—He put himself in a posture for dying; having sat upon the bed-side to *bless his sons*, the spirit, of prophecy bringing fresh oil to his expiring lamp, when that work was done, he *gathered up his feet into the bed*, that he might lie along, not only as one patiently submitting to the stroke, but as one cheerfully composing himself to rest. He then freely resigned his spirit into the hand of God, the father of spirits; he *yielded up the ghost*; and his separated soul went to the assembly of the souls of the faithful, who, *after they are delivered from the burden of the flesh, are in joy and felicity*; he was gathered to his people.

CHAP. L. Ver. 1. *Joseph fell upon his father's face*—Having first, no doubt, closed his eyes, according as God had promised that he should, *and wept upon him, and kissed his pale and cold lips*, thus manifesting his love to and his sorrow for the loss of him. Probably the rest of Jacob's sons did the same, much moved, no doubt, with his dying words.

Ver. 2. He ordered the body to be embalmed, not only because he died in Egypt, and that was the manner of the

A. M. 2315.
B. C. 1689.

^c Ver. 26,
2 Chron.

16. 14.

Matt. 26.

12. Mark

14. 8. &

16. 1.

Luke 24.

1. John

12. 7. &

19. 39, 40.

^f Heb.
sept.

^d Num. 20.

29. Deut.

34. 8.

^e Esth. 4. 2.

^f Ch. 47. 29,

^g 2 Chron.

16. 14.

Isa. 22.

16. Matt.

27. 60.

servants the physicians to ^c embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians †^d mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto ^e the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 ^f My father made me swear, saying, Lo, I die: in my grave ^g which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go

up, I pray thee, and bury my father, <sup>A. M. 2315.
B. C. 1689.</sup> and I will come again.

6 And Pharaoh said, Go up and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of 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 ones, 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-

Egyptians, but because he was to be carried to Canaan, which would be a work of time. "Embalming is the opening of a dead body, taking out the intestines, and filling the place with odoriferous and desiccative drugs and spices, to prevent its putrefying. The Egyptians excelled all other nations in the art of preserving bodies from corruption: for some, that they embalmed upwards of 2000 years ago, remain whole to this day, and they are often brought into other countries as great curiosities. Their manner of embalming was this: they scooped the brains with an iron scoop out at the nostrils, and threw in medicaments to fill up the vacuum. They also took out the entrails, and having filled the body with myrrh, cassia, and other spices (except frankincense) proper to dry up the humours, they pickled it in nitre, where it lay soaking for seventy days. The body was then wrapped up in bandages of fine linen and gums, to make it stick like glue; and so was delivered to the kindred of the deceased, entire in all its features, the very hairs of the eye-lids being preserved. They used to keep the bodies of their ancestors, thus embalmed, in little houses magnificently adorned, and took great pleasure in beholding them alive, as it were, without any change in their size, features, or complexion. The Egyptians also embalmed birds," &c. *Encyclop. Britan.* This practice of embalming, it appears, was common both to the rich and poor, but it was more or less costly, according to the rank and circumstances of the person. *Joseph commanded his servants the physicians*—to perform this office. For, according to Herodotus and Diodorus Siculus, the same persons who prescribed as physicians for the living, were employed in embalming the dead. As it appears that many of these physicians were wont to be kept in pay, as servants, in the courts of Princes, and the families of the great, we may conclude that Joseph, in his office of Prime Minister, had not a few of them belonging to his household. Indeed, if we may credit Herodotus, all places in Egypt were crowded with them. And no wonder, for "every distinct distemper," says he, "hath its own physician, who confines himself to the study and care of that

alone, and meddles with no other. Thus, one class hath the care of the eyes, another of the head, another of the region of the belly," &c. lib. ii. c. 84; so that their number must have been very great.

Ver. 3. *Forty days were fulfilled for him*—That is, for embalming him, this time being, at the least, requisite to go through the process. But according to Herodotus, the body often remained at the embalmer's seventy days. *The Egyptians mourned for him threescore and ten days*, thirty days according to the custom of the Hebrews, Numb. xx. 29, Deut. xxxiv. 8, over and above the forty employed in embalming, which also was a time of mourning. During all which time they either confined themselves, and sat solitary, or when they went out, appeared in the habit of close mourners, according to the custom of the country.

Ver. 4, 5. *Joseph spake unto the house of Pharaoh*—Either it was not customary for mourners to enter the royal presence, or Joseph wished to make his request to the King with all possible humility and respect. He therefore made application to Pharaoh, not directly, but through the intervention of some of his courtiers. *Let me go up, I pray thee*—It was a piece of necessary respect to Pharaoh, that he would not go without leave; for we may suppose, though his charge about the corn was long since over, yet he continued a Prime Minister of State, and therefore would not be so long absent from his business without license.

Ver. 10. *They mourned with a great and very sore lamentation*—"This," says Sir John Chardin, quoted by Harmer, Vol. II. p. 136, "is exactly the genius of the people of Asia, especially of the women. Their sentiments of joy or grief are properly transports; and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family burst into cries that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. Especially are these cries long in the case of death, and frightful; for their mourning is right down despair, and an image of hell. I was lodged, in the year 1676, at Ispahan,

A. M. 2315.
E. C. 1689.
h 2 Sam. 1.
17. Acts
8. 2.
i 1 Sam. 31.
18. Job 2.
15.

floor of Atad, which is beyond Jordan, and there they ^b mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

¶ That is, the mourning of the Egyptians.

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:

k Ch. 49. 29,
30. Acts
7. 16.

13 For ^k his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham ^l bought with the field for a possession of a buryingplace 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.

15 ¶ And when Joseph's brethren

near the royal square: the mistress of the next house to mine died at that time. The moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry, that I was quite startled, and was above two hours before I could recover myself. These cries continue a long time, then cease all at once, they begin again as suddenly at day-break and in concert. It is this suddenness which is so terrifying, together with a greater shrillness or loudness than any one would easily imagine. This enraged kind of mourning, if I may call it so, continued forty days, not equally violent, but with diminution from day to day. The longest and most violent acts were when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. You are not to suppose that those that were ready to split their throats with crying out, wept as much: the greatest part of them did not shed a single tear through the whole tragedy." It is probable, however, that there was more sincerity in the mourning, even of the Egyptians, for Jacob, than is described in these words; for they seem evidently to have greatly respected him. And their solemn mourning for him, Ver. 11, gave a name to the place, *Abel-mizraim*, which in Hebrew signifies, *The mourning of the Egyptians*: which served for a testimony against the next generation of the Egyptians, who oppressed the posterity of this Jacob to whom their ancestors shewed such respect.

Ver. 15, 16. *Joseph will peradventure hate us*—While their father lived, they thought themselves safe under his shadow; but now he was dead, they feared the worst. A guilty

A. M. 2315.
E. C. 1689.
m Job 15.
21, 22.

saw that their father was dead, ^m they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they [†] sent a messenger [†] charged unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ⁿ for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of ^o the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and ^p fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, ^q Fear not: ^r for *am* I in the place of God?

20 ^s But as for you, ye thought evil against me; *but* ^t God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

conscience exposeth men to continual frights; those that would be fearless must keep themselves guiltless. *Thy father did command*—Thus, in humbling ourselves to Christ by faith and repentance, we may plead that it is the command of his Father and our Father we should do so.

Ver. 17. *Forgive the trespass of the servants of the God of thy father*—Not only children of the same Jacob, but worshippers of the same Jehovah. Though we must be ready to forgive all that injure us, yet we must especially take heed of bearing malice towards any that are *the servants of the God of our father*; those we should always treat with a peculiar tenderness, for we and they have the same Master. *He wept when they spake to him*—These were tears of sorrow for their suspicion of him, and tears of tenderness upon their submission.

Ver. 19. *Am I in the place of God?*—Dare I usurp the prerogative of God, to whom it belongs to take vengeance? Or, Can I do what I please with you, without God's leave? Fear him rather than me, and upon your experience of his wonderful care of and kindness to you, be persuaded he will still befriend you, and therefore I will. Or, perhaps, in his great humility, he thought they shewed him too much respect, and saith to them, in effect, as Peter to Cornelius, "Stand up, I myself also am a man." Make your peace with God, and then you will find it an easy matter to make your peace with me.

Ver. 20, 21. *Ye thought evil, but God meant it unto good*—In order to the making Joseph a greater blessing to his family than otherways he could have been. *Fear not, I will nourish you*—See what an excellent spirit Joseph was of, and learn

A. M. 2369.
B. C. 1639.u Ch. 47. 12.
Matt. 5.
44.† Heb. to
their
hearts.
Ch. 34. 3.

1635.

x Job 42. 16.

y Num. 32. 7.

z Ch. 30. 3.

† Heb.
borne.

21 Now therefore fear ye not : ^u 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 ^x of the third generation :

^y the children also of Machir the son of Manasseh ^z were [†] brought up upon Joseph's knees.

24 And Joseph said unto his

of him to render good for evil. He did not tell them they were upon their good behaviour, and he would be kind to them if he saw them carry themselves well : no, he would not thus hold them in suspense, nor seem jealous of them, though they had been suspicious of him. *He comforted them, and, to banish all their fears, he spake kindly to them.* Those we love and forgive we must not only do well for, but speak kindly to.

Ver. 24. *I die : and God will surely visit you*—To this purpose Jacob had spoken to him, Chap. xlviii. 21. Thus must we comfort others with the same comforts wherewith we ourselves have been comforted of God, and encourage them to rest on those promises which have been our support. Joseph was, under God, both the protector and benefactor of his brethren, and what would become of them now he was dying? Why, let this be their comfort, *God will surely visit you.* God's gracious visits will serve to make up the loss of our best friends : *and bring you out of this land*—And, therefore, they must not hope to settle there, nor look upon it as their rest for ever ; they must set their hearts upon the land of promise, and call that their home.

Ver. 25. *And ye shall carry up my bones from hence*—

brethren, I die : and ^a God will surely visit you, and bring you out of this land unto the land ^b which he sware to Abraham, to Isaac, and to Jacob.

25 And ^c Joseph took an oath of the children of 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 ^d embalmed him, and he was put in a coffin in Egypt.

A. M. 2369.
B. C. 1635.a Ch. 15. 14.
& 46. 4.
& 48. 21.
Exod. 3.
16, 17.
Heb. 11.
22.b Ch. 15. 14.
& 26. 3. &
35. 12. &
46. 4.
c Exod. 13.
19. Josh.
24. 32.
Acts 7. 16.d Verse 2.
1636.

Herein he had an eye to the promise, Gen. xv. 13, 14, and in God's name assures them of the performance of it. In Egypt they buried their great men very honourably, and with abundance of pomp ; but Joseph prefers a plain burial in Canaan, and that deferred almost two hundred years, before a magnificent one in Egypt. Thus Joseph, *by faith* in the doctrine of the resurrection, and the promise of Canaan, gave *commandment concerning his bones*, Heb. xi. 22. He dies in Egypt ; but lays his bones at stake, that God will surely visit Israel, and bring them to Canaan.

Ver. 26. *Joseph died, being an hundred and ten years old*—So for about thirteen years of affliction he enjoyed eighty years of honour, and as much happiness as earth could afford him. *He was put in a coffin in Egypt*—But not buried till his children had received their inheritance in Canaan, Josh. xxiv. 32. If the soul do but return to its rest with God, the matter is not great, though the deserted body find not at all, or not quickly, its rest in the grave. Yet care ought to be taken of the dead bodies of the saints, in the belief of their resurrection ; for there is a covenant with the dust which shall be remembered, and a commandment given concerning the bones.

THE
SECOND BOOK OF MOSES,

CALLED

EXODUS.

ARGUMENT.

MOSES having in the first Book of his History preserved the Records of the Church, while it existed in private Families, comes, in the second Book, to give us an account of its growth into a great Nation. The beginning of the former Book shows us how God formed the world for himself; the beginning of this shows us how he formed Israel for himself. There we have the Creation of the World in history, here the Redemption of the World in type. The Greek Translators call this Book EXODUS, Eξodus, which signifies a GOING OUT, because it begins with the story of the GOING OUT of the Children of Israel from Egypt. This Book gives us, I. The Accomplishment of the Promises made before to Abraham, to Chap. xix: and then, II. The Establishment of the Ordinances which were afterwards observed by Israel: thence to the end. Moses in this Book begins, like CÆSAR, to write his own Commentaries; and gives us the History of those things which he was himself an eye and ear witness of. There are more types of CHRIST in this Book than perhaps in any other Book of the Old Testament. The way of Man's Reconciliation to God, and coming into Covenant and Communion with him by a Mediator, is here variously represented; and it is of great use to us for the illustration of the New Testament.

A. M. 2298.
 B. C. 1706.

CHAP. I.

We have here, I. God's kindness to Israel, in multiplying them exceedingly, ver. 1—7. II. The Egyptians' wickedness to them; 1, Oppressing and enslaving them, ver. 8—14. 2, Murdering their children, ver. 15—22.

1706.

^a Gen. 46. 8.
 Ch. 6. 14.

NOW ^athese are the names of the children of Israel, which came

CHAP. I. Ver. 1. *These are the names*—This list of names is here repeated, that by comparing this small root with the multitude of branches which arose from it, we may see and acknowledge the wonderful Providence of God in the fulfilment of his promises. *Every man and his household*—That is, his children and grandchildren.

VOL. I. N^o. V.

into Egypt; every man and his household came with Jacob. A. M. 2298.
B. C. 1706.

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 ^b seventy

† Heb. High.
^b Gen. 46. 26, 27.
 Ver. 20.
 Deut. 10. 22.

Ver. 3. *And Benjamin*—Who, though youngest of all, is placed before Dan, Naphtali, &c. because they were the children of the hand-maidens.

Ver. 5. *Seventy souls*—Or persons, according to the computation we had, Gen. xlv. 27, including Joseph and his two sons. This was just the number of the nations by which the

T

A. M. 2369.
B. C. 1635.

souls: for Joseph was in Egypt *al-ready*.

6 And ^c Joseph died, and all his brethren, and all that generation.

7 ¶ ^d And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there ^e arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, ^f the people of the children of Israel *are* more and mightier than we:

10 ^g Come on, let us ^h deal wisely with them; lest they multiply, and

earth was peopled, Gen. x. for when "God separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel," Deut. xxxii. 8.

Ver. 6. *All that generation* by degrees wore off:—Perhaps all Jacob's sons died much about the same time, for there was not past seven years' difference in age between the eldest and the youngest of them, except Benjamin.

Ver. 7. *And the children of Israel were fruitful, and increased abundantly*—Like fishes or insects, as one of the words here used signifies, and being generally healthful and strong, they waxed exceeding mighty, so that the land was filled with them, at least Goshen, their own allotment. This wonderful increase was the product of the promise long before made to their fathers. From the call of Abraham, when God first told him he would make him a great nation, to the deliverance of his seed out of Egypt, was 430 years; during the first 215 of which they were increased to 70, but in the latter half, those 70 multiplied to 600,000 fighting men.

Ver. 8. *There arose a new king*—One of another family, according to Josephus; for it appears from ancient writers that the kingdom of Egypt often passed from one family to another. *That knew not Joseph*—All that knew him loved him, and were kind to his relations for his sake; but when he was dead he was soon forgotten, and the remembrance of the good offices he had done was either not retained, or not regarded. If we work for men only, our works, at farthest, will die with us; if for God, they will follow us, Rev. xiv. 13.

Ver. 10, 11. *Come on, let us deal wisely with them; lest they multiply*—When men deal wickedly, it is common for them to imagine that they deal wisely, but the folly of sin will at last be manifested before all men. *They set over them taskmasters, to afflict them*—With this very design. They not only made them serve, which was sufficient for Pharaoh's profit, but they made them serve with rigour, so that their lives became bitter to them; intending hereby to break their spirits, and to rob them of every thing in them that was generous: to ruin their health, and shorten their days, and so diminish their numbers: to discourage them from marrying, since their children would be born to slavery; and to oblige

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 ⁱ to afflict them with their ^k burdens. And they built for Pharaoh treasure cities, Pithom ^l and Raamses.

12 † But the more they afflicted ^m 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 ⁿ made their lives bitter with hard bondage, ^o in mortar, and in brick, and in all manner of

them to desert the Hebrews, and incorporate with the Egyptians. And, it is to be feared, the oppression they were under did bring over many of them to join with the Egyptians in their idolatrous worship; for we read, Josh. xxiv. 14, that they served other gods in Egypt; and we find, Ezek. xx. 8, that God had threatened to destroy them for it, even while they were in the land of Egypt. *Treasure cities*—To keep the King's money or corn, wherein a great part of the riches of Egypt consisted.

Ver. 12. *The more they multiplied*—To the grief and vexation of the Egyptians. The original expression, rendered grew, is very emphatical, *וַיִּפְרוּ* jiphrots. *They broke forth and expanded themselves with impetuosity*, like a river swollen with the rains, whose waters increase and gain strength by being confined. Here we see how vain and fruitless the devices of men are against the designs of God: and how easily he, in his providence, can turn their counsels against themselves, and cause the very means which they employ to oppress his people to become the greatest helps and advantages to them. Times of persecution and affliction have often been the church's growing times: Christianity spread most when it was most persecuted.

Ver. 13. *With rigour*—*בְּרִיבָה* bepareck, with cruelty, or tyranny; with hard words and cruel usage, without mercy or mitigation. This God permitted for wise and just reasons: 1, As a punishment of the idolatry into which, it appears, many of them had fallen: 2, To wear them from the land of Egypt, which was a plentiful, and, in many respects, a desirable land, and to quicken their desires after Canaan: 3, To prepare the way for God's glorious works, and Israel's deliverance.

Ver. 14. *In mortar, and brick*—It has been supposed by many, that besides the treasure cities, mentioned ver. 11, and other similar works, the Israelites were employed in raising those enormous piles, termed pyramids, which remain to this day, and probably will remain to the end of the world; "monuments, not so much of the greatness and wisdom, as of the folly, caprice, exorbitant power, and cruel tyranny of the monarchs who projected them. It cannot indeed be denied, that the skill, wherewith they were planned, equals the vastness of the labour with which they were completed; but then it is

A. M. 2369.
B. C. 1635.

Gen. 15.
13. Ch. 8.
7. Deut.
26. 6.
Ch. 2. 11.
& 5. 4, 5.
Ps. 81. 6.
Gen. 47.
11.
† Heb. *And as they afflicted them, so they multiplied,* &c.

m Ch. 2. 28.
& 6. 9.
Num. 20.
15. Acts 7.
19, 34.
n Ps. 81. 6.

A. M. 2431.
B. C. 1573.

service in the field ; all their service wherein they made them serve, was with rigour.

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 she shall live.

ctr. 1635.
o Prov. 16.
6.
p Dan. 3. 16,
18. & 6. 13.
Acts 5. 29.

17 But the midwives ° feared God, and did not ^p as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive ?

q See Josh.
2. 4. &c.
2 Sam. 17.
19, 20.

19 And ^q the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women ; for they *are* lively, and are delivered ere the midwives come in unto them.

evident they never could be useful in any degree adequate to the toil and expense with which they were erected. The supposition, however, is entirely groundless ; for the Israelites were employed in *making brick* ; while it is well known the pyramids were built of hewn stone.—*Scott*. “The great pyramid,” says Herodotus, “was covered with polished stones perfectly well joined, the smallest of which was thirty feet long. It was built in the form of steps, on each of which were placed wooden machines to raise the stones from one to another.” Diodorus adds, that “the stones were of very different workmanship, and of eternal duration. It is preserved to our days (the middle of the Augustan age) without being in the least injured. The marble was brought from the quarries of Arabia.” Pliny bears the same testimony : “It is formed of stone brought from the quarries of Arabia.”—*Encycl. Brit.* So that, it seems evident, the Israelites, who were employed in brick and mortar, had no hand in erecting the pyramids.

All manner of service in the field—In cultivating the ground, and, according to Josephus, in cutting canals and trenches, to convey to different parts of the country the waters of the Nile, to raise up mounds, lest the waters overflowing should stagnate ; and in other laborious services.

Ver. 15. *The king spake to the Hebrew midwives*—The two chief of them. They are called Hebrew midwives, probably not because they were themselves Hebrews ; for sure Pharaoh could never expect they should be so barbarous to those of their own nation, but because they were generally

20 ^r Therefore God dealt well with the midwives : and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, ^s that he made them houses.

22 And Pharaoh charged all his people, saying, ^t Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

A. M. 2431.
B. C. 1573.

r Prov. 11.
18. Eccle.
8. 12. Isai.
3. 10. Heb.
6. 10.

s See 1 Sam.
2. 35.
2 Sam. 7.
11, 13, 27,
29.
1 Kings 2.
24. & 11.
38. Ps.
127. 1.
t Acts 7. 19.

CHAP. II.

This Chapter begins the story of Moses, the most remarkable type of Christ, as Prophet, Saviour, Lawgiver, and Mediator, in all the Old Testament. In this Chapter we have, I. The perils of his birth and infancy, ver. 1—4. II. His preservation through those perils, and the preferment of his childhood and youth, ver. 5—10. III. The pious choice of his riper years, which was to own the people of God : 1, He offered them his service, if they would have accepted it, ver. 11—14. 2, He retired, that he might reserve himself for farther service, ver. 15—22. IV. The dawning of the day of Israel's deliverance, ver. 23—25.

AND there went ^a a man of the house of Levi, and took *to wife* a daughter of Levi.

a Ch. 6. 20.
Num. 26.
59. 1 Chro.
23. 14.

made use of among the Hebrews, and being Egyptians he hoped to prevail with them.

Ver. 16—19. *The stools*—Seats used on that occasion. *But the midwives feared God*—Dreaded his wrath more than Pharaoh's, and therefore *saved the men children alive*. *The Hebrew women are lively*—We have no reason to doubt the truth of this ; it is plain they were now under an extraordinary blessing of increase, which may well be supposed to have had this effect, that the women had quick and easy labour, and the mothers and children being both lively, they seldom needed the help of midwives : this these midwives took notice of, and concluding it to be the finger of God, were thereby emboldened to disobey the King, and with this justify themselves before Pharaoh, when he called them to an account for it.

Ver. 20, 21. *God dealt well with the midwives—he made them houses*—He blessed them in kind : for as they kept up Israel's houses or families, so God, in recompense, built them up into families, blessed their children, and made them prosperous. But a late learned writer interprets the passage as follows : Pharaoh, resolving effectually to prevent the increase of the Israelites, *built houses* for them, that so they might no longer have it in their power to lodge their women in child-bed out of the way, to save their children, by removing them from place to place, as they had before done when they lived in the fields in tents, which was their ancient way of living. But the other seems the true interpretation.

CHAP. II. Ver. 1. *There went a man*—Amram, from the

A. M. 2483.
B. C. 1571.
b Acts 7. 20.
Heb. 11.
23.

2 And the woman conceived, and bare a son: and ^b when she saw him that he *was a goodly child*, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

c Ch. 15. 20.
Num. 26.
59.

4 ^c And his sister stood afar off, to wit what would be done to him.

d Acts 7. 21.

5 ¶ And the ^d daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

A. M. 2433.
B. C. 1571.

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.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she

place of his abode to another place. *A daughter*—That is, granddaughter of Levi.

Ver. 2. *Bare a son*—It seems just at the time of his birth that cruel law was made for the murder of all the male children of the Hebrews, and many no doubt perished by the execution of it. Moses's parents had Miriam and Aaron, both elder than he, born to them before that edict came out. Probably his mother had little joy of her being with child of him, now this edict was in force. Yet this child proves the glory of his father's house. Observe the beauty of providence: just when Pharaoh's cruelty rose to this height, the deliverer was born. *When she saw that he was a goodly child—Fair to God*, Acts vii. 20, or *very fair*. Profane authors, Josephus and Justin, agree with the sacred writers in praising the peculiar beauty of this child. *She hid him three months*—In some private apartments of their own house, though probably with the hazard of their lives, had he been discovered. Not that she would have done otherwise had he not been so beautiful. But the circumstance of his beauty strengthened her natural affection, and made her more concerned for his preservation. It is said, Heb. xi. 23, that his parents hid him *by faith*. It has been thought by some, that they had a special revelation that the deliverer should spring from their loins. Be this as it may, they believed the general promise of Israel's preservation, and in that faith hid their child.

Ver. 3. *When she could not longer hide him*—For fear of being informed against by some of her Egyptian neighbours, with whom the Israelites lived intermixed, chap. iii. 22. Thus Moses, who was afterwards to be the deliverer of Israel, was himself upon the point of falling a sacrifice to the fury of the oppressor; God so ordered it, that being told of this he might be the more animated with zeal for the deliverance of his brethren out of the hands of such bloody men. *She took for him an ark of bulrushes*—A small basket made of rushes, and waterproof by being coated within and without by a kind of bitumen and pitch. Or, perhaps, it might be formed of the tree called Papyrus, of which the Egyptians made their paper, and which grew especially on the banks of the Nile. This ark or basket

Moses's mother *laid in the flags by the river's brink*—That it might not be carried away by the stream, intending, we may suppose, to come by night to suckle the child. God undoubtedly put it into her heart to do this, to bring about his own purposes: that Moses might, by this mean, be brought into the hands of Pharaoh's daughter, and that, by his deliverance, a specimen might be given of the deliverance of God's church.

Ver. 5. *And the daughter of Pharaoh came*—Providence brings no less a person than Pharaoh's daughter just at that juncture, guides her to the place where this poor infant lay, inclines her heart to pity it, which she dares do, when none else durst. Never did poor child cry so seasonably as this did; *the babe wept*, which moved her compassion, as no doubt his beauty did.

Ver. 10. *And he became her son*—The tradition of the Jews is, that Pharaoh's daughter had no child of her own, and that she was the only child of her father, so that when he was adopted for her son, he stood fair for the crown: however, it is certain he stood fair for the best preferments of the court in due time, and in the mean time had the advantage of the best education, with the help of which, he became *master of all the lawful learning of the Egyptians*, Acts vii. 22. Those whom God designs for great services, he finds out ways to qualify for them. Moses, by having his education in a court, is the fitter to be a Prince, and *king in Jeshurun*; by having his education in a learned court, (for such the Egyptian then was,) is the fitter to be an historian; and by having his education in the court of Egypt, is the fitter to be employed as an ambassador to that court in God's name. *She called his name Moses*—The Jews tell us that his father, at his circumcision, called him *Joachim*, the *rising or stablishing of the Lord*; but Pharaoh's daughter called him *Moses*, drawn out, viz. of the water, either from the Hebrew word מָשָׁה, *masha*, to draw out, 2 Sam. xxi. 17, or from two Egyptian words, *Mo uses*, of the same import. Henry, taking it for granted that the latter is the etymology of the word, observes, "The calling of the Jewish Lawgiver by an Egyptian name was a happy omen to the Gentile world, and gave hopes of

A. M. 2473.
B. C. 1531.
Acta 7. 21.
That is, drawn out.
 brought him unto Pharaoh's daughter, and he became her son. And she called his name || Moses: and she said, Because I drew him out of the water.

f Acta 7. 23, 24. Heb. 11. 24, 25, 26.
s Ch. 1. 11.
 11 ¶ And it came to pass in those days, ^f when Moses was grown, that he went out unto his brethren, and looked on their ^s burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

1531.
 12 And he looked this way and that way, and when he saw that *there was* no man, he ^h slew the Egyptian, and hid him in the sand.

i Acta 7. 26.
 13 And ⁱ when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

h Acta 7. 27. 28.
† Heb. a man, a prince, Gen. 13. 8.
 14 And he said, ^k Who made thee † a prince and a judge over us? intendest thou to kill me, as thou kill-

A. M. 2473.
B. C. 1531.
 edst 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 ^l Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by ^m a well.

16 ⁿ Now the || priest of Midian had seven daughters: ^o and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and ^p watered their flock.

18 And when they came to ^q Reuel their father, he said, How *is it that* ye are come so soon to day?

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.

that day when it should be said, *Blessed be Egypt my people*, Isai. xix. 25. And his tuition at court was an earnest of that promise, Isai. xlix. 23, *Kings shall be thy nursing fathers, and queens thy nursing mothers.*" Whether there be propriety in this observation or not, it is reasonable to suppose that this name, *Drawn out*, would tend to keep alive in the mind of Moses a remembrance of the danger he had escaped, and would induce him, out of gratitude for his deliverance, more readily to become a worker together with God in *drawing* his brethren out of still greater danger and misery.

Ver. 11, 12. *When Moses was grown, he went out unto his brethren, and looked on their burdens*—As one that not only pitied them, but was resolved to venture with them and for them. *He slew the Egyptian*—Probably it was one of the Egyptian taskmasters, whom he found abusing his Hebrew slave. By special warrant from Heaven, (which makes not a precedent in ordinary cases,) Moses slew the Egyptian, and rescued his oppressed brother. The Jews' tradition is, that he did not slay him with any weapon, but as Peter slew Ananias and Sapphira, with the word of his mouth.

Ver. 14. *He said, Who made thee a prince?*—He lengthened his authority. A man needs no great authority for giving a friendly reproof; it is an act of kindness; yet this man needs will interpret it an act of dominion, and represents his reprover as imperious and assuming. Thus, when people are sick of good discourse, or a reasonable admonition, they will call it *preaching*, as if a man could not speak a word for God, and against sin, but he *took too much upon him*. Yet Moses was indeed a Prince, and a Judge, and knew it, and thought the Hebrews would have understood it; but they stood in their own light; and *thrust him away*,

Acts vii. 25, 27. *Intendest thou to kill me?*—See what base constructions malice puts upon the best words and actions!

Ver. 15. *Moses fled from Pharaoh*—God ordered this for wise ends. Things were not yet ripe for Israel's deliverance. The measure of Egypt's iniquity was not yet full; the Hebrews were not sufficiently humbled, nor were they yet increased to such a multitude as God designed: Moses is to be farther fitted for the service, and therefore is directed to withdraw for the present, "till the time to favour Israel, even the set time, come." God guided Moses to Midian, because the Midianites were of the seed of Abraham, and retained the worship of the true God: so that he might have not only a safe, but a comfortable settlement among them; and through this country he was afterwards to lead Israel, which, that he might do the better, he now had opportunity of acquainting himself with it. Hither he came, and *sat down by a well*, tired and thoughtful, waiting to see what way Providence would direct him. It was a great change with him, since he was but the other day at ease in Pharaoh's court.

Ver. 17. *Stood up and helped them*—This he did, because wherever he was, as occasion offered itself, he loved to be doing justice, and appearing in the defence of such as he saw injured. He loved to be doing good: wherever the Providence of God cast us, we should desire and endeavour to be useful; and when we cannot do the good we would, we must be ready to do the good we can.

Ver. 18. *Reuel*, or Raguel, (see Num. x. 29,) is thought by some to have been their grandfather, and father of Hobab or Jethro, their immediate father.

Ver. 19. *An Egyptian delivered us*—Such they supposed him to be by his habit and speech; or perhaps he told them

A. M. 2473.
B. C. 1531.

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.

r Gen. 31.
54. & 43.
25.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

s Ch. 4. 25.
& 18. 2.

22 ¶ And she bare him a son, and he called his name ¶ Gershom: for he said, I have been a stranger in a strange land.

t That is, a
stranger
here.Ch. 18. 3.
u Acts 7. 29.Heb. 11.
13, 14.x Ch. 7. 7.
Acts 7. 20.y Num. 29.
16. Deut.

26. 7. Ps.

12. 5.

z Gen. 18.
20. Ch. 3.9. & 22.
23, 27.Deut. 24.
15. Jam.

5. 4.

a Ch. 6. 5.

b Ch. 6. 5.
Ps. 105. 8.42. & 106.
45.c Gen. 15.
14. & 46. 4.d Ch. 4. 31.
1 Sam. 1.11. 2 Sam.
16. 12.

Lukel. 25.

23 ¶ And it came to pass in process of time that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the

children of Israel, and God had respect unto them.

A. M. 2513.
B. C. 1491.† Heb.
knew.
e Ch. 3. 7.

CHAP. III.

In this Chapter we have, I. The discovery God was pleased to make of his glory to Moses at the bush, ver. 1—5. II. A general declaration of God's good-will to his people, who were beloved for their fathers' sake, ver. 6. III. A particular notification of God's purpose concerning the deliverance of Israel out of Egypt. 1, He assures Moses it should now be done, ver. 7—9. 2, He gives him a commission to act in it as his ambassador both to Pharaoh, ver. 10, and to Israel, ver. 16. 3, He answers the objection Moses made of his own unworthiness, ver. 11, 12. 4, He gives him full instructions what to say, both to Pharaoh and to Israel, ver. 13—18. 5, He tells him beforehand what the issue would be, ver. 14—22.

NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

1491.

a Ch. 2. 16.

b Ch. 18. 5.
1 Kings
19. 8.

that he came from Egypt. *Drew water enough*, Heb. *In drawing he drew*, which phrase means that he drew it readily and diligently, which caused their quick return.

Ver. 21. *He gave Moses Zipporah his daughter*, whom he married, not immediately, but after some years of acquaintance with the family, as may be gathered from the youth of one of his sons, and his being uncircumcised forty years after this, chap. iv. 25.

Ver. 22. *Gershom*—That is, *A stranger there*. Now this settlement of Moses in Midian was designed by Providence, to shelter him for the present; God will find hiding-places for his people in the day of their distress. It was also designed to prepare him for the services he was to be called to. His manner of life in Midian, where he kept the flock of his father-in-law, would inure him to hardship and poverty, and to contemplation and devotion. Egypt accomplished him for a scholar, a gentleman, a statesman, a soldier, all which accomplishments would be afterwards of use to him; but yet lacked he one thing, in which the court of Egypt could not befriend him. He who was to do all by divine revelation, must know what it was to live a life of communion with God, and in this he would be greatly furthered by the retirement of a shepherd's life in Midian. By the former he was prepared to rule in Jeshurun, but by the latter he was prepared to converse with God in mount Horeb. Those that know what it is to be alone with God, are acquainted with better delights than ever Moses tasted in the court of Pharaoh.

Ver. 23. *The king of Egypt died*—And after him, one or two more of his sons or successors. *And the children of Israel sighed by reason of the bondage*—Probably the murdering of their infants did not continue, that part of their affliction only attended the birth of Moses, to signalize that.

And now they were content with their increase, finding that Egypt was enriched by their labour: so they might have them for their slaves, they cared not how many they were. On this therefore they were intent, to keep them all at work, and make the best hand they could of their labour. When one Pharaoh died, another rose up in his place that was as cruel to Israel as his predecessors. *And they cried*—Now at last they began to think of God under their troubles, and to return to him from the idols they had served, Ezek. xx. 8. Hitherto they had fretted at the instruments of their trouble, but God was *not in all their thoughts*. But before God unbound them, he put it into their hearts to cry unto him. It is a sign God is coming to us with deliverance when he inclines us to cry to him for it.

Ver. 24. *And God heard their groaning*—That is, he made it to appear that he took notice of their complaints. The groans of the oppressed cry aloud in the ears of the righteous God, to whom vengeance belongs; especially the groans of God's children, the burthens they groan under, and the blessings they groan after. *And God remembered his covenant*—Which he seemed to have forgotten, but really is ever mindful of. This God had an eye to, and not to any merit of theirs, in what he did for them. *And God looked upon the children of Israel*—Moses looked upon them and pitied them, but now God looked upon them and helped them. *And God had respect unto them*—A favourable respect to them as his own. The frequent repetition of the name of God intimates, that now we are to expect something great. His eyes, which run to and fro through the earth, are now fixed on Israel, to shew himself strong, to shew himself a God in their behalf.

CHAP. III. Ver. 1. *Now Moses*—The years of Moses's life are remarkably divided into three forties; the first forty

A. M. 2613.
B. C. 1491.
Deut. 26.
16. Isai.
63. 9. Acts
7. 30.

2 And ^c the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this ^d great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called ^e unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

he spent as a Prince in Pharaoh's court, the second a shepherd in Midian, the third a King in Jeshurun. He had now finished his second forty when he received his commission to bring Israel out of Egypt. Sometimes it is long before God calls his servants out to that work which of old he designed them for. Moses was born to be Israel's deliverer, and yet not a word is said of him till he is eighty years of age. *To the mountain of God*—So called either from the vision of God here following, (see Acts vii. 30,) or by anticipation, from God's glorious appearance there, and his giving the law from thence. *Even to Horeb*, called also Sinai, Exod. xix. 1. Probably Horeb was the name of the whole tract of mountains, and Sinai the name of that particular elevation where the vision happened, and the law was delivered: or Horeb and Sinai were two different summits of the same mountain.

Ver. 2. *The angel of the Lord appeared to him*—Not a created angel, but the Angel of the Covenant, Christ, who then and ever was God, and was to be man, and a messenger from God to man. He, termed the *Angel of God's presence*, Isai. lxiii. 9, had wrestled with Jacob, Gen. xxxii. 24; and had redeemed him from all evil, xlvi. 16; and afterwards conducted his posterity through the wilderness, 1 Cor. x. 4. These his temporary appearances were pre-ages of his more solemn mission and coming, on account of which, he is fitly called the *Angel or Messenger*. That this angel was no creature, appears from his saying, *I am the Lord*; a language which angels never speak; but, *I am sent from God—I am thy fellow-servant*. *In a flame of fire*—Representing God's majesty, purity, and power, and shewing that he was about to bring terror and destruction to his enemies, and light and comfort to his people, and to display his glory before all. *The bush burned, and was not consumed*—An emblem of the church now in bondage in Egypt, burning in the brick-kilns, yet not consumed, cast down, but not destroyed, for God was in the burning bush, and always will be present with his people in their sufferings, Isai. xliii. 2; Dan. iii. 25.

Ver. 3, 4. *I will turn aside, and see*—He speaks as one inquisitive and bold in his inquiry: whatever it was, he would, if possible, know the meaning of it. *God called to him, and said, Moses, Moses*—Probably there had been no appearance of God to any one since Jacob's descent into Egypt, above 200 years before: and Moses, being addressed thus by name, must have been much more surprised by what

A. M. 2613.
B. C. 1491.
Ch. 19. 12.
Josh. 5.
15. Acts
7. 33.

5 And he said, Draw not nigh hither: 'put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for ^b he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which are in Egypt, and ⁱ have heard their cry, ^k by reason of their task-masters; for ^l I know their sorrows;

Gen. 28.
13. Verse
15. Ch. 4.
5. Matt.
22. 32.
Mark 12.
28. Luke
20. 37.
Acts 7. 32
h So 1 Kings
19. 13.
Isa. 6. 1, 5.
Neh. 9. 9.
Ps. 106.
44. Acts
7. 34.
Ch. 2, 23,
24.
Ch. 1. 11.
1 Gen. 18.
21. Ch. 2.
29.

he heard than by what he saw. Divine calls are then effectual when the Spirit of God makes them particular, and calls us as by name. He said, *Here am I*—Not only to hear what is spoken, but to do what is commanded.

Ver. 5. *Draw not nigh hither*—Keep thy distance: Thus God checks his curiosity and forwardness, and disposes his mind to the greater reverence and humility. *Put off thy shoes from off thy feet*—This is required as a token of his reverence for the Divine Majesty, then and there eminently present; of his humiliation for his sins, which rendered him unworthy to appear before God; of his putting away all sin in his walk or conversation; and of his submission and readiness to obey God's will; for which reason slaves were wont to approach their masters barefooted. We find the same direction given to Joshua for the same reason, Josh. v. 15. And it seems not improbable that, putting off the shoes, as a sign of humiliation and veneration, was a ceremony observed by the Patriarchs in their religious worship. Buxtorf says, that to this day the Jews go to their synagogues barefoot on the day of Atonement; (Jud. Synag. c. 30. p. 57;) and many learned men suppose that the Priests officiated barefoot in the tabernacle and temple. The custom of treading barefoot in holy places seems to have been general in the East: the Egyptians used it: and Pythagoras, who recommends to his disciples to *worship putting off their shoes*, (*ἀνυποδύτος προσκυνεῖ*), is thought to have learned this rite from them. The Mahomedans observe this ceremony at the present time, as do also the Christians at Abyssinia. The truth seems to be, as Henry observes, that putting off the shoes was then what putting off the hat is now, a token of respect and submission. *The ground is holy*, not absolutely, but in relation to him who sanctified it by this peculiar manifestation of his presence. We ought to approach to God with a solemn pause and preparation; and to express our inward reverence by a grave and reverent behaviour in the worship of God, carefully avoiding every thing that looks light or rude.

Ver. 6. *I am, &c.*—He lets him know it is God that speaks to him, to engage his reverence, faith, and obedience. *The God of thy father*, thy pious father Amram, and the God of Abraham, Isaac, and Jacob, thy ancestors: engaged to them by solemn covenant, which I am now come to perform. *And Moses hid his face; for he was afraid to look upon God*—The more we see of God, the more cause we shall see to

A. M. 2513.
B. C. 1491.

m Gen. 11.
5, 7, & 18.
21, & 50.
24.

n Ch. 6, 6, 8,
& 12, 51.

o Deut. 1.
25, & 8, 7,
8, 9.

p Ver. 17.
Ch. 13, 5,
& 33, 3.
Num 13.
27. Deut.
26, 9, 15.
Jer. 11, 5.
& 32, 22.
Ezek. 20.
6.

q Gen. 15.
18.

r Ch. 2, 23.
Ch. 1, 11,
13, 14, 22.

t Ps. 105, 26.
Micah 6.
4.

8 And ^m I am come down to ⁿ deliver them out of the hand of the Egyptians, and to bring them up out of that land ^o unto a good land and a large, unto a land ^p flowing with milk and honey; unto the place of ^q the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, ^r the cry of the children of Israel is come unto me; and I have also seen the ^s oppression wherewith the Egyptians oppress them.

10 ^t 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,

A. M. 2513.
B. C. 1491.

u See Ch. 6.
12, 18. Sam.
18, 18. Ier.
6, 5, 8,
Jer. 1, 6.

x Gen. 31, 3.
Deut. 31.
23. Josh.
1, 5. Rom.
8, 31.

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, ^x Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

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,

worship him with reverence and godly fear. And even the manifestations of God's grace should increase our humble reverence of him.

Ver. 8. *I am come down to deliver them*—When God does something very extraordinary, he is said to *come down* to do it, as Isaiah lxiv. 1. This deliverance was typical of our redemption by Christ, and in that the eternal Word did indeed *come down from heaven to deliver us*. *A large land*—So it was, according to its true and ancient bounds, as they are described Gen. xv. 18; and not according to those narrow limits, to which they were afterwards confined for their unbelief and impiety. *A land flowing with milk and honey*—A proverbial expression, abounding with the choicest fruits, both for necessity and delight.

Ver. 10. *I will send thee*—And the same hand that now fetched a shepherd out of a desert to be the planter of the Jewish Church, afterwards fetched fishermen from their ships to be the planters of the Christian Church, *that the excellency of the power might be of God*.

Ver. 11. *Who am I?*—He thinks himself unworthy of the honour, and unable for the work. He thinks he wants *courage*, and therefore cannot go to Pharaoh: he thinks he wants *conduct*, and therefore cannot *bring forth the children of Israel out of Egypt*; they are unarmed, undisciplined, quite dispirited, utterly unable to help themselves. Moses was incomparably the fittest of any man living for this work, eminent for learning, wisdom, experience, valour, faith, holiness, and yet he says, *Who am I?* The more fit any person is for service, the less opinion he has of himself.

Ver. 12. *Certainly I will be with thee*—Those that are weak in themselves, yet may do wonders, being strong in the Lord, and in the power of his might. God's presence puts wisdom and strength into the weak and foolish, and is enough to answer all objections.

Ver. 13. *When they shall say, What is his name? what shall I say unto them?*—What name shall I use, whereby thou

mayest be distinguished from false gods, and thy people may be encouraged to expect deliverance from thee?

Ver. 14. *God said*—Two names God would be known by; 1, A name that speaks what he is in himself, I AM THAT I AM. The Septuagint renders the words, *εγω ειμι*, I AM the existing Being, or HE WHO IS; and the Chaldee, I AM HE WHO IS, and WHO WILL BE. That is, I am he that enjoys an essential, independent, immutable, and necessary existence, *He that is, and was, and is to come*. It explains his name Jehovah, and signifies, 1, That he is *self-existent*: he has his being of himself, and has no dependance on any other. And being *self-existent*, he cannot but be *self-sufficient*, and therefore *all-sufficient*, and the inexhaustible Fountain of being and blessedness. 2, That he is *eternal and unchangeable*: the same *yesterday, to-day, and for ever*. For the words are with equal propriety rendered, I WILL BE WHAT I AM, or, I AM WHAT I WILL BE, or, I WILL BE WHAT I WILL BE. Other beings *are, and have been, and shall be*; but because what they have been might have been otherwise, and what they are might possibly not have been at all, and what they shall be may be very different from what now is, therefore their changeable, dependant, and precarious essence, which to-day may be one thing, tomorrow another thing, and the next day possibly nothing at all, scarce deserves the name of *being*. There is another consideration which makes this name peculiarly applicable to God, namely, that he is the Fountain of all *being* and perfection, and that from him all things have derived their existence: so that it is He alone that has *life in himself*: and no creature, of whatever rank or order, has so much as an existence of its own; *For in him we live, and move, and have our being*. And though divers of God's attributes are, through his goodness, participated by his creatures, yet, because they possess them in a way so inferior to that transcendent, peculiar, and divine manner in which they belong to God, the Scriptures seem absolutely to exclude created beings from any title to those attributes. Thus our Saviour says, *There is none good but one, that is*

A. M. 2513.
B. C. 1491.
Thus shalt thou say unto the children of Israel, ⁷ I AM hath sent me unto you.

7 Ch. 6. 3.
John 8.
58. 2 Cor.
1. 20.
Heb. 13.
8. Rev. 1.
4.
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 ⁸ my name for ever, and this is my memorial unto all generations.

8 Ps. 135. 13.
Hosea 12.
5.
a Ch. 4. 29.
16 Go, and ^a 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, ^b I have surely visited you, and *seen* that which is done to you in Egypt :

b Gen. 50.
24. Ch. 2.
25. & 4. 31.
Luke 1.
68.
c Gen. 15.
14, 16.
Verse 8.
17 And I have said, ^c 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.

d Ch. 4. 31.
e Ch. 5. 1, 3.
18 And ^d they shall hearken to thy voice : and ^e 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

A. M. 2513.
B. C. 1491.
f Num. 23.
8, 15, 16.
^f 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 ^g will not let you go, || no, not by a mighty hand.

20 And I will ^h stretch out my hand, and smite Egypt, with ⁱ all my wonders which I will do in the midst thereof : and ^k after that he will let you go.

21 And ^l 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 ^m But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment : and ye shall put *them* upon your sons, and upon your daughters ; and ⁿ ye shall spoil || the Egyptians.

CHAP. IV.

This Chapter, I. continues and concludes God's discourse with Moses, concerning bringing Israel out of Egypt. 1, Moses objects the people's unbelief, ver. 1, and God answers that objection by giving him a power to work miracles. (1.) To turn his rod into a serpent, and then into a rod again, ver. 2—5. (2.) To make his hand leprous, and then whole again, ver. 6—8. (3.) To turn the

God. Thus St. Paul terms God the *only Potentate*, though the earth be shared by several Potentates ; and the *only wise God*, though many men and the holy angels are wise. And thus he describes him as one who *only hath immortality*, although angels and human souls are also immortal. In so incommunicable a manner does the superiority of God's nature make him possess those very excellencies which the diffusiveness of his goodness has induced him to communicate. 3, That he is *faithful* and *true* to all his promises, unchangeable in his word, as well as in his nature ; and not a man that he should lie. Let Israel know this, *I AM hath sent me unto you.*

Ver. 15. God will be known, 2, By a name that speaks *what he is to his people.* Lest they should not understand the name *I AM*, Moses is directed to make use of another name of God more familiar to them : *The Lord God of your fathers hath sent me unto you.* Thus God made himself known, that he might revive among them the religion of their fathers, which was much *decayed*, and almost lost. And that he might raise their expectations of the speedy performance of the promises made unto their fathers : Abraham, Isaac,

and Jacob, are particularly named, because with Abraham the covenant was first made, and with Isaac and Jacob often expressly renewed, and these three were distinguished from their brethren, and chosen to be the trustees of the covenant. This God will have to be *his name for ever*, and it has been, is, and will be his name, by which his worshippers know him, and distinguish him from all false gods.

Ver. 18, 19. *Hath met with us*—Hath appeared to us, declaring his will, that we should do what follows. *I am sure he will not let you go*—God sends his messengers to those whose obstinacy he foresees, that it may appear he would have them turn and live.

Ver. 22. *Every woman shall ask*, שאלה, *shaalah*, (not borrow,) *jewels.* And *I will give this people favour in the sight of the Egyptians*—God sometimes makes the enemies of his people not only to be at peace with them, but to be kind to them. And he has many ways of balancing accounts between the *injured* and the *injurious*, of righting the oppressed, and compelling those that have done wrong to make restitution.

A. M. 2513.
H. C. 1491.

water into blood, ver. 9. 2, Moses objects his own slowness of speech, ver. 10, and begs to be excused, ver. 13. But God answers this objection, (1.) By promising him his presence, ver. 11, 12. (2.) By joining Aaron in commission with him, ver. 14—16. (3.) By putting an honour upon the very staff in his hand, ver. 17. II. Moses's execution of his commission. (1.) He obtains leave of his father-in-law to return into Egypt, ver. 18. (2.) He receives farther instructions from God, ver. 19, 21, 23. (3.) He hastens his departure, and takes his family with him, ver. 20. (4.) He meets with some difficulty about the circumcising of his son, ver. 24—26. (5.) He has the satisfaction of meeting his brother Aaron, ver. 27, 28. (6.) He produceth his commission before the elders of Israel, to their great joy, ver. 29—31.

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 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.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand,

^a Verse 17,
20.

CHAP. IV. Ver. 1. *They will not believe me*—He means, they would not take his bare word, unless he shewed them some sign. He remembered how they had once rejected him, and feared it would be so again.

Ver. 2. *He said, A rod*—Probably this was his shepherd's staff, for he was now feeding his father-in-law's flocks, when God appeared to him.

Ver. 3, 4. *It became a serpent*—Was really changed into a serpent. There was a signficancy in this sign : it intimated what, and how pernicious his rod would be to the Egyptians.—*It became a rod in his hand*. When stretched forth by the hand of Moses or Aaron, it became a token to Israel of guidance, encouragement, and protection ; but to Egypt, like the bite of the most poisonous serpent, it betokened desolating judgments.

Ver. 5, 6. *That they may believe*—The sentence is imperfect, but the meaning is, *This thou shalt do before them that they may believe*. *His hand was leprous as snow*—For whiteness. This signified, that Moses, by the power of God, should bring sore diseases upon Egypt, that at his prayer they should be removed. And that whereas the Israelites in Egypt were become *leprous*, polluted by sin, and almost

and caught it, and it became a rod in his hand :

5 That they may ^b believe that ^c 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, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold, his hand *was leprous* ^d as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again ; and plucked it out of his bosom, and, behold, ^e it was turned again as his *other flesh*.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of 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* :

A. M. 2513.
B. C. 1491.b Ch. 19. 9.
c Ch. 3. 16.d Num. 12.
10.
2 Kings 5.
5. 27.e Deut. 32.
39. Num.
12. 13, 14.
2 Kings 5.
14. Matt.
8. 3.

consumed by oppression, by being taken into the bosom of Moses they should be cleansed and cured.

Ver. 7. *It was turned again as his other flesh*—The inflicting of this disease, and curing it again in an instant, was so much the greater miracle, as the leprosy is a disease reckoned next to incurable by human art, especially the *white leprosy*, so called, because it overspreads the skin with white spots like snow.

Ver. 8. *The voice of the first sign*—The expression here is peculiarly proper and forcible ; for God's *works* have a voice as well as his *word*, to which we ought diligently to attend. And these miracles spoke aloud in the ear of reason, and said, *Believe in him whom God hath sent*. Bishop Warburton observes here, (see Divine Legation, B. 4. Sect. 4.) that "in the first ages of the world, men being obliged to supply the deficiencies of language by significant signs, mutual converse was carried on by a mixed discourse of words and actions. Hence came the eastern phrase of *the voice of the sign* ; and use and custom improving what had arisen out of necessity, into ornament, this practice subsisted long after the necessity was over, especially in the East, the natural temperament of the people in that part of the world inclining them to a mode of

A. M. 2513.
B. C. 1491.
[Ch. 7. 19.]
† Heb. shall
be and
shall be.

and ^r the water which thou takest out
of the river † shall become blood
upon the dry land.

† Heb. a
man of
words.
† Heb. since
yesterday,
nor since
the third
day.
Ch. 6. 12.
Jer. 1. 6.

10 ¶ And Moses said unto the
LORD, O my Lord, I *am* not † elo-
quent, neither † heretofore, nor since
thou hast spoken unto thy servant:
but ^s I *am* slow of speech, and of a
slow tongue.

h Ps. 94. 9. h

11 And the LORD said unto him,
Who hath made man's mouth? or
who maketh the dumb, or deaf, or
the seeing, or the blind? have not I
the LORD?

1 Isa. 50. 4.
Jer. 1. 9.
Matt. 10.
19. Mark,
13. 11.
Luke 12.
11, 12, &
21, 14, 15.
k See Jousah
1. 3.
l Or,
shouldst.

12 Now therefore go, and I will
be ⁱ with thy mouth, and teach thee
what thou shalt say.

13 And he said, O my LORD,
send, I pray thee, by the hand of *him*
whom thou ¶ wilt send.

1 Verse 27.
1 Sam. 10.
2, 3, 5.

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 ^l he cometh
forth to meet thee: and when he seeth
thee, he will be glad in his heart.

conversation which exercised their vivacity by motion, and gratified it by a perpetual representation of material images."

Ver. 10. *O my Lord, I am not eloquent*—He was a great philosopher, statesman, and divine, and yet no orator; a man of a clear head, great thought, and solid judgment, but had not a *voluble tongue*, nor ready utterance; and therefore he thought himself unfit to speak before great men, and about great affairs. Moses was *mighty in word*, Acts vii. 21, and yet not *eloquent*: what he said was strong and nervous, and to the purpose, and distilled *as the dew*, Deut. xxxii. 2, though he did not deliver himself with that readiness, ease, and fineness, that some do.

Ver. 13, 14. *Send by whom thou wilt send*—By any but me. *The anger of the Lord was kindled*—Even self-diffidence, when it grows into an extreme, when it either hinders us *from duty*, or clogs us *in duty*, is very *displeasing* to him. *I know that he can speak well*—Moses excelled in wisdom and conduct, Aaron in eloquence. Such is the wise order of Providence. As in the human body each member has its different use and function, and all ministering to the good of the whole; so in the mystical body of Christ, God has dispensed different gifts to different members, and very seldom, if ever, gives all accomplishments to one; but to preserve a mutual dependance and relation, he distributes some to one, and some to others, Rom. xii. 4.

A. M. 2513.
B. C. 1491.
m Ch. 7. 1.
n Num. 22.
88. & 23.
5, 12, 16.
Deut. 18.
18. Isa.
61, 16.
Jer. 1. 9.
Deut. 5.
31.

15 And ^m thou shalt speak unto
him, and ⁿ put words in his mouth:
and I will be with thy mouth, and
with his mouth, and ^o 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 ^p thou shalt be to him instead of
God.

17 And thou shalt take ^q this rod
in thine hand, wherewith thou shalt
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 ^r 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:

Ver. 15, 16. *I will be with thy mouth, and with his mouth*—Even Aaron that could *speak well*, yet could not speak to purpose unless God were *with his mouth*; without the constant aids of divine grace, the best gifts will fail. *Instead of God*—To teach and to command him.

Ver. 17. *Take this rod*—The staff or crook he carried as a shepherd, that he might not be ashamed of the mean condition out of which God called him. This rod must be the staff of his authority, and must be to him instead both of his *sword and sceptre*.

Ver. 18. *Moses returned to Jethro*—Justice and decency required Moses to acquaint his father-in-law with his intention of going into Egypt; but he thought fit to conceal from him the errand upon which God sent him, lest he should endeavour to hinder or discourage him from so difficult and dangerous an enterprise. So that Moses, in this instance, has given us a rare example of *piety* and *prudence*, in that he took care to avoid all occasions and temptations to disobedience to the divine commands; as well as of singular *modesty* and *humility*, in that such glorious and familiar converse with God, and the high commission with which he had honoured him, neither made him forget the duty he owed to his father-in-law, nor break out into any vain-glorious ostentation of such a privilege.

Ver. 19, 20. *The Lord said unto Moses*—This seems to have been a second vision, whereby God calls him to the

A. M. 2513.
B. C. 1491.
Ch. 17. 9.
Num. 20.
8, 9.

and Moses took ^a 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 ^u I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, ^v Israel is my son, ^y even my firstborn.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, ^z I will slay thy son, ^x even thy firstborn.

24 ¶ And it came to pass by the way in the inn, that the LORD ^a met him, and sought to ^b kill him.

Ch. 3. 20.
u Ch. 7. 3.
13. & 9.
12. 35. &
10. 1. &
14. 8.
Deut. 2.
30. Josh.
11. 20.
Isa. 63.
17. John
12. 40.
Rom. 9.
18.
x Hosea 11.
1. Rom. 9.
4. 2 Cor.
6. 18.
y Jer. 31.
9. James
1. 18.
z Ch. 11. 5.
& 12. 29.

a Num. 22.
22.
b Gen. 17.
14.

present execution of the command given before. *The rod of God*—His shepherd's crook, so called, as it was God's instrument in so many glorious works.

Ver. 21—23. *Which I have put in thine hand*—In thy power: *I will harden his heart*—After he has frequently hardened it himself, wilfully shutting his eyes against the light, I will at last permit Satan to harden it effectually. *Thus saith the Lord*—This is the first time that preface is used by any man, which afterwards is used so frequently by all the Prophets: *Israel is my son, my firstborn*—*Precious in my sight, honourable, and dear to me. Let my son go*—Not only my servant, whom thou hast no right to detain, but my son, whose liberty and honour I am jealous for. *If thou refuse, I will slay thy son, even thy firstborn*—As men deal with God's people, let them expect to be themselves dealt with.

Ver. 24. *By the way in the inn*—Here our translation uses the modern word *inn*: but the original signifies only the place where they rested that night, which was probably in some cave, or under some shade of trees. *The Lord met him*—The Septuagint says, *The angel of the Lord*, with which agree the Chaldee and some other ancient versions, *and sought to kill him*—He appeared in a threatening posture, probably with a sword drawn in his hand, or inflicted upon him some disease which threatened him with death. This was a great change; very lately God was conversing with him as a friend, and is now coming forth against him as an enemy. The cause seems to have been Moses's neglecting to circumcise his son: which, perhaps, was the effect of his being unequally yoked with a Midianite, who was too indulgent of her child, and Moses so of her. Now God was offended with him for this neglect of duty, not only because Moses knew that no child could be admitted a member of the Israelitish community without circumcision, nor be entitled to the blessings of God's covenant with Abraham's seed; but also, because Moses's example was of great consequence, for who would have regarded the law if the lawgiver himself had neglected it? As Moses was raised up for an extraordinary service, it was peculiarly proper that he should set an example of exact

A. M. 2513.
B. C. 1491.
c Josh. 5. 2.
3.
d Or, knife.
† Heb.
made it
touch.

25 Then Zipporah took ^e a sharp stone, and cut off the foreskin of her son, and ^f 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 ^d to meet Moses. And he went, and met him in ^e the mount of God, and kissed him.

28 And Moses ^f told Aaron all the words of the LORD, who had sent him, and all the ^g signs which he had ^e commanded him.

29 ¶ And Moses and Aaron ^h went and gathered together all the elders of the children of Israel:

obedience in his own conduct. Hence he was thus sharply rebuked.

Ver. 25. *Zipporah took a sharp stone*—Or a knife made of flint, a species of knives, commonly used, as ancient writers assure us, in those days, and *cut off the foreskin of her son*—She perceived, it seems, the danger of her husband, and the cause of it, and he being disabled from performing the office, whether by some stroke of affliction, or the terror of so dreadful and unexpected an appearance, and a delay in a matter of such moment being dangerous, she immediately performed the work herself. And now, the cause being removed, God's anger ceased, and Moses was permitted to pursue his journey. *Surely, a bloody husband art thou to me*—The words in the original are short and ambiguous. As here translated, they imply that she passionately reprobated both him and his religion, which required this bloody ceremony, as if she had said, This I have for marrying a Hebrew. But the words may be understood as expressing great affection, and signifying that she had now espoused him afresh by circumcising her son, the blood of that rite having been the means of restoring him to her again, or that her child was now espoused to God by the covenant of circumcision, as some read it. The Septuagint renders the passage, *Zipporah having taken a sharp knife, circumcised her son, and fell down at his (Moses's) feet, and said, The blood of the circumcision of my child is stopped, and she went away from him*; that is, she and her children went home to Midian, when she found the child was out of danger, and able to travel. It is at least probable, that on this occasion she went back to her father with the children, and that Moses consented to this that they might not create him any farther uneasiness. When we have any special service to do for God, we should remove as far from us as we can whatsoever is likely to be our hinderance. *Let the dead bury their dead, but follow thou me.*

Ver. 27, 28. *He met him in the mount of God*—Almost as soon as he had set out. For while Moses had met with many delays, through his family, Aaron had made great haste. And, no doubt, his coming was a great encouragement to Moses.

A. M. 2513.
B. C. 1491.
i Ver. 16.

30 ⁱ And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

k Ch. 3. 18.
Ver. 8, 9.

31 And the ^k people believed; and when they heard that the LORD had visited the children of Israel, and that he ^m had looked upon their affliction; then ⁿ they bowed their heads and worshipped.

l Ch. 3. 16.
m Ch. 2. 25.
n 3. 7.
o Gen. 24.
p Ch. 12.
q 27. 1 Chro.
r 29. 20.

CHAP. V.

Moses and Aaron apply to Pharaoh to get leave of him to go to worship in the wilderness. I. They demand leave in the name of God, ver. 1, and he answers their demand with a defiance of God, ver. 2. II. They beg leave in the name of Israel, ver. 3, and he answers their request with farther orders to oppress Israel, ver. 4—9. These cruel orders were, 1, Executed by the task-masters, ver. 10—14. 2, Complained of to Pharaoh, but in vain, ver. 15—19. 3, Complained of by the people to Moses, ver. 20, 21, and by him to God, ver. 22, 23.

AND afterward Moses and Aaron went in and told Pharaoh,

Moses told Aaron all—Those that are fellow-servants to God in the same work, should use a mutual freedom, and endeavour rightly and fully to understand one another.

Ver. 30. Aaron did the signs—By the direction of Moses. Hereby full proof was given to the people of the divine mission of Moses, and their concurrence was gained before he applied to Pharaoh in their behalf.

Ver. 31. The people believed—That Moses was God's messenger, sent for their deliverance, and bowed their heads, and worshipped Jehovah as the true God, and the God of their fathers, acknowledging his goodness, and testifying their gratitude for his thus graciously visiting them.

CHAP. V. Ver. 1. *Thus saith the Lord God of Israel—Moses, in treating with the elders of Israel, is directed to call God the God of their fathers; but, in treating with Pharaoh, he and Aaron call him the God of Israel, and it is the first time we find him called so in Scripture. He is called the God of Israel, the person, Gen. xxxiii. 20, but here it is Israel the people. They are just beginning to be formed into a people when God is called their God. Let my people go—They were God's people, and therefore Pharaoh ought not to detain them in bondage. And he expected services and sacrifices from them, and therefore they must have leave to go where they could freely exercise their religion, without giving offence to, or receiving offence from, the Egyptians.*

Ver. 2. Who is the Lord, that I should obey his voice?—I am the sovereign Lord of Egypt, and I own no superior here. The Hebrew name Jehovah ought to have been retained in this and the preceding verse, and not to have been translated Lord. Thus saith Jehovah—who is Jehovah—I know not Jehovah—The Egyptians, it must be observed, and other nations, were at this time sunk in idolatry, and know-

Thus saith the LORD God of Israel, <sup>A. M. 2513.
B. C. 1491.</sup> Let my people go, that they may hold ^a a feast unto me in the wilderness. ^{a Ch. 10. 9.}

2 And Pharaoh said, ^b Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, ^c neither will I let Israel go. <sup>b 2 Kings
18. 35.
Job 21. 16.
c Ch. 3. 19.</sup>

3 And they said, ^d 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; lest he fall upon us with pestilence, or with the sword. ^{d Ch. 3. 18.}

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your ^e burdens. ^{e Ch. 1. 11.}

5 And Pharaoh said, Behold, the people of the land now ^f are many, and ye make them rest from their burdens. ^{f Ch. 1. 7, 9.}

6 And Pharaoh commanded the

ing nothing of the true God, the possessor of heaven and earth, each nation had a god or gods of its own. Pharaoh, therefore, did not speak as an Atheist, or mean that he knew nothing of any god whom he ought to obey; but he knew nothing of the God of the Hebrews, whom they termed Jehovah, imagining him to be like one of the gods of Egypt, or of some other country, a mere local deity, whom therefore it neither concerned him to know nor to obey. Now the train of miracles which followed were intended to teach Pharaoh and his people, that Jehovah was not only the God of the Hebrews, but of all the world, having an uncontrolled and sovereign power over universal nature.

Ver. 3. Three days' journey into the desert—And that on a good errand, and unexceptionable: we will sacrifice to the Lord our God—As other people do to theirs; lest if we quite cast off his worship, he fall upon us—With one judgment or other, and then Pharaoh will lose his vassals. Though it was the intention of the Israelites quite to leave Egypt; yet the request was only made to go three days' journey into the desert to sacrifice, probably to set the tyranny of the King in a stronger light, who would not indulge them in this small liberty even for the performance of religious rites. And as this demand was made by the express order of God, who knew that Pharaoh would not grant it, all appearance of there being any artful design in it to deceive Pharaoh is taken away.

Ver. 4. Get you to your burdens—These words were not addressed to Moses and Aaron, but to the Israelites, the elders of whom went with Moses, several others also probably following him, when he went in unto Pharaoh, impatient to see what the end would be.

Ver. 5, 6. The people are many—Therefore your injury to me is greater, in attempting to make them rest from their

A. M. 3513.
B. C. 1491.
Ch. 1. 11.

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* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

† Heb. Let the work be heavy upon the men.

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.

† Heb. a matter of a day in his day.

14 And the officers of the children of Israel, which Pharaoh's task-

masters 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?

A. M. 2613.
B. C. 1491.

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest 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 did see *that they were* in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 ^h And they said unto them, The LORD look upon you, and judge; because ye have made our savour † to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

† Heb. to sink.
Gen. 34.
30. 13 Sam.
15. 4. &
27. 12.
2 Sam. 10.
6. 1 Chro.
19. 6.

labours. *The task-masters were Egyptians, the officers were Israelites employed under them, who, as appears from ver. 14, were some of the heads of the people, obliged under the penalty of punishment, to take care that a certain number of bricks were furnished by them daily.*

Ver. 7. *Straw*—To mix with the clay. Shaw tells us in his Travels, (p. 136,) that “the composition of bricks in Egypt was only a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterwards baked in the sun. *Paleis coherent lateres*, says Philo in his Life of Moses. The straw which keeps these bricks together in Egypt, and still preserves its original colour, seems to be a proof that these bricks were never burned nor made in kilns.” The straw, therefore, was not wanted for burning them with it.

Ver. 8. *They be idle*—The cities they built for Pharaoh, were witnesses for them that they were not idle; yet he thus

basely misrepresents them, that he might have a pretence to increase their burdens.

Ver. 9. *Vain words*—Those of Moses and Aaron, which he said were vain, or false; that is, that they falsely pretended that their God had commanded them to go and worship, when it was only a crafty design of their own to advance themselves by raising sedition.

Ver. 16. *The fault is in thine own people*—That is, in the Egyptian task-masters; who, by sending us abroad to gather straw, hinder us from doing the work which they require; and so are both unjust and unreasonable; for if they had given us straw, we should have fulfilled our tasks.

Ver. 21. *The Lord look upon you, and judge*—They should have humbled themselves before God, but instead of that they fly in the face of their best friends. Those that are called to public service for God and their generation, must expect to be

A. M. 2518.
B. C. 1491.

22 And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil entreated this people? why is it that thou has sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; † neither hast thou delivered thy people at all.

† Heb. deliver;mg thou hast not delivered.

CHAP. VI.

In this Chapter, I. God satisfies Moses as to his complaints, ver. 1. II. He gives him fuller instructions what to say to the children of Israel, ver. 2—8, but to little purpose, ver. 9. III. He sends him again to Pharaoh, ver. 10, 11. But Moses objects against that, ver. 12, upon which a strict charge is given to him and his brother, to execute their commission with vigour, ver. 13. IV. An abstract of the genealogy of the tribes of Reuben and Simeon, to introduce that of Levi, that the pedigree of Moses and Aaron might be cleared, ver. 14—27. V. A repetition of the preceding story, ver. 28—30.

tried, not only by the threats of proud enemies, but by the unjust and unkind censures of unthinking friends. To put a sword into their hand to slay us—To give them the occasion they have long sought for.

Ver. 22. Moses returned unto the Lord—And expostulated with him. He knew not how to reconcile the providence with the promise and the commission he had received. Is this God's coming down to deliver Israel? Must I, who hoped to be a blessing to them, become a scourge to them? By this attempt to get them out of the pit, they are but sunk the farther into it. Wherefore hast thou so evil entreated this people?—Even when God is coming towards his people in ways of mercy, yet sometimes he takes such methods that they may think themselves but *ill-treated*; when they think so, they should go to God by prayer, which is the way to have better treatment in God's good time. Why is it that thou hast sent me?—Pharaoh has done evil to this people, and not one step seems to be taken towards their deliverance. It cannot but sit very heavy upon the spirit of those whom God employs for him, to see that their labour doth no good, and much more to see that it doth hurt, eventually, though not designedly.

CHAP. VI. Ver. 1. Now shalt thou see what I will do—Here we have a striking proof of God's long-suffering. Instead of severely reproofing Moses for his impatience, as manifested at the close of the preceding chapter, and his injurious complaints, he condescends to give him fresh assurances of his power, and his determination to deliver the Israelites. With a strong hand—That is, being forced to it with a strong hand, or by those terrible judgments which I shall inflict upon him by my power, he shall let them go.

Ver. 2. I am the Lord—That is, Jehovah, on which word the emphasis is laid, and it is to be wished that it had been always preserved in the translation, and especially in such passages as this, the sense of which entirely depends on the word. It signifies the same with, I AM THAT I AM, the fountain of being and blessedness, and of infinite perfection. By my name Jehovah was I not known unto them—As it is certain

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for^a with a strong^a hand shall he let them go, and with a strong hand^b shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I am || the LORD:

3 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.

4 °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.

5 And † I have also heard the

that God declared himself to these patriarchs by the name Jehovah, as may be seen, Gen. xv. 6, 7, and xxii. 14, 16, some of the best and most accurate writers conclude that the latter part of this verse ought to be read interrogatively, thus, *And by my name Jehovah was I not known unto them?* The original words will well bear this translation, and it would entirely remove that apparent contradiction which is implied in our version. At the same time it would greatly improve the sense and force of the passage. But if we do not read it in this manner, we must not understand it of the name itself, but of the power and virtue which the name expresses. And then the meaning of the passage will be, that though God had revealed himself to the patriarchs as the *El Shaddai*, the *Almighty*, or *All-sufficient*, yet they did not live to see the accomplishment of his promises; and therefore, though they believed, yet they did not experimentally know that he was a God of unchangeable truth; nor had they experienced that all the powers of nature were in his hand, and that he could change them as he pleased, and even communicate the power of doing so to man. But it was to Moses that God first shewed his power of making alterations in nature, or working miracles and prodigies. What makes this sense of the passage probable is, that the knowing of Jehovah is spoken of in this way, chap. vii. 5, *And the Egyptians shall know that I am Jehovah, when I stretch forth my hand on Egypt*. Thus, Henry observes, "The patriarchs knew this name, but they did not know him in this matter by that which this name signifies." God would now be known by his name Jehovah, that is, 1, A God performing what he had promised, and so giving being to his promises. 2, A God perfecting what he had begun, and finishing his own work. In the history of the creation God is never called Jehovah, till *the heavens and the earth were finished*, Gen. ii. 4. When the salvation of the saints is completed in eternal life, then he will be known by his name Jehovah, Rev. xxii. 13; in the mean time they shall find him for their strength and support, *El Shaddai*, a God *All-sufficient*, a God that is enough.

Ver. 5, 6. I have heard the groaning of the children of

A. M. 2518.
B. C. 1491. groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, ^b I am the LORD, and ⁱ I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^k redeem you with a stretched out arm, and with great judgments :

7 And I will ^l take you to me for a people, and ^m 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.

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 : ^p 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, Behold, the children of Israel have ^q not hearkened unto me; how then shall Pharaoh hear me, ^r who am of uncircumcised lips ?

13 And the LORD 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 father's houses : ^s The sons of Reuben the firstborn of Israel ; Hanoch, and Pallu, Hezron, and Carmi : these be the families of Reuben.

15 ^t 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 ^u the sons of Levi according to their generations ; Gershon, and Kohath,

Israel—He means their groaning on occasion of the late hardships put upon them. God takes notice of the increase of his people's calamities, and observes how their enemies grow upon them. *I will bring you out : I will rid you : I will redeem you : I will bring you into the land of Canaan ; and I will give it you*—Let man take the shame of his unbelief which needs such repetitions, and let God have the glory of his condescending grace, which gives us such repeated assurances. *With a stretched out arm*—With almighty power ; a metaphor taken from a man that stretches out his arm, to put forth all his strength.

Ver. 7—9. *I will take you to me for a people*—A peculiar people, and *I will be to you a God*—And more than this we need not ask, we cannot have, to make us happy. *I am the Lord*—And therefore have power to dispose of lands and kingdoms as I please. *But they hearkened not to Moses for anguish of spirit*—That is, they were so taken up with their troubles, that they did not heed him.

Ver. 11. *That he let the children of Israel go*—God repeats his precepts, before he begins his punishments. Those that have oft been called in vain to leave their sins, yet must be called again and again.

Ver. 12, 13. *Behold, the children of Israel have not hearkened to me*—They gave no heed to what I have said, how then shall Pharaoh hear me ?—If the anguish of their spirit make them deaf to that which would compose and comfort

them, much more will his pride and insolence make him deaf to that which will but exasperate him. *Who am of uncircumcised lips*—He was conscious to himself that he had not the gift of utterance. *The Lord gave them a charge, to the children of Israel and to Pharaoh*—God's authority is sufficient to answer all objections, and binds us to obedience without murmuring or disputing.

Ver. 14. This genealogy ends in those two great patriots, Moses and Aaron, and comes in here to shew that they were Israelites, bone of the bone, and flesh of the flesh, of those whom they were sent to deliver ; raised up unto them of their brethren, as Christ also should be, who was to be the Prophet and Priest, the Redeemer and Lawgiver, of the house of Israel, and whose genealogy also, like this, was to be carefully preserved. The heads of the houses of three of the tribes are here named, agreeing with the accounts we had Gen. xlv. Reuben and Simeon seem to be mentioned only for the sake of Levi, from whom Moses and Aaron descended, and all the Priests of the Jewish church.

Ver. 16. The age of Levi, Kohath, and Amram, the father, grandfather, and greatgrandfather of Moses is here recorded ; and they all lived to a great age ; Levi to one hundred thirty-seven ; Kohath to one hundred thirty-three, and Amram to one hundred thirty-seven : Moses himself came much short of them, and fixed seventy or eighty for the ordinary stretch of human life, Psal. xc. 10. For now Israel was multiplied, and become

A. M. 2513.
B. C. 1491.
1619.
and Merari : and the years of the life of Levi were an hundred thirty and seven years.

^x 1 Chro. 6. 17. & 23. 7.
17 ^x The sons of Gershon; Libni, and Shimi, according to their families.

^y Num. 26. 57. 1 Chro. 6. 2, 18.
18 And ^y 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.

^z 1 Chron. 6. 19. & 23. 21.
19 And ^z the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

^a Ch. 2. 1. 2. Num. 26. 59.
20 And ^a 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.

^b Num. 16. 1. 1 Chro. 6. 37, 38.
21 And ^b the sons of Izhar; Korah, and Nepheg, and Zithri.

^c Lev. 10. 4. Num. 3. 30.
22 And ^c the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

cir. 1530.
23 And Aaron took him Elisheba, daughter of ^d Amminadab, sister of Naashon, to wife; and she bare him ^e Nadab, and Abihu, Eleazar, and Ithamar.

^f Num. 26. 11.
24 And the ^f sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

^g Num. 25. 7, 11. Josh. 24. 33.
25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and ^g she bare him Phinehas: these are the heads of the fathers of

A. M. 2513.
B. C. 1491.
the Levites according to their families.

26 These are that Aaron and Moses, ^b to whom the LORD said, ^b Bring out the children of Israel from the land of Egypt, according to their ⁱ armies.

27 These are they which ^k spake to Pharaoh king of Egypt, ^l to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 ¶ And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, ^m I am the LORD: ⁿ speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, ^o I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

In this Chapter, I. Moses applies himself to the execution of his commission, ver. 1—7. II. The dispute between Moses and Pharaoh begins. Moses, in God's name, demands Israel's release, Pharaoh denies it; the contest is between the power of the great God and the power of a proud Prince. 1, Moses confirms the demand he made to Pharaoh by a miracle, turning his rod into a serpent, but Pharaoh hardens his heart, ver. 8—13. 2, He chastiseth his disobedience by a plague, the first of ten, turning the waters into blood; but Pharaoh hardens his heart again, ver. 14—25.

AND the LORD said unto Moses, See, I have made thee ^a a god ^a

a great nation, and divine revelation was, by the hand of Moses, committed to writing, and no longer trusted to tradition; therefore the two great reasons for the long lives of the patriarchs were ceased, and from henceforward fewer years must serve men.

Ver. 20—23. *His father's sister*—That is, kinswoman, as the Hebrew word frequently means. *Amminadab*—A Prince of the tribe of Judah. The Levites might marry into any tribe, there being no danger of confusion or loss of inheritance thereby.

Ver. 26. *According to their armies*—Like numerous armies, in military order, and with great power. In the close of the chapter he returns to his narrative, from which he had broken

off somewhat abruptly, ver. 13, and repeats the charge God had given him to deliver his message to Pharaoh, ver. 29.

Ver. 29. *Speak all that I say unto thee*—As a faithful ambassador. Those that go on God's errand must not shun to declare the whole counsel of God.

CHAP. VII. Ver. 1. *A god to Pharaoh*—That is, my representative in this affair, as magistrates are called gods, because they are God's vicegerents. He was authorised to speak and act in God's name, and endued with a divine power, to do that which is above the ordinary course of nature. *And Aaron shall be thy prophet*—That is, he shall speak from thee to Pharaoh, as Prophets do from God to the children of men.

A. M. 2518.
B. C. 1491. to Pharaoh : and Aaron thy brother shall be ^b thy prophet.

b Ch. 4. 16.
c Ch. 4. 15. 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.

d Ch. 4. 21.
e Ch. 11. 9.
f Ch. 4. 7. 3 And ^d I will harden Pharaoh's heart, and ^e multiply my ^f signs and my wonders in the land of Egypt.

g Ch. 10. 1.
& 11. 9. 4 But Pharaoh shall not hearken unto you, ^g 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, ^h by great judgments.

i Ver. 17.
Ch. 8. 22.
& 14. 4, 18.
Ps. 9. 16.
k Ch. 8. 20. 5 And the Egyptians shall know that I *am* the LORD, when I ^k stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

l Ver. 2. 6 And Moses and Aaron ^l did as the LORD commanded them, so did they.

Thou shalt, as a god, inflict and remove the plagues; and Aaron, as a prophet, shall denounce them.

Ver. 7. *Moses was fourscore years old*—Joseph, who was to be only a *servant* to Pharaoh, was preferred at thirty years old; but Moses, who was to be a *god* to Pharaoh, was not so dignified till he was eighty years old. It was fit he should long wait for such an honour, and be long in preparing for such a service.

Ver. 9. *Say unto Aaron, Take thy rod*—This Moses ordinarily held in his hand, and delivered to Aaron, upon occasion, for the execution of his commands. For this and some other miracles were to be done, not by Moses immediately, but by Aaron, partly perhaps to preclude or take off the suspicion that these miracles were wrought by some magic arts of Moses, and partly for the greater honour of Moses, that he might be what God had said, ver. 1, *a god to Pharaoh*, who not only could work miracles himself, but also give power to others to do so. Perhaps the conjecture of Grotius upon this place may be worth mentioning here, which is, that the custom of ambassadors bearing a caduceus, or rod, in their hands, had its origin in this event, being taken up first by the neighbouring nations, and from them communicated to the Greeks and Romans. And it is remarkable that the caduceus of Mercury, the messenger of the gods of Greece and Rome, was formed of two serpents twisted round a rod.

Ver. 10. *It became a serpent*—This was proper, not only to affect Pharaoh with wonder, but to strike a terror upon him. This first miracle, though it was not a plague, yet amounted to the threatening of a plague; if it made not Pharaoh feel,

7 And Moses was fourscore ^m years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, ⁿ Shew a miracle for you: then thou shalt say unto Aaron, ^o Take thy rod, and cast *it* before Pharaoh, and it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so ^p as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it ^q became a serpent.

11 Then Pharaoh also ^r called the wise men and ^s the sorcerers: now the magicians of Egypt, they also ^t did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents:

it made him fear; and this is God's method of dealing with sinners, he comes upon them gradually.

Ver. 11. Moses had been originally instructed in the learning of the Egyptians, and was suspected to have improved in magical arts in his long retirement. The magicians are therefore sent for to vie with him. The two chief of them were Jannes and Jambres. Their rods became serpents, probably by the power of evil angels, artfully substituting serpents in the room of the rods, God permitting the delusion to be wrought for wise and holy ends. *But* the serpent which *Aaron's rod* was turned into, *swallowed* up the others, which was sufficient to have convinced Pharaoh on which side the right lay.

Ver. 12. *They became serpents*—The authors of the *Universal History* cast considerable light on this subject: "If it be asked," say they, "why God suffered the magicians to act thus, by a power borrowed from the Devil, in order to invalidate, if possible, those miracles which his servant wrought by his divine power, the following reasons may be given for it: First, It was necessary that those magicians should be suffered to exert the utmost of their power against Moses, in order to clear him from the imputation of magic or sorcery; for as the notion of such an extraordinary art was very rife, not only among the Egyptians, but all other nations, if they had not entered into this strenuous competition with him, and been at length overcome by him, both the Hebrews and Egyptians would have been more apt to attribute all his miracles to his skill in magic, than to the divine power. Secondly, It was necessary in order to confirm the faith of the wavering and desponding Israelites, by

A. M. 2518.
B. C. 1491.
1-21.
m Deut. 29.
5. & 31. 2.
& 34. 7.
Acts 7. 23.
30.

n Isai. 7. 11.
John 2.
18. & 6. 57.

o Ch. 4. 2.
17.

p Ver. 9.

q Ch. 4. 8.

r Gen. 41.
8.

s 2 Tim. 3.
8.

t Ver. 22.
Ch. 8. 7.
18.

^{A. M. 2513.}
^{B. C. 1491.} but Aaron's rod swallowed up their rods.

^{Ch. 4. 21.}
^{Ver. 4.} 13 And he hardened Pharaoh's heart, that he hearkened not unto them; ^u as the LORD had said.

^{Ch. 8. 15.}
^{& 10. 1.}
^{20. 27.} 14 ¶ And the LORD said unto Moses, ^x Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and ^y the rod which was turned to a serpent shalt thou take in thine hand.

^{Ch. 8. 18.} 16 And thou shalt say unto him, ^z The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ^a that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

^{Ch. 8. 2.}
^{Ver. 5.} 17 Thus saith the LORD, In this ^b thou shalt know that I *am* the LORD: behold, I will smite with the rod that is in mine hand upon the waters which

^{A. M. 2513.}
^{B. C. 1491.} are in the river, and ^c they shall be turned ^d to blood.

^{Ch. 4. 9.}
^{d Rev. 16.}
^{4. 6.} 18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall ^e lothe to ^e drink of the water of the river.

^{Ch. 8. 5.}
^{5. 16. & 9.}
^{22. & 10.}
^{12. 21. &}
^{14. 21. 26.} 19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and ^f stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [†] pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

^{Ch. 17. 4.} 20 And Moses and Aaron did so, as the LORD commanded; and he ^g lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the ^h waters that *were* in the river were turned to blood.

making them see the difference between Moses's acting by the power of God, and the sorcerers' by that of Satan. And, lastly, In order to preserve them afterwards from being seduced by any false miracles, from the true worship of God."

Ver. 13. *And he hardened Pharaoh's heart*—That is, permitted it to be hardened: or, as the very same Hebrew word is rendered in ver. 22, *Pharaoh's heart was hardened*.

Ver. 14. *Pharaoh's heart is hardened*, כבד לב, *is made heavy*—Neither my word nor works make any impression upon him. He is obdurate and obstinate, and what was designed for his conviction and humiliation, only aggravates his guilt, and prepares him for a more signal destruction.

Ver. 15. *Lo, he goeth out unto the water*—Of the river Nile; whither he went at that time either for his recreation, or to pay his morning worship to that river, which, as Plutarch testifies, the Egyptians had in great veneration.

Ver. 18. *The Egyptians shall lothe to drink of the water*—"There are a few wells," says Harmer, "in Egypt, but their waters are not drank, being unpleasant and unwholesome. The water of the Nile is what they universally make use of in this country, which is looked upon to be extraordinarily wholesome, and at the same time extremely delicious." And he refers to Maillett and another author, as affirming that the Egyptians have been wont to excite their thirst artificially that they might drink the more of it. He then quotes the Abbot Mascrier, (Let. 1. p. 15, 16,) in the following words: "The water of Egypt is so delicious, that one would not wish the heat should be less, nor to be delivered from the sensation of thirst. The Turks find it so exquisitely charming, that they excite themselves to drink of it by eating salt. It is a common saying among them, that if Mohammed had

drank of it, he would have begged of God not to have died, that he might always have done it." On these facts Harmer remarks as follows: "A person that never before heard of this delicacy of the water of the Nile, and of the large quantities which on that account are drank of it, will, I am sure, find an energy in those words of Moses to Pharaoh, which he never observed before; *The Egyptians shall lothe to drink of the river*. They shall lothe to drink of that water which they used to prefer to all the waters in the universe; that which they had been wont eagerly to long for; and will rather drink of *well-water*, which in their country is detestable." Harmer, Vol. II. p. 295.

Ver. 19. *Upon their streams, &c.—both in vessels of wood, and vessels of stone*—"To what purpose this minuteness?" says the last mentioned author. "May not the meaning be, that the water of the Nile should not only look red and nauseous, like blood, in the river, but in their vessels too, and that no method of purifying it should take place, but whether drank out of vessels of wood or out of vessels of stone, by means of which they were wont to purge the Nile water, it should be the same, and should appear like blood." Harmer, vol. II. p. 292.

Ver. 20. *The waters in the river were turned to blood*—This was a plague justly inflicted on the Egyptians; for the river of Egypt was their idol; they and their land had so much benefit by that creature, that they *served and worshipped it more than the Creator*. In ancient times they annually even sacrificed a girl to it, at the opening of the canals, Univ. Hist. vol. I. p. 413. Also they had stained the river with the blood of the Hebrew children, and now God made that river all bloody; thus he gave them *blood to*

A. M. 2513.
B. C. 1461.

1 Ver. 19.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians ¹ could not drink of the water of the river; and there was blood throughout all the land of Egypt.

k Ver. 11.
Wis. 17.7.

22 ^k And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; ¹ as the LORD had said.

Ver. 8.

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.

drink, for they were *worthy*, Rev. xvi. 6. See the power of God. Every creature is that to us which he makes it to be, water or blood. See the mutability of all things under the sun, and what changes we may meet with in them. That which is water to-day may be blood to-morrow; what is always *vain* may soon become *vexatious*. And see what mischievous work sin makes! It is sin that turns our *waters into blood*. *All the waters*—It seems the word *all* here, and in the foregoing verse, is either to be understood in a limited sense, as it frequently is in Scripture, meaning not *all* in the strictest sense, but only a very great part: or else that although Moses's commission extended to all the waters in Egypt, yet it was only executed upon the river Nile: because we read that the magicians did the same thing: but if Moses had turned *all* the waters into blood, as some scoffers have, with great raillery and triumph observed, how could the magicians do the same, there being, on this supposition, no water for them upon which to make the trial.

Ver. 22. *The magicians did so*—By God's permission, with their enchantments. It seems they performed real miracles, for the text says expressly they did the same as Moses, and probably to their own surprise, as well as that of others, not knowing that any such effect would follow upon their using enchantments. Certainly they were ignorant of the extent of their own power, or rather, what Satan would or could do by them, and by what means these things came to pass, otherwise they would not have disgraced themselves, by making an attempt to bring forth lice, which they could not perform. What they did do served Pharaoh for an excuse *not to set his heart to this also*. And a poor excuse it was. Could they have turned the river of blood into water again, and by a word have purified those waters which the almighty power of God had rendered corrupt, they would have proved their power, and done Pharaoh a signal favour. But the superiority of the miracles of Moses,

A. M. 2513.
B. C. 1461.

CHAP. VIII.

Three more of the plagues of Egypt are related in this chapter. I. That of the frogs, which is, 1, Threatened, ver. 1—4. 2, Inflicted, ver. 5, 6. 3, Mimicked by the magicians, ver. 7. 4, Removed at the request of Pharaoh, ver. 8—14, who yet hardens his heart, and notwithstanding his promise, ver. 8, refuses to let Israel go, ver. 15. II. The plague of lice, ver. 16, 17. By which, 1, The magicians were baffled, ver. 18, 19, and yet, 2, Pharaoh was hardened, ver. 19. III. That of flies: 1, Pharaoh is warned of it before, ver. 20, 21, and told that the land of Goshen should be exempt from this plague, ver. 22, 23. 2, The plague is brought, ver. 24. 3, Pharaoh treats with Moses, and humbles himself, ver. 25—29. 4, The plague is thereupon removed, ver. 31, and Pharaoh's heart hardened, ver. 32.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, ^a that they may serve me.

2 And if thou ^b refuse to let *them*

a Ch. 3. 12.
18.
Ch. 7. 14.
8. 2.

even in these instances in which they vied with him, was incontestable; and they were compelled to acknowledge that what he did was by the finger of God. "God, by permitting them to succeed thus far in their opposition, rendered their folly more conspicuous: for by suffering them to change the water into blood, and putting it out of their power to restore them to their former purity; and by permitting them to produce frogs, which they were not able to remove, he only put it in their power to increase those plagues upon themselves and their countrymen, at the same time that they demonstrated their own inability." Bishop Kidder.

Ver. 24. *The Egyptians digged round about the river for water*—Josephus says, they lost their labour, and found only blood there: but if they found water, or water less bloody, it is not material to us, as it does not lessen Moses's miracle, it not being within the compass of his commission to prevent their getting water by digging.

Ver. 25. *Seven days were fulfilled*—Before the plague was removed.

CHAP. VIII. Ver. 2, 3. *All thy borders*—All the land that is within thy borders. *And the river*—Nile, under which are comprehended all other rivers, streams, and ponds, as appears from ver. 5. But the Nile is particularly mentioned, because God would make that an instrument of their punishment and misery, in which they most gloried, Ezek. xxix. 3, to which they gave divine honours, and which was the instrument of their cruelty against the Israelites, Chap. i. 22. *Frogs shall go into thy bedchamber*—This plague was worse than the former, because it was more constant and more general. For the former, in the waters, did only molest them when they went to drink or use the water; but this troubled them in all places, and at all times, and annoyed all their senses with their filthy substance, shape, and noise, mingling themselves with their meats and drinks, and crawling into their beds, so that

A. M. 2513.
B. C. 1491.
c Rev. 16.
13.

go, behold, I will smite all thy borders with ^c frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into ^d thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy **||** kneading-troughs:

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, ^c 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 ^e And the magicians did so with

A. M. 2513.
B. C. 1491.

their enchantments, and brought up frogs upon the land of Egypt.

8 **||** Then Pharaoh called for Moses and Aaron, and said, ^b Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, **||** Glory over me: **||** when shall I intreat 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

they could rest or be free from them no where. *Into thine ovens*—They shall come up in such swarms as even to enter the *driest places*, which they naturally shun.

Ver. 4. *The frogs shall come upon thee*—They did not only invade their houses, but their persons, armed as they were with a divine commission and power. *And upon thy people*—Not upon the Israelites, whom God here exempts from the number of Pharaoh's people and subjects, and owns for his peculiar people.

Ver. 7. *The magicians did so with their enchantments*—Through God's permission they added to the plague, but could not remove it.

Ver. 8. *Pharaoh said, Intreat the Lord*—This is the man, who not long ago proudly said, *Who is the Lord? Who is Jehovah?* He now begins to know something of Jehovah's power and justice at least, and is glad to procure Moses and Aaron to become intercessors to Jehovah for him. It appears evident from this, that Pharaoh's magicians had no power to remove the frogs which Moses had brought. So Aben Ezra observes: "He called for Moses, because he saw the magicians had only added to the plague, but could not diminish it."

Ver. 9. *Glory over me*—That is, I yield to thee. Thou shalt command me. As I have gloried over thee in laying, first my commands, and then my plagues upon thee; so now lay thy commands upon me for the time of my praying, and if I do not what thou requirest, I am content thou shouldst insult over me. Or he may mean, Glory or boast thyself of or concerning me, as one, that by God's power, can do that for thee, which all thy magicians cannot, of whom, thou now seest, thou canst not glory, nor boast, as thou hast hitherto

done. *When shall I intreat for thee?*—Appoint me what time thou pleasest. Thus, he knew the power and glory of God would be most conspicuous in the miracle. And this was not presumption in Moses, who had a large commission, as a god to Pharaoh, and particular direction from God in all he said and did in these matters.

Ver. 10. *And he said, To morrow*—But why not to-day? Why not immediately, since all men naturally desire to be instantly relieved of their sufferings? Probably, he hoped that this night they would go away of themselves, and then he should get clear of the plague, without being obliged either to God or Moses. Or, considering what imperfect notions he must have had of God, we may suppose he thought it utterly impossible to remove such a plague in an instant; and therefore desired Moses to do it to-morrow, presuming that was the very soonest he could accomplish such an event, by whatever power assisted. Moses joins issue with him upon it. *Be it according to thy word*—It shall be done just when thou wouldest have it done, *that thou mayest know that*, whatever the magicians pretend to, there is none like *Jehovah our God*. None has such a command as he has over all creatures, nor is any so ready to forgive those that humble themselves before him. The great design both of judgments and mercies is to convince us that there is *none like the Lord our God*; none so wise, so mighty, so good; no enemy so formidable, no friend so desirable, so valuable. And, in particular, the great point intended by all the plagues brought on Egypt was, that not only Pharaoh, but all the earth might know that the God of Israel, the Creator of heaven and earth, could do every thing; that all things were in his hand; that

A. M. 2513.
B. C. 1491. out from Pharaoh: and Moses ^k cried
f Ver. 30.
Ch. 9. 33.
& 10. 15.
& 32. 11.
James 5.
16, 17, 18. 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.

1 Eccles. 8.
11.
m Ch. 7. 14. 15 But when Pharaoh saw that there was ^l respite, ^m 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.

17 And they did so; for Aaron stretched out his hand with his rod,

and smote the dust of the earth, and ⁿ it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And ^o the magicians did so with ^o their enchantments to bring forth lice, but they ^p could not: so there were lice upon man, and upon beast. o Ch. 7. 11.
p Luke 10.
18. Wied.
17. 7. 2.
Tim. 3. 9.
9.

19 Then the magicians said unto Pharaoh, This ^q is the finger of God: and Pharaoh's ^r heart was hardened, and he hearkened not unto them; as the LORD had said. q 1 Sam. 6.
3. 9. Ps.
8. 3. Matt.
12. 28.
Luke 11.
20.
r Ver. 15.

20 ¶ And the LORD said unto Moses, ^s Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, ^t Let my people go, that they may serve me. s Ch. 7. 15.
t Ver. 1.

21 Else, if thou wilt not let my people go, behold, I will send

all the powers in nature, in whatever shape or being, were no more than laws of his establishing, which he could, with infinite ease, suspend or alter in whatsoever manner he pleased. And this is the God we profess to serve: what confidence and trust ought we then to have in him, and what high conceptions ought we to entertain of him.

Ver. 13, 14. *The frogs died. And they gathered them on heaps*—God could as easily have dissolved them into dust, but he would have them to lie dead before their eyes, as a token that they were real frogs and no illusion, and as a testimony of his wonderful power.

Ver. 15. *Pharaoh hardened his heart*—Observe, he did it himself, not God, any otherwise than by not hindering.

Ver. 17. The frogs were produced out of the waters, but the lice out of the dust of the earth; for out of any part of the creation God can fetch a scourge wherewith to correct those that rebel against him. This plague was probably sent because it would be peculiarly grievous to the Egyptians as being a very cleanly people. According to Herodotus, their Priests were wont to shave or scrape their whole bodies every third day, lest any lice should breed upon them.

Ver. 18. *The magicians did so*—They also smote the dust of the earth to bring forth lice with their enchantments: but they could not. Some have said that this verse is not accurately translated, and that the true sense of it is, that the magicians endeavoured, not to bring forth, but to draw off or take away the lice. But surely they have affirmed this without having examined the original. The words להוציא את הכנבים, *Lehoatsi eth hachinnim*, signify to bring forth the lice, and not to take them away. Nor is the word אֶצְמָרָם, used by the LXX, at all inimical to this construction, signifying properly to bring out, or bring forth. So that the thing asserted, as commentators have generally understood, is, that the magicians could not produce lice, as they had

frogs, much less could they take away those that God, by Moses, had produced. Now, as it surely was as easy to produce lice as frogs, from this it appeared by what power they had done the other two miracles; not by any virtue that was in their enchantments, but by a supernatural power which God had permitted Satan to give them, but the further operation of which he now thought proper to prevent, to shew them that all the power, to whatever cause they might attribute it, was limited, and not to be compared with that of the God of Israel.

Ver. 19. *This is the finger of God*—The Devil's agents, when God permitted them, could do great things: but when he laid an embargo upon them they could do nothing. And their inability in this instance might have shewn them whence they had their ability in the former instances, and that they had no power against Moses but what was given them from above. *But Pharaoh's heart was hardened*—By himself and the Devil. Though he saw his magicians baffled, yet he could not prevail on himself to let the Israelites go. His kingly pride, the desire of detaining so many people in slavish dependence and subjection to him, and above all, his superstitious prejudices, so blinded his mind, that he still remained obdurate. Perhaps he yet considered Moses as a mere magician, like his own, only somewhat more expert in his art.

Ver. 20. *Rise up early*—Those that would bring great things to pass for God and their generation must rise early, and redeem time in the morning. Pharaoh was early up at his superstitious devotions to the river; and shall we be for more sleep, and more slumber, when any service is to be done which would pass well in our account in the great day?

Ver. 21. *Swarms of flies*—The original word, עֲרָב, means properly a mixture, or multitude of noisome creatures. And some understand by it, swarms of venomous insects and noxious animals, as serpents, scorpions, &c. See the margin. The

A. M. 2515.
B. C. 1491.

Or, a
mixture
of noi-
some
beasts,
&c.

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.

Ch. 9. 4.
6. 26. &
10. 28. &
11. 6. 7. &
12. 13.

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.

Heb. a
redemp-
tion.

23 And I will put † a division between my people and thy people: † to morrow shall this sign be.

Or, by to
morrow.

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.

Ps. 78. 45.
& 108. 31.
Wis. 18. 9.

Or, de-
stroyed.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

Gen. 48.
32. & 46.
84. Dent.
7. 28, 29.
& 12. 31.

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?

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27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

Ch. 3. 16.

Ch. 3. 12.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

Ver. 8.
Ch. 9. 28.
1 Kings
18. 6.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

Ver. 15.

30 And Moses went out from Pharaoh, and intreated the LORD.

Ver. 12.

31 And the LORD did according to

Septuagint renders it *κυνόμυια*, the dog-fly, flies these which stick fast in the skin, lance it with a sharp proboscis, and suck the blood. Bochart, and several others, approve of this translation, the rather, because this insect was peculiarly offensive to dogs, animals held in religious veneration by the Egyptians. But, no doubt, insects of various kinds are included, not only flies, but gnats, wasps, hornets, and those probably more pernicious than the common ones were.

Ver. 22. *I will sever in that day*—The Hebrew properly means, *I will marvellously sever*. The LXX render it *εὐφρανθήσομαι*, *I will make a glorious distinction*. Although the Israelites were probably not afflicted with any of the plagues which went before this, yet as Goshen, where they lived, was at a considerable distance, it might be thought that the frogs and lice, in the common course of things, considering their nature, would not extend as far; but it being natural to flies to be carried by the air every where, this was the more astonishing and distinguishing, that such creatures, whose nature it is to spread themselves in all places, should not any of them extend to the land of Goshen. *Know that I am the Lord in the midst of the earth*—In every part of it. Swarms of flies, which seem to us to fly at random, shall be manifestly under the conduct of an intelligent mind. Hither they shall go, saith Moses, and thither they shall come, and the performance is punctual according to this appointment; and both compared amount to a demonstration, that he that said it, and he that did it, was the same, even a Being of infinite power and wisdom.

Ver. 23, 24. *A division*—A wall of partition. *There came*

a grievous swarm of flies—The Prince of the power of the air has gloried in being *Beel-zebub*, the god of flies; but here it is proved that even in that he is a pretender, and an usurper; for even with swarms of flies God fights against his kingdom and prevails. *The land was corrupted*—By the land, Bochart understands 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. But Le Clerc understands it of the flesh and other eatables, which those vermin having preyed upon and fly-blown, bred maggots, and spread stench and putrefaction throughout the land.

Ver. 26. *We shall sacrifice the abomination of the Egyptians*—That which they abominated to see killed, because they worshipped as gods the animals which the Hebrews were wont to offer in sacrifice. From this it seems probable, and from no mention being made of any, that the Israelites had omitted to offer sacrifices from their first coming into Egypt.

Ver. 27, 28. *As he shall command us*—For he has not yet told us what sacrifices to offer. *Ye shall not go very far away*—Not so far but that he might fetch them back again. It is likely he suspected that if once they left Egypt they would never come back; and therefore when he is forced to consent that they shall go, yet he is not willing they should go out of his reach. See how ready God is to accept sinners' submissions: Pharaoh only says, *Intreat for me*—Moses promises immediately, *I will intreat the Lord for thee*; and that he might see what the design of the plague was, not to bring him to ruin, but to repentance.

Ver. 31. *There remained not one*—This immediate and

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the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

c Ver. 15,
Ch. 4. 21.

32 And Pharaoh ^chardened his heart at this time also, neither would he let the people go.

CHAP. IX.

In this Chapter we have an account of three more plagues. I. Murrain among the cattle, ver. 1—7. II. Boils upon man and beast, ver. 8—12. III. Hail, with thunder and lightning. (1.) Warning is given of this plague, ver. 13—21. (2.) It is inflicted to their great terror, ver. 22—26. (3.) Pharaoh renews his treaty with Moses, but instantly breaks his word, ver. 27—35.

a Ch. 8. 1.

THEN the LORD said unto Moses, ^aGo in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

entire removal of the flies, was as extraordinary and as plainly indicative of the hand of God, as the bringing them upon the land. Probably a strong wind swept them into the sea, or into the deserts of Africa.

CHAP. IX. Ver. 3. *The hand of the Lord*—Immediately, without the stretching out of Aaron's hand, is upon the cattle, many of which, some of all kinds, should die by a sort of pestilence. The hand of God is to be acknowledged even in the sickness and death of cattle, or other damage sustained in them; for a sparrow falls not to the ground without our Father. And his providence is to be acknowledged with thankfulness in the life of the cattle, for he preserveth man and beast, Psal. xxxvi. 6.

Ver. 4. *Shall nothing die of the children of Israel*—This was the greater miracle, because the Israelites and the Egyptians were mingled together in the land of Goshen; so that their cattle breathed the same air, and drank the same water. By which it appeared that this pestilence was not natural, but proceeded from the immediate hand of God.

Ver. 5. *The Lord appointed a set time*—This appointing of a set or particular time, both for bringing on the plagues and removing them, and that at as short a distance as the nature of the appointment would admit, and the leaving it once, at least, to Pharaoh himself to fix it, seems to have been intended to prevent the Egyptians; who were possessed with highly superstitious notions of the influence of the heavenly bodies at particular times, from thinking that Moses took advantage of his knowledge of those times to work his miracles.

Ver. 6. *All the cattle of Egypt died*—All that were in the field, Ver. 3; or a great number of every kind, so that the Egyptians saw that even the animals which they worshipped as gods could not save themselves. Bishop Warburton, in his Divine Legation of Moses, has given it as his opinion, that, in the early ages, the deities of Egypt were described by hiero-

2 For if thou ^brefuse to let them go, and wilt hold them still, A. M. 2518.
B. C. 1491.
b Ch. 8. 2.

3 Behold, the ^chand 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. c Ch. 7. 4.

4 And ^dthe LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. d Ch. 8. 22.

5 And 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 ^eall the cattle of Egypt died; but of the cattle of the children of Israel died not one. e Ps. 78. 40.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the

glyphics or emblems, in which the pictures or images of beasts, birds, plants, reptiles, and every species of the animal or vegetable creation, were used as symbols or representations of their gods; and that, in process of time, the living animals, or real plants, thus represented, began to be deemed sacred, on account of this circumstance: and he thinks that the animals or plants themselves were not really worshipped till after the time of Moses. We know, however, that the Israelites learned in Egypt to make a god of a calf, from which it seems evident, that that animal was worshipped there. But if the Bishop's opinion be right, and animals were not worshipped so early as the time of Moses, they certainly were held in great veneration as symbols of their gods, and the subjecting them to a pestilence was, in effect, opposing and warring against the deities whom they represented.

Not one of the cattle of the Israelites died—The gracious care of God is not only over the persons of those that fear him, but over all that belongs to them. Whatever the poorest Israelite possessed, the Lord was the protector of it, while all that belonged to the King and people of Egypt was exposed to the destructive ravages of those plagues with which divine justice saw fit to punish their idolatries and oppressions of his people. But doth God take care of oxen? Yes, he doth, his Providence extends itself to the meanest of his creatures.

Ver. 7. *Pharaoh sent*—It seems as if Pharaoh, notwithstanding all he had seen, could not conceive that such a distinction could be made between cattle feeding together in the same or similar pastures, that those of the Egyptians alone should be stricken, while those of the Israelites were not affected; and therefore he sent expressly to know the truth of it: when Behold, (and well might it be said, Behold! for it was worthy of both notice and admiration) there was not one of the cattle of the Israelites dead. But, notwithstanding this most convincing evidence of the distinguishing favour of God towards his people, such was the unwillingness of Pharaoh to part with the

A. M. 2513.
R. C. 1491. Israelites dead. And ^f 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 to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh,

Ch. 7. 14.
& 8. 32. 9 And it shall become small dust in all the land of Egypt, and shall be ^g a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

Deut. 28.
27. 10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became ^h a boil breaking forth *with* blains upon man, and upon beast.

Ch. 8. 18,
19. 2 Tim.
3. 9. 11 And the ⁱ magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

A. M. 2513.
B. C. 1491. 12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; ^k as the LORD had ^l spoken unto Moses. Ch. 4. 21.

13 ¶ And the LORD said unto Moses, ¹ Rise up 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. Ch. 8. 20.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^m that thou mayest know that *there is none like me in all the earth.* Ch. 8. 10.

15 For now I will ⁿ stretch out my hand, that I may smite thee and thy people with pestilence; and thou shall be cut off from the earth. Ch. 3. 20.

16 And in very deed for ^o this *cause* have I ^p raised thee up, for to shew *in thee* my power; and that my name Rom. 9.
17. See
Ch. 14.
17. Prov.
16. 4.
1 Pet. 2. 9.
Heb.
made thee stand.

advantage which the service of the Israelites was to him, that he could not bring himself to consent to their departure.

Ver. 8—10. *Take you handfuls of the ashes of the furnace*—Sometimes God shews men their sin in their punishment. They had oppressed Israel in the furnaces, and now the ashes of the furnace are made as much a terror to them as ever their task-masters had been to the Israelites. “The matter of this plague,” says Ainsworth, is from the fire, which also being one of the elements they deified, is here made the instrument of evil to them, and reclaimed by Jehovah to his service, in punishment of its deluded votaries, who worshipped the creature more than the Creator.” A former miracle was from water, and the next from air, to shew that God rules in all. *It became a boil*, or bile, a sore, angry swelling, or inflammation, *breaking forth with blains*, or *blisters* quickly raised, *upon man and upon beast*. Thus we see that the men themselves were smitten after the cattle, which is agreeable to the method of Providence in punishing, first sending previous afflictions to warn mankind, that they may shun greater evils by timely repentance. This boil is afterwards called the *botch of Egypt*, Deut. xxviii. 27, as if it were some new disease, never heard of before, and known even after by that name.

Ver. 11. *The Magicians could not stand before Moses*—We do not read of any attempt they made to vie with Moses in miracles since the plague of the lice. But it would seem from this passage that they still continued about Pharaoh, and endeavoured to settle him in his resolution not to let Israel go; persuading him, perhaps, that although Moses had the better of them for the present, yet they should at last be too hard for him. But now being on a sudden smitten with those ulcers, in the sight of Pharaoh and his servants, they were rendered so contemptible, that they durst not again look

either Moses or Pharaoh in the face; for we hear no more of them after this time. To this, it seems the Apostle refers, 2 Tim. iii. 9, when he says, their folly was “manifested unto all men.”

Ver. 12. *And the Lord hardened Pharaoh's heart*—Before he had *hardened his own heart*, and resisted the grace of God, and now God justly gave him up to his own heart's lusts, to strong delusions, permitting Satan to blind and harden him. Wilful hardness is generally punished with judicial hardness. Let us dread this as the sorest judgment a man can be under on this side hell.

Ver. 14, 15. *I will at this time send all my plagues*—Either these verses relate to what was to happen some time afterwards, viz. the slaying of the firstborn, or the latter verse is to be read as follows, a translation which is equally agreeable to the Hebrew, “For now I had stretched out my hand, to smite thee and thy people with pestilence, and thou hadst been cut off, &c. but that thou wast preserved,” (as follows in the succeeding verse,) “that it might be known that there is none like me in all the earth.”

All my plagues upon thy heart—Hitherto thou hast not felt my plagues on thy own person; but I will shortly reach and wound *it*: will give thee a wound that will pierce thy very heart, an irrecoverable and mortal wound. Who can tell the greatness of his wrath, or what a fearful thing it is to fall under the righteous judgment of a holy and offended God?

Ver. 16. *For this cause have I raised thee up*—A most dreadful message Moses is here ordered to deliver to him, whether he will hear, or whether he will forbear. He must tell him, that he is *marked for ruin*: that he now stands as the butt at which God would shoot all the arrows of his wrath. *For this cause I raised thee up to the throne at this time, and made thee to stand the shocks of the plagues hitherto, to shew in thee*

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may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

my power—Providence so ordered it, that Moses should have a man of such a fierce and stubborn spirit to deal with, to make it a most signal and memorable instance of the power God has to bring down the proudest of his enemies. It must be observed, that the Hebrew word here rendered *raised up*, never signifies to raise or bring a person or thing into being; but to *preserve, support, establish, or make to stand*, as in the margin of our Bibles, and as may be seen, 1 Kings xv. 4, Prov. xxix. 4. And accordingly, the Septuagint Translation, the Chaldee, Samaritan, Arabic, and Junius and Tremellius, all render this place, "For this cause thou hast hitherto been preserved," *ὡςτις τοῦτου διασώζεσθαι*, Sept. The meaning therefore of this passage, is not that God brought Pharaoh into being, or made him on purpose that he might be an example of his severity and vengeance, but that though Pharaoh had long deserved to be destroyed, yet God had spared him, and made him subsist for a considerable time, to shew his power, by the signs and wonders which he wrought in the land of Egypt, and by delivering his people at length, in spite of all the opposition of Pharaoh, *with a strong hand and outstretched arm. That my name might be known*—My being and providence, and manifold perfections; my patience in bearing with thee so long, my justice in punishing thee, my power in conquering thee, my wisdom in overruling thy pride, tyranny, cruelty, to thy own destruction, and the redemption of my oppressed people, and my faithfulness in accomplishing my promises to them, and my threatenings to thee. *Throughout all the earth*—Not only in all places, but throughout all ages, while the earth remains. This will infallibly be the event.

Ver. 17, 18. *As yet exaltest thou thyself against my people?*—Against me, acting for my people. God takes what is done for or against his people, as done for or against himself. *Behold, to morrow*—The time is precisely marked, that it might not be said to have fallen out by chance. Be-

21 And he that † regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

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† Heb set not his heart unto. Ch. 7. 28.

p Rev. 16. 21.

q Josh. 10. 11. Ps. 18. 13. & 76. 47. & 105. 32. & 148. 8. Isa. 30. 30. Ezek. 58. 22. Rev. 9. 7.

sides, God hereby demonstrates, that there is no part of nature but he commands—that fire, hail, thunder, and storm, obey his will. *Since the foundation thereof*, since it was a kingdom.

Ver. 19. *Send therefore now, and gather thy cattle*—This warning God gives to mitigate the severity of the judgment, to shew his justice in punishing so wicked and obstinate a people as would not hearken either to his words or former works, and especially to make a difference between the penitent and the incorrigible Egyptians, it being far from God to inflict the same punishment on those who mourn because of any national crime, and those who, for their profit or pleasure, will continue to do wickedly.

Ver. 20. *He that feared the word of the Lord among the servants of Pharaoh*—By this it appears that these terrible judgments had not been executed entirely in vain. A few, at least, were hereby brought to stand in awe of God, and perhaps truly to turn to him. Such persons, believing the discoveries which he had given of his displeasure at the slavery and oppression of his people, and not concurring in this part of the national crimes, regarded the notice God had given, and saved their servants and the remnant of their cattle.

Ver. 22, 23. *Upon man*—Upon those men that presumed to continue in the field after this admonition. *The Lord rained hail upon the land of Egypt*—This was the more extraordinary, as rain seldom falls in Egypt, and in some parts of the country is scarcely known at all. And snow and hail are still more rare, the climate not being so cold as to produce them. Sometimes, however, they do fall, as is implied in the next verse, and is attested by eye-witnesses.

Ver. 24. *Fire mingled with the hail*—Which strange mixture much increased the miracle. The Hebrew is, *fire infolding or catching itself among the hail*; "One flash of lightning," says Ainsworth, "taking hold on another, and so the flames, infolding themselves, increased and burned more terribly."

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail ^r smote every herb of the field, and brake every tree of the field.

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, ^t I have sinned this time: ^u the LORD *is* righteous, and I and my people *are* wicked.

28 ^x 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 ^y 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 ^z earth *is* the LORD's.

30 But as for thee and thy servants, ^a I know that ye will not yet fear the LORD God.

31 And the flax and the barley were smitten: ^b for the barley *was* in the ear, and the flax *was* bolled.

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 ^c spread abroad his hands unto the LORD: and the thunders 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 thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And ^d the heart of Pharaoh *was* hardened, neither would he let the children of Israel go; as the LORD had spoken [†] by Moses.

CHAP. X.

The eighth and ninth plagues are recorded in this Chapter. I. Concerning the plague of locusts, (1.) God instructs Moses in the meaning of these amazing dispensations of his providence, ver. 1, 2. (2.) He threatens the locusts, ver. 3—6. (3.) Pharaoh, at the persuasion of his servants, is willing to treat again with Moses, ver. 7—9, but they cannot agree, ver. 10, 11. (4.) The locusts come, ver. 12—15. (5.) Pharaoh cries for mercy, ver. 16, 17, whereupon Moses prays for the re-

The same Hebrew word is used, Ezek. i. 4, and rendered *a fire infolding itself*.

Ver. 25. *Every herb of the field: every tree*—That is, most of them, or herbs and trees of all sorts, as appears from Chap. x. 12, 15.

Ver. 26. *In the land of Goshen there was no hail*—It seems the Egyptians that dwelt there were spared for the sake of their neighbours the Israelites; which great obligation probably made them the more ready to give them their jewels, Chap. xii. 35.

Ver. 27. *Pharaoh said, I have sinned: the Lord is righteous*—These professions were only produced by his fears: his heart was still untouched with any true veneration for, or humiliation before the God of Israel, or with compunction and sorrow for his own obstinacy.

Ver. 29. *That the earth is the Lord's*—That is, the whole world, the heavens and the earth. This is one great point that the Scriptures are intended to establish, that the whole universe, and all creatures therein, belong to the Lord, and are under his government. This truth, the foundation of all religion, ought to be established in our hearts, that we may put our trust in him, and be resigned to his will, whatever the dispensations of his adorable providence may be; how-

ever mysterious and unsearchable, as to the reasons of them, persuaded that they are as wise as they are powerful, and as gracious as they are just and holy, and will assuredly all work for good to those that love him.

Ver. 31. *The flax and barley were smitten*—Which were not so necessary for human life as the wheat and rie. Thus God sends smaller judgments before the greater. *The flax was bolled*—Grown into a stalk.

Ver. 32. *They were not grown up*—Were *hidden*, or *dark*, as the margin reads it, or *late*, as many interpreters render the expression. This kind of corn coming later up was now tender, and hidden, either under ground, or in the herb, whereby it was secured both from the fire, by its greenness and moisture, and from the hail, by its pliability and yielding to it: whereas the stalks of barley were more dry and stiff, and therefore more liable to be injured and destroyed by the fire and hail.

Ver. 33. *Moses went out of the city*—Not only for privacy in his communication with God, but to shew that he durst venture abroad into the field, notwithstanding the *hail and lightning*, knowing that every hailstone had its direction from God. Peace with God makes men thunder-proof, for it is the voice of their Father. *And spread abroad his hands unto*

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removal of the plague, and it is done, but Pharaoh's heart is still hardened, ver. 18—20. II. Concerning the plague of darkness, (1.) It is inflicted, ver. 21—23. (2.) Pharaoh again treats with Moses, but the treaty breaks off, ver. 24—29.

a Ch. 4. 21.
& 7. 14.

AND the Lord said unto Moses, **Go** in unto Pharaoh: ^a for I have hardened his heart, and the heart of his servants, ^b that I might shew these my signs before him :

c Deut. 4.
9. Ps. 44.
1. & 71.
18. & 78.
5, &c.
Joel 1. 3.

2 And that ^c 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.

d 1 Kings
21. 29.
2 Chron.
7. 14. &
34. 27.
Job 42. 6.
Jer. 13.
18. Jam.
4. 10.
1 Pet. 5. 6.

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 ^d humble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my

the Lord—An outward expression of earnest desire, and humble expectation. He prevailed with God; but he could not prevail with Pharaoh: *he sinned yet more, and hardened his heart*—The prayer of Moses opened and shut heaven, like Elijah's. And such is the power of God's *two witnesses*, Rev. xi. 6. Yet neither Moses nor Elijah, nor those two witnesses, could subdue the hard hearts of men. Pharaoh was frightened into compliance by the judgment, but, when it was over, his convictions vanished.

CHAP. X. Ver. 1. *Go unto Pharaoh: for I have hardened his heart*—That is, either, 1, Go and make a new address unto him, for what I have yet done has but hardened his heart: or, 2, ^b, here translated *for*, must, as is often the case, be rendered *although*—Go and speak to him again, although I have suffered his heart to be hardened, and to continue obdurate, that I might more fully display my power and providence, not only to Egypt and the adjacent countries, but to generations yet unborn, and especially to the posterity of my people Israel; *that thou mayest tell* (ver. 2) *in the ears of thy son, and thy son's son, what things I have wrought*. These plagues are standing monuments of the greatness of God, the happiness of the church, and the sinfulness of sin; and standing monitors to the children of men in all ages, not to *provoke the Lord to jealousy*, nor to *strive with their Maker*. The benefit of these instructions to the world doth sufficiently balance the expense.

Ver. 3. *How long wilt thou refuse to humble thyself?*—By this it appears that God's design was not to *harden* Pharaoh, but to *humble* him by these extraordinary judgments. It is

people go, behold, to morrow will I bring the ^e locusts into thy coast :

5 And they shall cover the ^f face of the earth, that one cannot be able ^f to see the earth: and ^f they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they ^g 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. And he returned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be ^h a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

A. M. 2518.
B. C. 1491.
e Prov. 30.
27. Wied.
16. 9.
Rev. 9. 3.
† Heb. eye.
Ver. 15.
f Ch. 9. 32.
Joel 1. 4.
& 2. 76.
g Ch. 6. 8.
21.

h Ch. 25. 38.
Josh. 23.
13.
1 Sam. 18.
21.
Eccles. 7.
26. 1 Cor.
7. 35.

justly expected from the greatest of men that they should humble themselves before the great God, and it is at their peril if they refuse to do it. Those that will not humble themselves, God will humble.

Ver. 5. *They shall cover the face* (Heb. *the eye*) *of the earth*, (that is, of its inhabitants,) *that one cannot be able to see the earth*—It is observable, that no living creature multiplies so much as the locusts. It is almost incredible in what swarms they are sometimes seen in some parts. Thevenot gives an account of armies of locusts laying waste the country of the Cossacks. "They live," he says, "about six months, and lay their eggs in autumn, to the number of 300 each, which are hatched in the spring following. Such as have been eye-witnesses report, that they have seen the whole air in Arabia darkened by them, in their flight, for eighteen or twenty miles." "They eclipse the light of the sun," says Pliny, "in their flight, the people looking up to them in anxious suspense lest they should cover their whole country. They are so destructive, that large territories have been laid bare by them in a few hours, and the inhabitants reduced to famine. They do not spare even the bark of trees, but eat every thing that comes in their way, even to the very doors of the houses.

Ver. 6. *They shall fill the houses of all the Egyptians*—Dr. Shaw says, the locusts he saw in Barbary, in the year 1724, "climbed, as they marched forward, over every tree or wall that was in their way; they entered into our very houses and bed-chambers like so many thieves."—See *Encycl. Brit. on the term Gryllus*, p. 162, 3d edit.

Ver. 7. *Pharaoh's servants* (his nobles and counsellors)

A. M. 2513.
B. C. 1491.

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?

† Heb. who, and who, &c.

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.

1 Ch. 5. 1.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it: for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, ^k Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and ^l eat every herb of the land, *even* all that the hail hath left.

2 Ch. 7. 19.

1 Ver. 4, 5.

said, *How long shall this man be a snare unto us?*—That is, lay before us the occasion of our falling into one calamity after another. To the impenitent the *punishment of sin*, not the sin which is punished, is the cause of their sorrow. *Knowest thou not yet that Egypt is destroyed?*—It was so in a great degree, by these repeated and very destructive plagues.

Ver. 8. *Who are they that shall go?*—I am not willing you should *all go*, it will degrade me in the sight of my subjects that I should be obliged to submit to him who thus makes himself the very friend of my slaves. When he is compelled to yield, yet it is with extreme reluctance, and as little as possible.

Ver. 9. *We must hold a feast unto the Lord*—And in such solemnities the whole body of the nation, men, women, and children, and all who were not confined by sickness, were wont to join.

Ver. 10. *The Lord be so with you, as I will let you go*—As if he had said, "May your God Jehovah assist you to my ruin, if I let you go on these terms." *Look to it, for evil is before you*—More evil and affliction shall befall you forthwith, unless you be content to go on my terms. Here the spirit of wickedness speaks its own language in impotent wishes of evil, when all its guile, malice, rage, and pride, could perform nothing to hurt or hinder the Israel of God from doing as they were commanded. He especially curses and threatens them in case they offered to take their little ones, telling them it was at their peril. Satan doth all he can to hinder those that serve God themselves, from bringing their children to serve him. He is a sworn enemy to early piety, knowing how destructive it is to the interests of his kingdom.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts.

A. M. 2518.
B. C. 1491.

14 And ^m the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*: ⁿ before them there were no such locusts as they, neither after them shall be such.

m Ps. 78. 46.
& 105. 34.

n Joel 2. 2.

15 For they ^o covered the face of the whole earth, so that the land was darkened; and they ^p 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.

o Ver. 5.

p Ps. 105. 36.

16 ¶ Then Pharaoh † called for Moses and Aaron in haste, and he said, ^q I have sinned against the LORD your God, and against you.

† Heb. hastened to call.

q Ch. 9. 27.

17 Now therefore forgive, I pray

Ver. 13. *The east wind brought the locusts*—From Arabia, where they are in great numbers; and God miraculously increased them. The locusts are usually conveyed by the wind. In the year 1527, great troops of locusts were brought by a strong wind out of Turkey into Poland, which country they wasted; and in 1536, a wind from the Euxine sea brought such vast numbers into Podolia, that, for many miles round, they destroyed every thing. And "in the year 1650, a cloud of locusts was seen to enter Russia in three different places; and from thence they spread themselves over Poland and Lithuania in such astonishing multitudes, that the air was darkened, and the earth covered with their numbers. In some places they were seen lying dead, heaped upon each other to the depth of four feet; in others they covered the surface like a black cloth; the trees bent with their weight, and the damage which the country sustained exceeded computation."—*Encycl. Brit.* Vol. viii. p. 162. 3d edit.

Ver. 15. *They did eat every herb of the land*—There seems to have been some distance of time between the last plague and this, during which, in that warm and fertile country, new productions had sprouted forth, both out of the ground and from the trees. *There remained not any green thing*—The earth God has given to the children of men; yet, when he pleaseth, he can disturb their possession of it, even by locusts and caterpillars. Herb grows for the service of man; yet, when God pleaseth, these contemptible insects shall not only be fellow-commoners with him, but shall eat the bread out of his mouth.

Ver. 17. Pharaoh desires their prayers that *this death only*

A. M. 2513.
B. C. 1491. thee, my sin only this once, and
r Ch. 9. 28.
1 Kings
13. 6. intreat the LORD your God, that he
may take away from me this death
only.

Ch. 8. 30. 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 † Heb. fastened.
† Joel 2. 20. cast them into the Red Sea; there remained not one locust in all the coasts of Egypt.

Ch. 4. 21.
& 11. 10. 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 Ch. 9. 22. Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, † Heb. that one may feel darkness. 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:
Ps. 105.
28. Wisd.
17. 2. &c.

23 They saw not one another, neither rose any from his place for

three days: A. M. 2513.
B. C. 1491. but all the children of Israel had light in their dwellings. Ch. 8. 22.
Wisd. 18.
1.

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. Ver. 8.
Ver. 10.

25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. † Heb. into our hands.

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. Ver. 20.
Ch. 4. 21.
& 14. 4. 6.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.

29 And Moses said, Thou hast

might be taken away, not this sin: he deprecates the plague of locusts, not the plague of a hard heart.

Ver. 19. An east wind brought the locusts, and now a west wind carried them off. Whatever point of the compass the wind is in, it is fulfilling God's word, and turns about by his counsel; the wind blows where it listeth for us, but not where it listeth for him; he directeth it under the whole heaven.

Ver. 21. We may observe concerning this plague, 1, That it was a total darkness. We have reason to think, not only that the lights of heaven were clouded, but that all their fires and candles were put out by the damps or clammy vapours which were the cause of this darkness, for it is said, they saw not one another. 2, That it was darkness which might be felt, felt in its causes by their finger-ends, so thick were the fogs; felt in its effects, (some think,) by their eyes, which were pricked with pain, and made the more sore by their rubbing them. Great pain is spoken of as the effect of that darkness, Rev. xvi. 10, which alludes to this. 3, No doubt it was very frightful and amazing. The tradition of the Jews is, that in this darkness they were terrified by the apparition of evil spirits, or rather by dreadful sounds and murmurs which they made! and this is the plague which some think is intended, (for otherwise it is not mentioned at all here,) Ps. lxxviii. 49, "He poured upon them the fierceness of his anger, by sending evil angels among them;" for to those to whom the Devil has been a deceiver, he will at length be a terror. 4, It continued three days; six nights in one; so long they were imprisoned by those chains of darkness.

Ver. 23. Neither rose any from his place—This circumstance is one of the lively strokes in description which critics call picturesque. It strongly paints the horror or dismay which this palpable darkness cast upon their minds. Le Clerc, however, justly remarks, that we are not to understand the expression so strictly, as if not one of the Egyptians rose from his place; for the servants, at least, must have moved about the best way they could, to find victuals for themselves and their masters. The expression denotes that there was a total inaction and cessation from ordinary business, that they were all confined to their houses, and that such a terror seized them, that few of them had courage to go even from their chairs to their beds, or from their beds to their chairs. Thus were they silent in darkness, 1 Sam. ii. 9. Now Pharaoh had time to consider, if he would have improved it.

But the children of Israel had light in their dwellings—Not only in the land of Goshen, where most of them inhabited, but in the particular dwellings which, in other places, the Israelites had dispersed among the Egyptians, as it appears they had by the distinction afterwards appointed to be put on their door posts. And during these three days of darkness to the Egyptians, if God had so pleased, the Israelites, by the light which they had, might have made their escape, and have asked Pharaoh no leave; but God would bring them out with a high hand, and not by stealth or in haste.

Ver. 29. I will see thy face no more—Namely, after this time, for this conference did not break off till chap. xi. 8, when Moses went out in great anger, and told Pharaoh how

A. M. 2513.
B. C. 1491.
spoken well, ^dI will see thy face again
^d no more.

CHAP. XI.

Pharaoh had bid Moses get out of his presence, chap. x. 28, and Moses had promised this should be the last time he would trouble him, yet he resolves to say out what he had to say, before he left him. Accordingly we have in this Chapter, I. The instructions God had given to Moses, which he was now to pursue, ver. 1, 2, together with the interest Israel and Moses had in the esteem of the Egyptians, ver. 3. II. The last message Moses delivered to Pharaoh, concerning the death of the firstborn, ver. 4—8. III. A repetition of the prediction of Pharaoh's hardening his heart, ver. 9, and the event answering it, ver. 10.

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: ^awhen he shall let you go, he shall surely thrust you out hence altogether.

^a Ch. 12.
31, 33, 39.

soon his proud stomach would come down: which was fulfilled chapter xii. 31, when Pharaoh became an humble supplicant to Moses to depart. So that after this interview Moses came no more till he was sent for.

CHAP. XI. Ver. 1. *The Lord said*—Or rather, *had said*, for this and the next verse are only a recapitulation of what had been revealed to Moses in Mount Horeb, (ch. iii. 20—22, and ch. iv. 23,) and, together with the 3d verse, ought to be read as a parenthesis: accordingly it is evident that the 4th verse is a continuation of Moses's conference with Pharaoh, mentioned in the preceding chapter. *He shall thrust you out hence altogether*—Men, and women, and children, and cattle, and all that you have, which he would never do before.

Ver. 2. *Let every man ask*, (not borrow) *of his neighbour*—The Israelites, who at first lived distinctly by themselves, when they were greatly multiplied, and Pharaoh began to cast a jealous eye upon them, and to take cruel counsels against them, were more mixed with the Egyptians, as appears from chapter xii. 12, 13, and many other passages; and this either by their own choice, that they might receive protection and sustenance from them; or rather by Pharaoh's design, who placed many of his own people among them to watch and chastise them, chap. i. 12, and perhaps removed some of them from Goshen to the parts adjoining, which were inhabited by his people. *Jewels of silver, or vessels*, as the Hebrew word, כֶּלֶי, *chelee*, properly signifies. For they might plausibly ask, and the Egyptians would more readily give them *vessels*, which might be both proper and useful for their sacrifices and feasts, than *jewels*, for which they had neither present need nor use. This was the last day of their servitude, when they were to go away, and their masters, who had abused them in their work, would now

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour; ^bjewels of silver, and jewels of gold.

A. M. 2513.
B. C. 1491.

^b Ch. 3. 22.
& 12. 35.

3 ^cAnd the LORD gave the people favour in the sight of the Egyptians. Moreover the man ^dMoses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

^c Ch. 3. 21.
& 12. 36.
P4. 106.
46.
^d 2 Sam. 7. 9.
Esth. 9. 4.
Eccles. 45. 1.

4 And Moses said, Thus saith the LORD, ^eAbout midnight will I go out into the midst of Egypt:

^e Ch. 12. 12.
23, 29.
Amos 6. 17.

5 And ^fall the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

^f Ch. 12. 12.
29. Amos 4. 10.

6 ^gAnd there shall be a great cry

^g Ch. 12.
30. Amos 3. 17.
Wis. 18. 10.

have defrauded them of their wages, and have sent them away empty; and the poor Israelites were so fond of liberty, that they themselves would have been satisfied with that without pay: but he that *executeth righteousness and judgment for the oppressed*, provided that the labourers should not lose their hire. God ordered them to demand it now at their departure, *in vessels of silver and vessels of gold*; to prepare for which, God had now made the Egyptians as willing to part with them *upon any terms*, as before the Egyptians had made them willing to go *upon any terms*.

Ver. 3. *The man Moses was very great*—The Egyptians all held him in great esteem and veneration, as a person that had an extraordinary power with God. This seems to be mentioned as the reason why Pharaoh did not attempt any thing against his person, and also why he and the Israelites found so much favour in the sight of the Egyptians.

Ver. 4. *I will go out into the midst of Egypt*—By an angel, who, as appears from chap. xii. 23, was ordered to do this execution. The whole series of this narration shews that this verse connects with the end of the preceding chapter, and that the following denunciation was pronounced by Moses at that time, before he went out from Pharaoh.

Ver. 5. *The death of the firstborn* had been threatened, Exod. iv. 23, but is last executed, and less judgments are tried, which, if they had done the work, would have prevented this. See how slow God is to wrath, and how willing to be met in the way of his judgments, and to have his anger turned away! *That sitteth upon his throne*—*The maidservant behind the mill*—The poor captive slave, employed in the hardest labour. It was the custom then, as it is with the Arabs at present, to grind their corn with hand-mills, turned by their women servants, who for that purpose stood behind the mill.

A. M. 2513.
B. C. 1491. throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

b Ch. 8. 22. **7** ^b But against any of the children of Israel ⁱ shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

l Josh. 10. 21. **8** And ^k all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people [†] that follow thee: and after that I will go out. And he went out from Pharaoh in [†] a great anger.

† Heb. that is of thy feet:
No Judg. 4. 10. & 8. 5.
1 Kings 20. 10.
2 Ki. 3. 3. **9** And the LORD said unto Moses, [†] Pharaoh shall not hearken unto you; that ^m my wonders may be multiplied in the land of Egypt.

† Heb. heat of anger.
l Ch. 3. 19. & 7. 4. & 10. 1.
m Ch. 7. 3. **10** And Moses and Aaron did all these wonders before Pharaoh: ⁿ and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. XII.

This Chapter gives an account of one of the most memorable ordinances, and one of the most memorable providences, of all that are recorded in the Old Testament. I. None of all the ordinances of the Jewish Church were more eminent than that

Ver. 7. Shall not a dog move his tongue?—A proverbial expression, importing all should be peace and quietness among the Israelites, far from any frightful outcry; that in that memorable night they should meet with nothing to molest or disturb them.

Ver. 8. All these thy servants—Thy courtiers and great officers. The people that follow thee—That are under thy conduct and command. When Moses had thus delivered his message, he went out from Pharaoh in great anger, though he was the meekest of all the men of the earth. Probably he expected that the very threatening of the death of the firstborn should have wrought upon Pharaoh to comply; especially he having complied so far already, and having seen how exactly all Moses's predictions were fulfilled. But it had not that effect; his proud heart would not yield; no, not to save all the firstborn of his kingdom. Moses hereupon was provoked to a holy indignation, being grieved, as our Saviour afterwards, for the hardness of his heart, Mark iii. 5.

CHAP. XII. Ver. 1. *The Lord spake unto Moses—Or had spoken before what is related in the foregoing chapter, if not*

*of the passover. It consisted of three parts, A. M. 2513.
B. C. 1491.* **1, The killing and eating of the paschal lamb, ver. 1—6. 8—11. 2, The sprinkling of the blood upon the door posts, peculiar to the first passover, ver. 7, with the reason for it, ver. 11—13. 3, The feast of unleavened bread for seven days after: this points rather at what was to be done after in the observance of this ordinance, ver. 14—20. This institution is communicated to the people, and they are instructed in the observance, (1.) Of this first passover, ver. 21—23. (2.) Of the after passovers, ver. 24—27. The obedience of the Israelites to these orders, ver. 28. II. None of all the providences of God, concerning the Jewish Church, was more illustrious, than the deliverance of the children of Israel out of Egypt. 1, The firstborn of the Egyptians are slain, ver. 29, 30. 2, Orders are given immediately for their discharge, ver. 31—33. 3, They begin their march, 1, Loaded with their own effects, ver. 34. 2, Enriched with the spoils of Egypt, ver. 35, 36. 3, Attended with a mixed multitude, ver. 37, 38. 4, Put to their shifts for present supply, ver. 39. This event is dated, 40—42. III. A recapitulation in the close, 1st, Of this memorable ordinance, with some additions, ver. 43—49. 2dly, Of this memorable providence, ver. 50, 51.**

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 ^a This month shall be unto you the beginning of months: it shall be the first month of the year to you. a Ch. 13. 4.
Deut. 16. 1.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a || lamb, according l Or, kid.

also before the three days' darkness: but the mention of it was put off to this place, that the history of the plagues might not be interrupted. *This month shall be to you the beginning of months—That is, the first and principal month of the year. It was called Abib, ch. xiii. 4, and xxiii. 15, which signifies an ear of corn, because then the corn was eared. It answers nearly to our March. Before this time the Jews, like most other nations, began their year about the autumnal equinox, in the month Tisri, answering to our September, after their harvest and vintage. But in commemoration of this their signal deliverance out of Egypt, that computation, at least as to their feasts and sacred things, was from the the month Abib. And therefore, what was before their first month, now became their seventh. The beginning of their civil year, however, appears still to have been reckoned as before. We may suppose that while Moses was bringing the ten plagues upon the Egyptians, he was directing the Israelites to prepare for their departure at an hour's warning. Probably he had, by degrees, brought them near together from their dispersions, for they are here called the congregation of Israel; and to them, as a congregation, orders are here sent.*

Ver. 3. In the tenth day of this month—It was necessary

A. M. 2513.
B. C. 1491.

A. M. 2513.
B. C. 1491.

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 next unto his house take *it* according to the number of the souls ; every man according to his eating shall make your count for the lamb.

^b Lev. 22. 19, 20, 21. Mal. 1. 6, 14. Heb. 9. 14. 1 Pet. 1. 19. † Heb. *son of a year.* Lev. 23. 12. † Heb. *between the two evenings.* Ch. 16. 12.

5 Your lamb shall be ^bwithout blemish, a male † of the first year : ye shall take *it* out from the sheep, or from the goats ;

6 And ye shall keep it up until the ^cfourteenth 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.

8 And they shall eat the flesh in that night, roast with fire, and ^dunleavened bread ; and with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but ^eroast *with* fire ; his head with his legs, and with the purtenance thereof.

10 † And ye shall let nothing of it 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 : ^fit is the LORD's passover.

d Ch. 32. 25. Deut. 16. 3. Num. 9. 11. 1 Cor. 6. 7.

e Deut. 14. 7.

f Ch. 23. 18. & 34. 25.

g Deut. 16. 8.

they should now begin to prepare the passover four days before, because otherwise it would have been difficult to get ready so many lambs in Egypt, especially as they were to depart in haste ; besides, that this being the first instance of the celebration of the ordinance, they would require more time to prepare for a ceremony entirely new. But in future ages they did not begin the preparation till the thirteenth, the day before the passover. *They shall take every man a lamb*—The Hebrew word signifies a *lamb*, or *kid*, Deut. xiv. 4, as is evident from ver. 5 ; for they might take either for this sacrifice : but commonly they made choice of a lamb.

Ver. 4. *If the household be too little*—The Hebrew Doctors tell us, that there were not to be fewer than ten persons, nor more than twenty to the eating of one lamb. And at this sacred repast, men, women, and children, masters and servants, if circumcised, were entertained.

Ver. 5. *Your lamb shall be without blemish*—*Shall be perfect*, as the Hebrew is, that is, in all its parts. This was a qualification indispensably requisite in all sacrifices, Lev. xxii. 20—24. Even the heathens, in the worship of their false gods, were particular in this circumstance. *A male*—Because the males were accounted more excellent, and their flesh better than that of females. *Of the first year*—Under a year old, not above ; for the lamb, as also a kid and calf, was fit for sacrifice at eight days old, but not before, chap. xxii. 30. And the same law was observed in the daily sacrifice, chap. xxix. 38. They were not to be offered before the eighth day, “because,” says Bochart, “till then they have hardly attained to the perfection of animal life, and are not sufficiently purified.” He adds, they are not to be offered after the first year, because then they begin to feel the heat of libidinous appetite, and consequently are not fit emblems of purity and innocence.”

Ver. 6. *Ye shall keep it up*—Keep it apart from the rest of the flock. *The whole assembly shall kill it*—That is, any man of the whole assembly might kill it. For slaying the passover was not appropriated to the Priests.

Ver. 7. *They shall take of the blood*—Which was to be sprinkled before the flesh was eaten. *Strike it on the two side posts, and the upper door post*—These were to be sprinkled by dipping a bunch of hyssop into the blood, ver. 22 ; but not the threshold, lest any one should tread upon the blood, which would have been profane.

Ver. 8. *Eat not of it raw*—Nor half-dressed ; but *roast with fire*—Not only because it might be sooner roasted than boiled, and they were in haste to be gone ; but because it was thus the better type of him who endured the fierceness of divine wrath for us, Lam. i. 13. *Unleavened bread*—Partly to remind them of their hardships in Egypt, unleavened bread being more heavy and unsavoury ; and partly to commemorate their hasty deliverance, which did not allow them time to leaven it, ver. 39, Deut. xvi. 3. But as the original word for *unleavened*, signifies *pure, unmixed, uncorrupted*, leaven being a kind of corruption, the use of unleavened bread, no doubt, was enjoined to shew them the necessity of sincerity and uprightness ; to which quality of leaven the Apostle alludes, Gal. v. 2, and 1 Cor. v. 8. *With bitter herbs*—To remind them of their Egyptian bondage, which made their lives bitter to them.

Ver. 10, 11. *With your loins girded*—In a travelling posture, prepared for a journey, which is also the import of the three following particulars. *Ye shall eat it in haste*—As men expecting every moment to begin their journey. Now all these ceremonies were to accompany the feast, that it might be a more lively commemoration of their signal deliverance out of Egypt. *It is the Lord's passover*—A sacrifice in honour of Jehovah, who passed over, or spared the Israelites, when he smote the Egyptians. It was not, however, strictly a sacrifice, not being offered upon the altar, but a religious ceremony, acknowledging God's goodness to them, not only in preserving them from, but in delivering them by, the plagues inflicted on the Egyptians. *Let nothing of it remain until the morning*—God would have them to depend on him for their daily bread. *That which remaineth*

A. M. 2618.
B. C. 1491.

12 For I^h will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and ¹against all the **||** gods of Egypt I will execute judgment: ^k 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 memorial; and ye shall keep it a ^m feast to the LORD throughout your generations; ye shall keep it a feast ⁿ by an ordinance for ever.

15 ^o 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, ^p that soul shall be cut off from Israel.

16 And in the first day *there shall be* ^q an holy convocation, and in the

h Ch. 11. 4.
5. Amos 6.
17.
1 Num. 33.
4.
1 Or, prin-
ces. Ch.
21. 6. &
22. 28. Ps.
82. 1, 6.
John 10.
34, 35.
k Ch. 6. 2.
† Heb. for
a destruc-
tion.
1 Ch. 13. 9.
m Lev. 23. 4.
5. 2 Kings
23. 21.
n Ver. 24.
43. & Ch.
13. 10.
o Ch. 13. 6, 7.
& 23. 15.
& 34. 18,
25. Lev.
23. 5, 6.
Num. 28.
17. Deut.
16. 3, 8.
1 Cor. 5. 7.
p Gen. 17.
14. Num.
9. 13.
q Lev. 23.
7, 8.
Num. 28.
18, 25.

ye shall burn with fire—To prevent its corruption, and the profane abuse of it.

Ver. 12. Dreadful work was to be made this night in Egypt: all the firstborn of man and beast were this night to be slain, and judgment to be executed upon *all the gods of Egypt*; their idol gods. The images made of metal were probably melted, those of wood consumed, and those of stone broken to pieces. To this Isa. xix. 1, and Jer. xliii. 13, have been thought to allude. It may also signify, that God destroyed their sacred animals.

Ver. 14—20. *This shall be to you for a memorial*—It was to be annually observed as a feast to the Lord in their generations, to which the feast of unleavened bread was annexed. *An holy convocation*—Such solemn festivals were called *convocations*, because the people were then assembled by sound of trumpet to attend the rites and ordinances of divine worship. The first day was to be an holy convocation because of the feast of the passover; and the seventh, as being that day, after their exit out of Egypt, when Pharaoh and his host were drowned in the Red Sea. *A stranger*—A proselyte. Heathens were not concerned in the passover.

It must be here observed, that the whole of this ordinance of the passover was typical. (1,) The paschal lamb was typical. Christ is our *passover*, 1 Cor. v. 7. 1, It was to be a lamb; and Christ is the *Lamb of God*, John i. 29. 2, It was to be a *male of the first year*; in its prime. Christ

seventh day there shall 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.

A. M. 2618.
B. C. 1491.
† Heb. soul.

17 And ye shall observe *the feast of unleavened bread*; for ^r in this self-same 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.

Ch. 13. 3.

18 ¶ ^s 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.

Lev. 23. 5.
Num. 28.
16.

19 ^t Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ^u even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Exod. 23.
15. & 24.
18. Deut.
16. 3.
1 Cor. 5.
7, 8.
Num. 9.
13.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the

offered up himself in the midst of his days. It denotes the strength and sufficiency of the Lord Jesus, on whom our help was laid. 3, It was to be *without blemish*, signifying the purity of the Lord Jesus, a lamb *without spot*, 1 Pet. i. 19. 4, It was to be set apart four days before, denoting the designation of the Lord Jesus to be a Saviour, both in the purpose and promise of God. It is observable, that as Christ was crucified at the passover, so he solemnly entered into Jerusalem four days before the very day that the paschal lamb was set apart. 5, It was to be *slain and roasted with fire*, representing the exquisite sufferings of the Lord Jesus, even unto death, the *death of the cross*. 6, It was to be killed by the whole congregation between the two evenings, that is, between three o'clock and six. Christ suffered in the *latter end of the world*, Heb. ix. 26, by the hand of the Jews, the whole multitude of them, Luke xxiii. 18. 7, *Not a bone of it must be broken*, ver. 46, which is expressly said to be fulfilled in Christ, John xix. 33, 36.

(2,) *The sprinkling of the blood* was typical. 1st, It was not enough that the blood of the Lamb was *shed*, but it must be sprinkled, denoting the application of the merits of Christ's death to our souls, by the Holy Ghost, through faith: 2dly, It was to be sprinkled upon the *door posts*, signifying the open profession we are to make of faith in Christ, and obedience to him. *The mark of the beast* may be received in the *forehead*, or in the *right hand*, but the seal of the Lamb is always in the *forehead*, Rev. vii. 3. 3dly, The blood thus sprinkled

elders of Israel, and said unto them, ^x Draw out and take you a || lamb according to your families, and kill the passover.

22 ^y And ye shall take a bunch of hyssop, and dip *it* in the blood that is in the bason, and ^z 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 ^a For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and ^b will not suffer ^c 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, ^d according as he hath promised, that ye shall keep this service.

26 ^e And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, ^f 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 ^g bowed the head and worshipped.

28 And the children of Israel went away, and ^h did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ ⁱ And it came to pass, that at midnight ^k the LORD smote all the firstborn in the land of Egypt, ^l from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that 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 ^m great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And ⁿ he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, ^o both ye and the children of Israel; and go, serve the LORD, as ye have said.

A. M. 2513.
B. C. 1491.

^x Ver. 3.
Num. 9. 4.
Josh. 5. 10.
2 Kings 23. 21.
Ezra 6.
20. Matt. 26. 18, 19.
Mark 14. 12-16.
Luke 22. 7, &c.

^y Or, kid.
Ver. 11. 28.
Ver. 7.

^a Ver. 12. 13.

^b Ezek. 9. 6.
Rev. 7. 3.
& 9. 4.
^c 2 Sam. 24. 16. 1 Cor. 10. 10.
Heb. 11. 28.

^d Ch. 3. 8. 17.

^e Ch. 13. 8. 14. Dent. 32. 7.
Josh. 4. 6. Ps. 78. 6.

A. M. 2513.
B. C. 1491.

^f Ver. 11.

^g Ch. 4. 31.

^h Heb. 11. 23.

ⁱ Ch. 11. 4.
^k Num. 8. 17. & 33. 4. Ps. 78. 51. & 105. 36. & 135. 8. & 136. 10.
^l Ch. 4. 23. & 11. 5.
Wisd. 18. 11.
[†] Heb. House of the pit.

^m Ch. 11. 6. Prov. 21. 13. Amos 5. 17. Jam. 2. 13.
ⁿ Ch. 11. 1. Ps. 105. 38.

^o Ch. 10. 9.

was a mean of the preservation of the Israelites from the destroying angel. If the blood of Christ be sprinkled upon our consciences, it will be our protection from the wrath of God, the curse of the law, and the damnation of hell.

(3.) The solemn *eating* of the lamb was typical of our gospel duty to Christ. 1st, The paschal lamb was killed not to be looked upon only, but to be *fed upon*; so we must by faith make Christ *ours*, as we do that which we eat, and we must receive spiritual strength and nourishment from him, as from our food; and have delight in him, as we have in eating or drinking when we are hungry or thirsty. 2dly, It was to be *all eaten*; those that, by faith, feed upon Christ, must feed upon a *whole Christ*: They must take Christ and his yoke, Christ and his cross, as well as Christ and his crown. 3dly, It was to be eaten *with bitter herbs*, in remembrance of the bitterness of their bondage in Egypt; we must feed upon Christ with brokenness of heart, in remembrance of sin. 4thly, It was to be eaten in a departing posture, ver. 11; when we feed upon Christ by faith, we must sit loose to the world and all things in it.

(4.) The feast of *unleavened bread* was typical of the Christian life, 1 Cor. v. 7, 8. Having received Christ Jesus the Lord, 1st, We must *keep a feast*, in holy joy,

continually delighting ourselves in Christ Jesus; for if true believers have not a continual feast it is their own fault. 2dly, It must be a feast of *unleavened bread*, kept in charity, without the leaven of malice, and in sincerity, without the leaven of hypocrisy. All the old leaven must be put far from us, with the utmost caution, if we would keep the feast of a holy life to the honour of Christ. 3dly, It was to be an *ordinance for ever*. As long as we live we must continue feeding upon Christ, and rejoicing in him always, with thankful mention of the great things he has done for us.

Ver. 22. *Out at the door of his house*—Of that house wherein he eat the passover: *Until the morning*—That is, till towards the morning, when they would be called for to march out of Egypt; for they went forth very early in the morning. This command was peculiar to the first passover.

Ver. 23. *The destroyer*—The destroying angel, whether this was a good or an evil angel, we have not light to determine.

Ver. 27. *The people bowed the head and worshipped*—They hereby signified their submission to this institution as a law, and their thankfulness for it as a privilege.

Ver. 31, 32. *Rise up, and get you forth*—Pharaoh had told Moses he should *see his face no more*, but now he sent for him; those will seek God in their distress, who before had set him

A. M. 2518.
B. C. 1491.
p Ch. 10. 26. 32^p Also take your flocks and your herds, as ye have said, and be gone ; and ^q bless me also.

q Gen. 27. 84.
r Ch. 11. 8. Ps. 105. 38.
s Gen. 20. 5. 33^r And the Egyptians were urgent upon the people, that they might send them out of the land in haste ; for they said, ^s We be all dead men.

Or, dough, Ch. 8. 2. 34 And the people took their dough before it was leavened, their || kneadingtroughs being bound up in their clothes, upon their shoulders.

Ch. 3. 22. & 11. 2. 35 And the children of Israel did according to the word of Moses ; and they borrowed of the Egyptians ^t jewels of silver, and jewels of gold, and raiment :

Ch. 3. 21. & 11. 3. 36^u And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And ^x they spoiled the Egyptians.

Gen. 15. 14. Ch. 3. 22. Ps. 105. 37. Num. 33. 3, 5. 37 ¶ And ^y the children of Israel

A. M. 2518.
B. C. 1491.
z Gen. 47. 11.
a Gen. 12. 2. & 46. 3. Ch. 38. 26. Num. 1. 46. & 11. 21.
† Heb. a great mixture. Num. 11. 4.
b Ch. 6. 1. & 11. 1. & Ver. 35. journeyed from ^a Rameses to Succoth, about ^a 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 ^b 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 Israel, who dwelt in Egypt, was ^c four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, ^d that all ^d the hosts of the LORD went out from the land of Egypt.

42 It is † ^e a night to be much ob-

at defiance. Such a fright he was now in that he gave orders by night for their discharge, fearing lest, if he delayed, he himself should fall next. And that he sent them out, not as men hated (as the Pagan historians have represented this matter) but as men feared, is plain by his request to them. *Bless me also*—Let me have your prayers, that I may not be plagued for what is past when you are gone.

Ver. 33. *The Egyptians were urgent*—They were willing to make all concessions, so they would but be gone ; ransoming their lives, not only by prayers, but by their most precious things. For they said, *We be all dead men*—When death comes into our houses it is seasonable for us to think of our own mortality.

Ver. 34. *The people took their dough*—Perhaps the Hebrew word here used had better be rendered *flour*, as it is, 2 Sam. xiii. 8 ; for if they had time to make it into paste, it seems they would also have had time to leaven it. *Their kneadingtroughs*—The word thus rendered is translated *store*, Deut. xxviii. 5, 17 ; and as kneadingtroughs are not things which travellers are wont to carry with them, it seems more natural to understand it of their flour, grain, or dough.

Ver. 37. *About six hundred thousand men*—The word means strong and able men fit for wars, beside women and children, which we cannot suppose to make less than twelve hundred thousand more. What a vast increase was this to arise from seventy souls, in little more than two hundred years !

Ver. 38, 39. *And a mixed multitude went up with them*—Some perhaps willing to leave their country, because it was laid waste by the plagues. But probably the greatest part was but a rude unthinking mob, that followed they knew not why : it is likely, when they understood that the children of Israel were to continue forty years in the wilderness, they

quitted them, and returned to Egypt again. *And flocks and herds, even very much cattle*—This is taken notice of, because it was long ere Pharaoh would give them leave to remove their effects, which were chiefly cattle. *Thrust out*—By importunate intreaties.

Ver. 40. *Who dwelt in Egypt*,—Or sojourned. We must observe, that it is not said, *The sojourning of the children of Israel in Egypt was 430 years* ; but the sojourning of the children of Israel, *who dwell in Egypt* ; that is, the sojourning of the Israelitish nation from the time that Abraham left his native country to sojourn in Canaan, to the release of his posterity, who were long sojourners in Egypt, was 420 years. Therefore, the Samaritan copy hath it : *Who dwell in the land of Canaan and in Egypt*. So the Vatican Edition of the LXX. It was just 430 years from the promise made to Abraham (as the Apostle explains it, Gal. iii. 17,) at his first coming into Canaan, during all which time the Hebrews were sojourners in a land that was not theirs, either Canaan or Egypt. So long the promise God made to Abraham lay dormant and unfulfilled, but now it revived, and things began to work towards the accomplishment of it. The first day of the march of Abraham's seed towards Canaan was 430 years (it should seem, to a day) from the promise made to Abraham, Gen. xii. 2, "I will make of thee a great nation." What reason have we then to admire the exact accomplishment of God's promise ! Notwithstanding the various revolutions and changes of all worldly affairs that must necessarily have happened in the space of 430 years, yet God's promise stands sure amidst them all. Yes, God's word will stand fast for ever and ever ! Heaven and earth may pass away, but his word cannot pass away.

Ver. 42. This first passover night was a night of the Lord,

A. M. 2513.
B. C. 1491.

served unto the LORD for bringing them out from the land of 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.

45 A foreigner and an hired servant shall not eat thereof.

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 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

much to be observed; but the last passover night, in which Christ was betrayed, was a night of the Lord, much more to be observed, when a yoke heavier than that of Egypt was broke from off our necks, and a land better than that of Canaan set before us. That was a temporal deliverance to be celebrated in their generations; this an eternal redemption to be celebrated world without end.

Ver. 45—48. *An hired servant*—Unless he submit to be circumcised. *All the congregation of Israel must keep it*—Though it was observed in families apart, yet it is looked upon as the act of the whole congregation. And so the New Testament passover, the Lord's Supper, ought not to be neglected by any that are capable of celebrating it. No stranger that was uncircumcised might eat of it. Neither may any now approach the Lord's Supper, who have not first submitted to baptism; nor shall any partake of the benefit of Christ's sacrifice, who are not first circumcised in heart. Any stranger that was circumcised might eat of the passover, even servants. Here is an indication of favour to the poor Gentiles, that the stranger, if circumcised, stands upon the

A. M. 2513.
B. C. 1491.

stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

In this Chapter we have, I. The commands God gave to Israel, 1, To sanctify all their firstborn to him, ver. 1, 2. 2, To remember their deliverance out of Egypt, ver. 3, 4; and in remembrance of it to keep the feast of unleavened bread, ver. 5—8. 3, To transmit the knowledge of it to their children, ver. 8—10. 4, To set apart to God the firstlings of their cattle, ver. 11—13; and to explain that also to their children, ver. 14—16. II. The care God took of Israel when he had brought them out of Egypt. 1, Choosing their way for them, ver. 17, 18. 2, Guiding them in the way, ver. 20—22. And their care of Joseph's bones, ver. 19.

AND the LORD spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

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

same level with the homeborn Israelite; one law for both. This was a mortification to the Jews, and taught them that it was their dedication to God, not their descent from Abraham, that entitled them to their privileges.

CHAP. XIII. Ver. 2. *Sanctify*—That is, command all the people to sanctify, unto me, to my use and service, in a manner I shall hereafter explain, all the firstborn, that are males, as the command is limited, Ver. 12. *Whatsoever openeth the womb*—That is, every child which is the first-born of his mother: so that if a man had many wives, either together or successively, his first child by every one of these was a firstborn, and, if a male, was claimed by the Lord. But if a female came first, and afterwards a male, that male was not devoted to God, because it was not the firstborn. Hence the parents were not to look upon themselves as having an interest in their firstborn, if males, till they had first solemnly presented them to God, and received them back from him again. *It is mine*—By special right and title, as being by singular favour preserved from the common

A. M. 2513.
B. C. 1491.
d Ch. 12. 8. from this *place*: ^d there shall no leavened bread be eaten.

e Ch. 23. 15.
& 34. 18.
Deut. 16. 1. 4 ^e This day came ye out in the month Abib.

f Ch. 3. 8. 5 ¶ And it shall be when the LORD shall ^f bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^g sware unto thy fathers to give thee, a land flowing with milk and honey, ^h that thou shalt keep this service in this month.

h Ch. 12. 25.
26. 6 ⁱ Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

k Ch. 12. 19. 7 Unleavened bread shall be eaten seven days; and there shall ^k no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

l Ver. 14.
Ch. 12. 26. 8 ¶ And thou shalt ^l shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

m Ver. 16.
Ch. 12. 14.
Num. 15. 39.
Deut. 6. 8. & 11. 18.
Prov. 1. 9. Isa. 49. 16.
Jer. 22. 24. Matt. 23. 6. 9 And it shall be for ^m 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.

destruction. *The firstborn of man*—If males, were claimed for the sacred ministration of the priestly office. But after the Jewish commonwealth was formed, the Levites were chosen to officiate in their stead, Num. iii. 12; and the firstborn were to be redeemed at a certain rate, which was part of the Priests' maintenance, Num. xviii. 15, 16. *And of beast*—Which was to be offered to God if a male: only, an ass was to be redeemed.

Ver. 5. *When the Lord shall bring thee into the land, thou shalt keep this service*—Until then they were not obliged to keep the passover, without a particular command from God. *There shall no leavened bread be seen in all thy quarters*—Accordingly the Jews' usage was, before the feast of the passover, to cast all the leavened bread out of their houses; either they burned it, or buried it, or broke it small, and threw it into the wind; they searched diligently with lighted candles in all the corners of their houses, lest any leaven should remain. The strictness enjoined in this matter was designed, 1, To make the feast the more solemn, and consequently the more taken notice of by the children, who would ask, Why is so much ado made? 2, To teach us how solicitous we should be to put away from us all sin.

A. M. 2513.
B. C. 1491.
n Ch. 12. 14, 24. 10 ⁿ Thou shalt therefore keep this ordinance in his season from year to year.

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,

o Ver. 2.
Ch. 22. 29.
& 34. 19.
Lev. 27. 26. Num. 8. 17. & 18. 16.
Deut. 15. 19. Esch. 44. 30.
† Heb. cause to pass over.
p Ch. 34. 20.
Num. 18. 15, 16.
Or, kid. 12 ^o 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 ^p every firstling of an ass thou shalt redeem with a ¶ lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children ^p shalt thou redeem.

q Num. 3. 46, 47. & 18. 15, 16.
Ch. 12. 26.
Deut. 6. 20. Josh. 4. 6, 21.
† Heb. tomorrow.
r Ver. 3. 14 ¶ And it shall be when thy son asketh thee [†] in time to come, saying, What is this? that thou shalt say unto him, ^r 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 ^t the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast;

Ver. 8. *Thou shalt shew thy son*—When you shall be come into the land of Canaan, you shall instruct your children in the meaning of your killing the lamb, and abstaining from leaven, that so you and they may be excited to gratitude to God for his goodness. This was evidently the design of the institution.

Ver. 9. *Upon thy hand, between thine eyes*—Proverbial expressions, denoting that these things were never to be out of their minds. The Jews, however, understood this literally, and hence the use of phylacteries among them, pieces of parchment inscribed with sentences of their law, which they bound upon their left hand, and placed upon their foreheads between their eyes.

Ver. 12. *Every firstling of a beast shall be the Lord's*—That is, every firstling male of a clean beast, as of the cow, sheep, or goat kind, was to be offered in sacrifice; and the blood being sprinkled, and the fat burnt on the altar, the flesh of them was to be given to the Priests, Numb. xviii. 17, 18.

Ver. 13. *Every firstling of an ass thou shalt redeem with a lamb*—Or *kid*, Chap. xii. 3; and the same is to be understood of all unclean beasts in general, see Numb. xviii. 15.

^a M. 2513. therefore I sacrifice to the LORD all
^{B. C. 1491.} that openeth the matrix, being males;
but all the firstborn of my children
I redeem.

^a Ver. 9. 16 And it shall be for "a token
upon thine hand, and for frontlets
between thine eyes: for by strength
of hand the LORD brought us forth
out of Egypt.

17 ¶ And it came to pass, when
Pharaoh had let the people go, that
God led them not *through* the way of
the land of the Philistines, although
that *was* near; for God said, Lest
peradventure the people ^arepent when
they see war, and ^bthey return to
Egypt.

18 But God ²led the people about,
through the way of the wilderness of

The ass seems to be particularly mentioned, because those animals were more numerous among them than other beasts of burden. If a man had not a lamb, he was to give the price of one. This lamb was to be given to the Lord; that is, to his Priest.

Ver. 16 *For frontlets between thine eyes*—As conspicuous as any thing fixed to thy forehead, or between thine eyes. That is, they were constantly to retain such a sense of their deliverance as if they had it before their eyes.

Ver. 18. There were various reasons why God led them *through the way of the wilderness of the Red Sea*. The Egyptians were to be drowned in the Red Sea; the Israelites were to be humbled and proved in the wilderness, Deut. viii. 2. God had given it to Moses for a sign, Chap. iii. 12, *Ye shall serve God in this mountain*. They had again and again told Pharaoh that they must go *three days' journey into the wilderness to do sacrifice*, and therefore it was requisite they should march that way, else they had justly been exclaimed against as dissemblers. Before they entered the lists with their enemies, matters must be settled between them and their God; laws must be given, ordinances instituted, covenants sealed; and for the doing of this it was necessary they should retire into the solitudes of a wilderness, the only closet for such a crowd; the high road would be no proper place for these transactions. The reason why God did not lead them the nearest way, which would have brought them in a few days to the land of the Philistines, was because they were not yet fit for war, much less for war with the Philistines. Their spirits were broken with slavery; the Philistines were formidable enemies; it was convenient they should begin with the Amalekites, and be prepared for the wars of Canaan, by experiencing the difficulties of the wilderness. God is said to bring Israel out of Egypt as the eagle brings up her young ones, Deut. xxxii. 11, teaching them by degrees to fly. *They went up harnessed*—The original word for harnessed here is variously rendered; it comes from a root which signifies five, hence some render it *five in a rank*. The same word is rendered *prepared for war*, Jos. i. 14, and iv. 12, 13. Targum, *girded, harnessed*. Vulg. *armati*, armed.

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, ^a God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And ^bthey took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And ^cthe LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of

So the LXX. *εὐξῆνοι, equipt, διασκευασμένοι, prepared, furnished*: thus in Joshua; but in this place of Exodus the LXX. render the word *πεντα γονια, the fifth generation*, and translate the passage, *In the fifth generation, the children of Israel went up out of the land of Egypt*.

Ver. 21. *And the Lord went before them in a pillar*—In the two first stages, it was enough that God directed Moses whither to march; he knew the country, and the road; but now they are come to the edge of the wilderness, they would have occasion for a guide, and a very good guide they had, infinitely wise, kind, and faithful, *the Lord went up before them*; the *Shechinah*, or appearance of the divine Majesty, which was a previous manifestation of the eternal Word, who in the fulness of time was to be made flesh and dwell among us. Christ was *with the church in the wilderness*, 1 Cor. x. 9. What a satisfaction to Moses and the pious Israelites to be sure that they were under a divine conduct! They need not fear missing their way who were thus led, nor being lost who were thus directed; they need not fear being benighted who were thus illuminated, nor being robbed who were thus protected. And they who make the glory of God their end, and the Word of God their rule, the Spirit of God the guide of their affections, and the providence of God the guide of their affairs, may be confident that *the Lord goes before them*, as truly as he went before Israel in the wilderness, though not so sensibly. *They had sensible effects of God's going before them in this pillar*. For, *It led them the way in that vast howling wilderness, in which there was no road, no track, no way-marks, through which they had no guides*. When they marched, this pillar went before them, at the rate that they could follow, and appointed the place of their encampment, as infinite Wisdom saw fit; which eased them from care, and secured them from danger, both in moving, and in resting. *It sheltered them from the heat by day, which at some times of the year was extreme: and it gave them light by night when they had occasion for it*.

Ver. 22. *He took not away the pillar of the cloud*—No, not when they seemed to have less occasion for it: it never left them until it brought them to the borders of Canaan. It was

^a M. 2513.
^{B. C. 1491.}

ⁱ Or, by five in a rank.

^a Gen. 50.
^{25.} Josh. 24. 42.
^{Acts 7. 16.}

^b Num. 33. 6.

^c Ch. 14. 19, 24. & 40.
^{85.} Num. 9. 15. & 10. 34. & 14. 14.
^{Deut. 1. 33.} Neh. 9. 12, 19.
^{Pa. 78. 14.} & 99. 7. & 105. 29.
^{Isa. 4. 5.}
^{1 Cor. 10. 1.}

^x Ch. 14. 11, 12. Num. 14. 1-4.
^y Deut. 17. 16.

^z Ch. 14. 2. Num. 33. 6, &c.

A. M. 2513. B. C. 1491. the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

Here is, I. The extreme distress that Israel was in at the Red Sea. 1, Notice given of it to Moses before, ver. 1—4. 2, The cause of it was Pharaoh's pursuit of them, ver. 5—9. 3, Israel was in a consternation upon it, ver. 10—12. 4, Moses endeavours to encourage them, ver. 13, 14. II. The wonderful deliverance that God wrought for them. 1, Moses is instructed concerning it, ver. 15—18. 2, Lines that could not be forced are set between the camp of Israel and Pharaoh's camp, ver. 19, 20. 3, By the divine power the Red Sea is divided, ver. 21, and is made, 1, A lane to the Israelites, who marched safely through it, ver. 22—29. But, 2, To the Egyptians it was made, 1, An ambush into which they were drawn, ver. 23—25. And, 2, A grave in which they were all buried, ver. 26—28. III. The impressions this made upon the Israelites, ver. 30, 31.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, ^a that they turn and encamp before ^b Pi-hahiroth, between ^c Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

^a Ch. 13. 18.
^b Num. 36. 7.
^c Jer. 44. 1.

a cloud which the wind could not scatter. There was something spiritual in this pillar of cloud and fire. 1, The children of Israel were baptized unto Moses in this cloud, 1 Cor. x. 2. By coming under this cloud they signified their putting themselves under the conduct and command of Moses. *Protection draws allegiance*; this cloud was the badge of God's protection, and so became the bond of their allegiance. Thus they were initiated, and admitted under that government, now when they were entering upon the wilderness. 2, And it signifies the special conduct and protection which the Church of Christ is under in this world.

CHAP. XIV. Ver. 1, 2. *The Lord spake*—Or rather had spoken before they came to Succoth, Chap. xiii. 37. For what was there briefly and generally expressed, is here more largely and particularly declared, together with the occasion of it, which was God's command. *Speak unto the children of Israel*—They were got to the edge of the wilderness, Chap. xiii. 20, and one stage or two would have brought them to Horeb, the place appointed for their serving God; but instead of going forward, they are ordered to turn *short off*, on the right hand from Canaan, and to march towards the Red Sea. When they were at Etham, there was no sea in their way to obstruct their passage; but God himself orders them into straits, which might give them an assurance, that when his purposes were served, he would bring them out of those straits. *Before Pi-hahiroth*—Or, the straits of Hiroth, two great mountains, between which they marched. Migdol and Baal-zephon were cities of Egypt, and probably garrisoned.

3 For Pharaoh will say of the children of Israel, ^d They are entangled in the land, the wilderness hath shut them in.

4 And ^e I will harden Pharaoh's heart, that he shall follow after them; and I ^f will be honoured upon Pharaoh, and upon all his host; ^g 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 ^h 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 ⁱ six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD ^k hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel:

^d A. M. 2513. B. C. 1491. Ps. 71. 11.

^e Ch. 4. 21. & 7. 9.

^f Ch. 9. 16. Ver. 17. 18. Rom. 9. 17, 22, 23.
^g Ch. 7. 5.

^h Ps. 106. 25.

ⁱ Ch. 15. 4.

^k Ver. 4.

Ver. 3, 4. *Pharaoh will say, They are entangled*—He will presume that you are hemmed in between the rocks and the sea. *I will harden Pharaoh's heart*—See Note on Chap. iv. 21, and vii. 13, 14. The meaning is, that Pharaoh would take occasion from the apparently distressed situation the Israelites were now in, inclosed with mountains, deserts, and Egyptian garrisons, to harden his heart. He would even be so desperate as to attempt to follow and bring them back again into their former state of bondage. *I will be honoured upon Pharaoh*—By the manifestation of my power and justice.

Ver. 5. *It was told the king that the people fled*—As they had been ordered by the Lord to turn a different way from that which led directly to Mount Horeb, it is probable that, as soon as Pharaoh heard of it, he concluded they had no intention of going thither, but were escaping out of Egypt. He either forgot, or would not own, that they had departed with his consent; and therefore was willing it should be represented to him as a revolt from their allegiance. *Why have we done this?*—They, who never truly repented of their sins, now heartily repent of their only good action.

Ver. 7. *Six hundred chosen chariots*—The strength of ancient Egypt, which is a plain country, consisted in cavalry and military chariots. Indeed it appears from sundry passages of Scripture, that the eastern nations, in general, in the early ages of the world, made great use of armed chariots in war. *Captains over every one of them*; or rather *over all of them*, distributing the command of them to his several captains.

Ver. 8. *With an high hand*—Boldly and resolutely. It

A. M. 2513.
B. C. 1491. and ¹the children of Israel went out with an high hand.

Ch. 8. 1.
& 13. 9.
Num. 33.
3.
Ch. 15. 9.
Job. 24.
6. 1 Mac.
4. 9. ⁹ But the ^m 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 Pi-hahiroth, 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 ⁿcried out unto the LORD.

n Job. 24.
7. Neh. 9.
9. Ps. 34.
17. & 107.
6.
Ps. 106.
7. 8. 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?

Ch. 8. 21.
& 6. 9. ¹² ^p 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.

A. M. 2513.
B. C. 1491. ¹³ ¶ And Moses said unto the people, ^q Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: ¶ for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

2 Chron. 20. 15.
17. Isa. 41. 10, 13, 14.
Or, for
whereas
ye have
seen the
Egyptians to-
day, &c. ¹⁴ ^r The LORD shall fight for you, and ye shall ^s hold your peace.

Ver. 25.
Deut. 1.
22. & 20.
4. Josh. 10. 14, 42.
& 23. 5.
2 Chron. 20. 29.
Neh. 4.
20. Isa. 31. 4.
Isa. 30.
15.
Ver. 21.
26. Ch. 7.
19. ¹⁵ ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

¹⁶ But ^t 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. 8.
Ch. 7. 2. ¹⁷ And I, behold, I will ^u harden ^v the hearts of the Egyptians, and they shall follow them: and I will ^x get ^x me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

Ver. 4. ¹⁸ And the Egyptians ^y shall know ^y that I *am* the LORD, when I have

seems the latter part of the verse had better be rendered—*even the children of Israel, going away with a high hand, or, in other words, in spite of him.*

Ver. 9, 10. *Chariots and horsemen*—It seems he took no foot with him, because the King's business required haste. *The children of Israel cried out unto the Lord*—Partly by petition, and partly by complaint and expostulation; probably, however, more from despair than trust in God, for they were sore afraid, and their fears were aggravated by the presence and outcries of their wives and children. They knew the strength of the enemy, and their own weakness; numerous, indeed, they were, but all foot, unarmed, undisciplined, dispirited by long servitude, and now pent up, so that they could not escape. On one hand was Pi-hahiroth, a range of craggy rocks unpassable; on the other hand were Migdol and Baal-zephon, forts upon the frontiers of Egypt; before them was the sea, behind them were the Egyptians; so that there was no way open for them but upwards, and thence their deliverance came.

Ver. 13, 14. *Moses said, Fear ye not, stand still*—Hebrew, *make yourselves to stand*. Let not your hearts fail, or sink, or stagger, through unbelief: but with quiet minds look up to God. *The Lord shall fight for you, and ye shall hold your peace*—Ye shall contribute nothing to the victory, neither by your words nor by your deeds. A remarkable instance this of the composure of Moses's mind, and the sedateness of his temper, and how well he deserved the

character given him, Numb. xiii. 3, of being one of the meekest of men. He did not answer these fools according to their folly: he does not chide, but comforts them, and with an admirable presence of mind, not in the least disconcerted or disheartened, either by the approach of Pharaoh, or the tremblings of Israel, he stills their murmurings, calmly exhorting them to take heart and trust in God. It is our duty, when we cannot get out of our troubles, yet to get above our fears, so that they may only serve to quicken our prayers and endeavours, but may not prevail to silence our faith and hope.

Ver. 15. *Wherefore criest thou to me?*—Moses, though he was assured of a good issue, yet did not neglect prayer. We read not of one word he said in prayer, but he *lifted up his heart* to God, and God well understood, and took notice of it. Moses's silent prayer prevailed more with God, than Israel's loud outcries. But is God displeased with Moses for praying? No, he asks this question, *Wherefore criest thou unto me?* Wherefore shouldst thou press thy petition any farther, when it is already granted? Moses has something else to do besides praying, he is to command the hosts of Israel. *Speak to them, that they go forward*—Some think Moses had prayed not so much for their deliverance, he was assured of that, as for the pardon of their murmurings; and God's ordering them to go forward, was an intimation of the pardon. Moses bid them stand still and expect orders from God: and now orders are given. They thought they must have been directed

A. M. 2513.
B. C. 1491.

gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, ¹which 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 ^ait was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses ^bstretched out his hand over the sea: and the LORD caused the sea to go *back* by a strong east wind all that night, and ^cmade the sea dry *land*, and the waters were divided.

22 And ^ethe children of Israel

went into the midst of the sea upon dry ground: and the waters were ^fa 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 ^gthe LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And took off their chariot wheels, ^hthat they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ⁱfighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses,

either to the right hand or to the left; no, saith God, speak to them to go forward, directly to the sea side; as if there had lain a fleet of transport ships ready for them to embark in. Let the children of Israel go as far as they can upon dry ground, and then God will divide the sea. The same power could have congealed the waters for them to pass over, but infinite Wisdom chose rather to divide the waters for them to pass through, for that way of salvation is always pitched upon which is most humbling.

Ver. 19. *The angel of God*—Whose ministry was made use of in the pillar of cloud and fire, went from before the camp of Israel, where they did not now need a guide, there being no danger of missing their way through the sea, and came behind them, where now they needed a guard, the Egyptians being just ready to seize the hindmost of them. There it was of use to the Israelites, not only to protect them, but to light them through the sea: and at the same time it confounded the Egyptians, so that they lost sight of their prey, just when they were ready to lay hands on it. The Word and Providence of God have a black and dark side towards sin and sinners, but a bright and pleasant side towards those that are Israelites indeed.

Ver. 21. *And Moses stretched out his hand, &c.*—We have here the history of that work of wonder which is so often mentioned both in the Old and New Testament. An instance of God's almighty power in dividing the sea, and opening a passage through the waters. It was a bay, or gulf, or arm of the sea, two or three leagues over. The God of Nature has not tied himself to its laws, but when he pleases dispenseth with them, and then the fire doth not burn, nor the water flow. They went through the sea to the opposite shore; they walked upon dry land in the midst of the sea; and the pillar of cloud being the rearward, the waters were a wall to them

on their right hand, and on their left. Moses and Aaron, it is likely, ventured first into this untrodden path, and then all Israel after them; and this march through the paths of the great waters would make their march afterwards through the wilderness less formidable. This march through the sea was in the night, and not a moonshine night, for it was seven days after the full moon, so that they had no light but what they had from the pillar of fire. This made it the more awful, but where God leads us, he will light us; while we follow his conduct, we shall not want his comforts.

Ver. 23. *And the Egyptians went in after them to the midst of the sea*—They thought, why might they not venture where Israel did? They were more advantageously provided with chariots and horses, while the Israelites were on foot.

Ver. 24. *The Lord*—Called the angel before—looked unto the host of the Egyptians—He looked upon them in anger, Psalm civ. 32. He visited them with marks of his displeasure, and troubled the Egyptians, with terrible winds, lightnings, and thunders, Exod. xv. 10, Psalm lxxvii. 18, 19; also with terror of mind. *Through the pillar of fire, and of the cloud*—It seems not improbable but that, whereas the cloudy part of the pillar had been towards the Egyptians hitherto, it now turned the other side toward them, and confounded them with showing them their situation.

Ver. 25. *They drave heavily*—They had driven furiously, but they now found themselves embarrassed at every step; the way grew deep, their hearts grew sad, their wheels dropped off, and the axle-trees failed. They had been flying upon the back of Israel as the hawk on the dove; but now they cried, *Let us flee from the face of Israel.*

Ver. 26. *And the Lord said unto Moses, Stretch out thine hand over the sea*—And give a signal to the waters to close again, as before upon the word of command they had opened.

A. M. 2513.
B. C. 1491.
Hab. 3.
10.Ps. 77. 17.
&c.Or. and
might
tho' to
be heav-
ily.

h Ver. 14.

A. M. 2513. i
B. C. 1491.
i Ver. 16. Stretch out thine hand over the sea,
that the waters may come again upon
the Egyptians, upon their chariots,
and upon their horsemen.

k Josh. 4.
18. 27 And Moses stretched forth his
hand over the sea, and the sea ^k re-
turned to his strength when the morn-
ing appeared; and the Egyptians fled
against it; and the LORD ^l over-
threw the Egyptians in the midst of
the sea.

l Ch. 15. 1,
7.
+ Heb.
3504 of.
Deut. 11.
4. Ps. 78.
53. Neh.
9. 11.
Heb. 11.
29.
m Hab. 3.
8. 17.
n Ps. 106.
14. 28 And ^m the waters returned, and
ⁿ covered the chariots, and the horse-
men, and all the host of Pharaoh that
came into the sea after them; there
remained not so much as one of
them.

o Ver. 22.
Ps. 77. 10.
& 78. 52.
53. 29 But ^o the children of Israel
walked upon dry land in the midst
of the sea; and the waters were a
wall unto them on their right hand,
and on their left.

p Ps. 106.
8, 10. 30 Thus the LORD ^p saved Israel

to the right and the left. He did so, and immediately the waters returned to their place, and overwhelmed all the host of the Egyptians. Pharaoh and his servants, that had hardened one another in sin, now fell together, and not one escaped. An ancient tradition saith, That Pharaoh's magicians, Jannes and Jambres, perished with the rest. Now God got himself honour upon Pharaoh, a rebel to God, and a slave to his own barbarous passions; perfectly lost to humanity, virtue, and all true honour; here he lies buried in the deep, a perpetual monument of divine justice: here he went down to the pit, though he was the terror of the mighty in the land of the living.

Ver. 27. The sea returned to his strength—Its force had, as it were, been checked and held back by the reins of the divine power; but now full scope is given to its impetuous rage. The expression implies that the sea returned not leisurely, as in ordinary tides, but rushed upon them precipitately.

Ver. 30. Israel saw the Egyptians dead upon the sea shore—Rather, Israel upon (or from) the sea shore saw the Egyptians dead—That is, saw their dead bodies floating upon the waters. It is likely, however, that the bodies of many of them were cast on shore, and became food to the beasts and birds of prey that frequent the wilderness, which may be the meaning of Psalm lxxiv. 14; and that the Israelites had the benefit of the spoil, especially of their arms, which they wanted. The Egyptians were very curious in preserving the bodies of their great men; but here the utmost contempt is poured upon the grandees of Egypt: See how they lie, heaps upon heaps, as dung upon the face of the earth!

Ver. 31. The people feared the Lord—This great work, which the Lord had done upon the Egyptians, was a mean of begetting in them, for the present at least, awful thoughts

A. M. 2513.
B. C. 1491.
q Ps. 58. 10
& 59. 10. that day out of the hand of the
Egyptians: and Israel ^q saw the
Egyptians dead upon the sea shore.

r Ch. 4. 31.
& 19. 9.
Ps. 106.
12. John
2. 11. &
11. 45. 31 And Israel saw that great
[†] work which the LORD did upon
the Egyptians: and the people feared
the LORD, and ^r believed the LORD,
and his servant Moses.

CHAP. XV.

In this Chapter, I. Israel looks back upon Egypt with a song of praise for their deliverance. Here is, 1, The song itself, ver. 1—19. 2, The solemn singing of it, ver. 20, 21. II. Israel marches forward in the wilderness, ver. 22. Their discontent at the waters of Marah, ver. 23, 24; and the relief granted them, ver. 25, 26. Their satisfaction in the waters of Elim, ver. 27.

a Judg. 5. 1.
2 Sam. 22.
1. Ps. 106.
12. Wis.
10. 20.
b Ver. 21. THEN sang ^a Moses and the chil-
dren of Israel this song unto the
LORD, and spake, saying, I will ^b sing
unto the LORD, for he hath triumphed
gloriously: the horse and his rider
hath he thrown into the sea.

of God, and devout affections towards him. And they believed the Lord, and his servant Moses. Now they were ashamed of their distrusts and murmurings; and in the mind they were in, they would never again despair of help from heaven, no, not in the greatest straits! They would never again quarrel with Moses; nor talk of returning to Egypt. How well were it for us, if we were always in as good a frame, as we are in sometimes!

CHAP. XV. Ver. 1. Then sang Moses—this song—The first song recorded in Scripture, and, excepting perhaps the book of Job, the most ancient piece of genuine poetry extant in the world. And it cannot be too much admired. It abounds with noble and sublime sentiments, expressed in strong and lofty language. Its figures are bold, its images striking, and every part of it calculated to affect the mind, and possess the imagination. There is nothing comparable to it in all the works of profane writers. It is termed the Song of Moses. Rev. xv. 2, 3, and is represented as sung, together with the song of the Lamb, by those who had gotten the victory over the Beast, all standing on a sea of glass, with the harps of God in their hands. Doubtless Moses wrote this song by inspiration, and, with the children of Israel, sang it on the spot then, while a grateful sense of their deliverance out of Egypt, their safe passage through the Red Sea, and their triumph over Pharaoh and his host, were fresh upon their minds. By this instance it appears that the singing of psalms or hymns, as an act of religious worship, was used in the Church of Christ before the giving of the ceremonial law, and that therefore it is no part of it, nor abolished with it: singing is as much the language of holy joy, as praying is of holy desire. I will sing unto the Lord—All our joy must terminate in God, and all our praises be

A. M. 2513.
B. C. 1491.
c Deut. 10.
21. Ps. 18.
2. & 23. 8.
& 59. 17.
& 62. 6.
& 109. 1.
& 118. 14.
& 140. 7.
Isa. 12. 2.
Hab. 3.
18. 19.
d Gen. 28.
21. 22.
e Sam. 7. 5.
Ps. 132. 5.
Ch. 3. 15.
16.
f 2 Sam. 27.
47. Ps. 99.
5. & 118.
28. Isa.
25. 1.
g Ps. 24. 8.
Rev. 19.
11.
h Ch. 6. 8.
Ps. 83. 18.
i Ch. 14. 29.
k Ch. 14. 7.
l Ch. 14. 28.
m Neh. 9.
11.
n Ps. 119.
18. 15.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: 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

offered up to him, for he hath triumphed—All that love God triumph in his triumphs.

Ver. 2. *Israel rejoiceth in God, as their strength, song, and salvation*—Happy, therefore, the people, whose God is the Lord! They are weak in themselves, but he strengthens them, his grace is *their strength*: they are oft in sorrow, but in him they have comfort, he is *their song*: sin and death threaten them, but he is, and will be, *their salvation*. He is *their father's God*—This they take notice of, because being conscious of their own unworthiness, they had reason to think that what God had now done for them was for their fathers' sake, Deut. iv. 37. *I will prepare him an habitation*—This version is countenanced by the Chaldee, *Extruam ei sanctuarium, I will build him a sanctuary*, referring probably to the tabernacle soon to be built, to which there seems also to be an allusion in ver. 13. Rab. Salom, however, considers the Hebrew word here used as being derived from נָחַם, נָחַם, נָחַם, and translates it, *I will declare his beauty and his praise*. To the same purpose the LXX. δόξασω, and the Vulgate, *glorificabo, I will glorify him*.

Ver. 3. *The Lord is a man of war*—Able to deal with all those that strive with their Maker. Houbigant renders the words *bellator fortis, Jehovah is a strong warrior, or mighty in war*, a translation countenanced by the Samaritan Hebrew copy, and by the Septuagint, the Chaldee of Onkelos, the Syriac, and the Arabic versions. *Jehovah*, instead of *Lord*, should have been retained throughout this song, and especially in the last clause of this verse, *Jehovah is his name*.

Ver. 4, 5. *He hath cast*—With great force and velocity, as an arrow out of a bow, as the Hebrew word יָרָה *jarah*, here used, signifies. The Egyptian cavalry was numerous, formidable, and covered whole plains. It would have required several days to have defeated and cut them to pieces; but God defeated them in an instant, with a single effort, at a blow. He overthrew, drowned, overwhelmed them all, as though they had been but one horse and one rider: *The horse and his rider hath he thrown into the sea*—Observe the pompous display of what is contained in these two words, *horse and rider*. 1, Pharaoh's chariots. 2, His host. 3, His chosen captains. A beautiful gradation! Observe again

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

the amplification, *He cast into the sea: They are drowned in the sea: The depths have covered them: They sank into the bottom as a stone!* Moses seems here to be desirous of extolling the greatness of the power which God exhibited in a sea which formed part of the Egyptian empire, and was under the protection of the gods of Egypt.

Ver. 7. *In the greatness of thine excellency*—Thy great and excellent power. *Excellency, or highness*, (as the word מָגָן *geon*, here used, properly means) belongs in the most eminent and unqualified sense, to Jehovah, who is superlatively high and excellent in all his attributes.

Ver. 8. *With the blast of thy nostrils*—Or, of thine anger, as the Hebrew word is often rendered. He means that vehement east wind, ver. 10, and chap. xiv. 21, which was raised by God's anger in order to the ruin of his enemies. *The floods, Hebrew, the streams or the flowing waters*, whose nature it is to be constantly in motion, *stood upright as an heap*—This is wonderfully beautiful and majestic, as indeed the whole song is. The inspired writer ennobles the wind by making God himself the principle of it; and animates the waters by making them susceptible of fear. The frightened waters withdrew with impetuosity from their wonted bed, and crowded suddenly one upon another. *The depths were congealed, hardened, stood still as if they had been frozen in the heart*, the midst of the sea. So that here the imagination figures to itself mountains of solid water in the very centre of the liquid element.

Ver. 9. *The enemy said, I will pursue*—This verse is inexpressibly beautiful. Instead of barely saying, "The Egyptians, by pursuing the Israelites, went into the sea," Moses himself, as it were, enters into the hearts of these barbarians, assumes their passions, and makes them speak the language which their thirst of vengeance and strong desire of overtaking the Israelites had put into their hearts. *I will pursue, I will overtake, I will divide the spoil*—We perceive a palpable vengeance in these words as we read them. The inspired penman has not suffered one conjunction to intervene between the distinct members of the sentence, that it might have the greater spirit, and might express more naturally and forcibly the disposition of a man whose soul is fired, who discourses with himself, and does not mind connecting his words together.

A. M. 2513.
B. C. 1491.
o Deut. 35.
26.
p Ps. 59. 18.
q Isa. 5. 24.
& 47. 14.
r Ch. 14. 21.
2 Sam. 22.
16. Job 4.
9. 2 Thess.
2. 8.
s Ps. 78. 12.
11. b. 3.
10.
t Judg. 5.
30.
u Gen. 49.
27. 14.
63. 17.
Lake 11.
22.
v Or, *pro-*
posere.
x Ch. 14.
21. Ps.
147. 18.
y Ver. 3.
Ch. 14. 29.
z 2 Sam. 7.
22.
14. 8. 9.
23. 14.
74. 17. &
86. 8. &
89. 6. n.
Jer. 10. 6.
& 49. 10.

A. M. 2513.
B. C. 1491.
i Or.
mighty
ones.
a Isai. 6. 3.
b Ps. 77. 14.
c Ver. 6.

LORD, among the || gods ? who is like thee, ^a glorious in holiness, fearful in praises, ^b doing wonders ?

12 Thou stretchedst out ^c thy right hand, the earth swallowed them.

13 Thou in thy mercy hast ^d led forth the people which thou hast redeemed: thou hast guided them in thy strength unto ^e thy holy habitation.

14 ^f The people shall hear, and be afraid: ^g sorrow shall take hold on the inhabitants of Palestina.

15 ^h Then ⁱ the dukes of Edom shall be amazed; ^k the mighty men of Moab, trembling shall take hold upon them; ^l all the inhabitants of Canaan shall melt away.

16 ^m Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still ⁿ as a stone; till thy people pass over, O LORD, till the people pass over, ^o which thou hast purchased.

A. M. 2513.
B. C. 1491.
p Ps. 44. 2.
& 50. 8.
q Ps. 78. 54.

17 Thou shalt bring them in, and ^p plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the ^q Sanctuary, O LORD, which thy hands have established.

18 ^r The LORD shall reign for ever and ever.

19 For the ^s horse of Pharaoh went in with his chariots and with his horsemen into the sea, and ^t the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

20 ¶ And Miriam ^u the prophetess, ^x the sister of Aaron, ^y took a timbrel in her hand; and all the women went out after her ^z with timbrels and with dances.

21 And Miriam ^a answered them, ^b Sing ye to the LORD, for he hath triumphed gloriously; the horse and

Moses goes further, he represents them as rioting on spoils, and swimming in joy: *My lust shall be satisfied upon them.*

Ver. 10. *Thou didst blow with thy wind, the sea covered them*—What an idea does this give us of the power of God! He only blows, and he at once overwhelms a numberless multitude of forces! This is the true sublime. It is like, *Let there be light, and there was light.* Can any thing be greater? *The sea covered them.* How many ideas are included in these four words! Any other writer than one divinely inspired would have set his fancy to work, and have given us a long detail, would have exhausted the subject, or impoverished it, and tired the reader by a train of insipid and useless descriptions, and an empty pomp of words. But here God blows, the sea obeys, and the Egyptians are swallowed up! Was ever description so full, so lively, so strong as this? There is no interval between God's blowing and the dreadful miracle of vengeance on his enemies, and mercy to his people!

Ver. 11. *Who is like unto thee, O Lord, among the gods!*—So called; the idols or Princes. To the wonderful relation above-mentioned, succeeds a wonderful expression of praise. And how, indeed, could the writer possibly avoid being transported, and carried, as it were, out of himself, at the sight of such a wonder? Well might he describe Jehovah, that performed it, as *glorious in holiness*, in justice, mercy, and truth; *fearful in praises*, a Being that ought to be praised with the deepest reverence, and most exalted adoration.

Ver. 12. *The earth swallowed them up*—Their dead bodies sunk into the sands, on which they were thrown, which sucked them in.

Ver. 13. *Thou in thy mercy, &c.*—This and the four following verses contain a prophetic declaration of the glorious protection which God would grant his people after having

brought them out of Egypt. And the reader does not know which to admire most, God's tenderness for his people, whose guide and conductor he himself will be; or his formidable power, which, by causing terror and dread to walk before it, freezes with fear all such nations as should presume to oppose the passage of the Israelites through the Red Sea, and strikes those nations, so that they become motionless as a stone; or, lastly, God's wonderful care to settle them in a fixed and permanent manner in the promised land, or rather, to *plant them in it*, an emphatic expression, and which alone recalls to mind all that the Scriptures observe in so many places concerning the care which God has taken to plant his beloved vine, to water it, to inclose with fences, and to multiply and extend its fruitful branches to a great distance.

Ver. 17. *Thou shalt bring them in*—If he thus bring them out of Egypt, he will bring them into Canaan; for he has begun, and will he not make an end? *Thou wilt plant them in the place made for thee to dwell in.* It is good dwelling where God dwells, in his church on earth, and in his church in heaven. *In the mountains*—The mountainous country of Canaan. *The sanctuary which thy hands have established*—Will as surely establish as if it were done already.

Ver. 18, 19. *The Lord shall reign, &c.*—This concludes the whole song, by which Moses not only expresses his own faith, and that of the people in God's everlasting kingdom, but promises, in the name of them all, to bear eternally in mind the signal deliverance God had wrought out for them. *For ever and ever*—They had now seen an end of Pharaoh's reign, but time itself shall not put a period to Jehovah's reign, which, like himself, is eternal.

Ver. 20, 21. *Miriam the prophetess*—So called, either in a general sense, because she was an instructor of other women

A. M. 2513.
B. C. 1491. his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red Sea, and they went out into the wilderness of ^cShur; and they went three days in the wilderness, and found no water.

^e Gen. 16. 7. & 25. 18.

23 ¶ And when they came to ^dMarah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called ¶ Marah.

^d Num. 33. 9.

^l That is, bitterness.

Ruth 1. 20. ^e Ch. 16. 2. & 17. 3.

24 And the people ^emurmured against Moses, saying, What shall we drink?

^f Ch. 14. 10. & 17. 4. Ps. 60. 15.

25 And he ^fcried unto the LORD;

and the LORD shewed him a ^gtree, ^hwhich when he had cast into the waters, the waters were made sweet: there he ⁱmade for them a statute and an ordinance, and there ^khe proved them,

A. M. 2513.
B. C. 1491.

^g Ecclus. 38. 5.

^h See 2 Kings 2. 21. & 4. 41.

ⁱ See Josh. 24. 25.

^k Ch. 16. 4. Deut. 8. 7, 16.

Judg. 2. 22. & 3. 1.

4. Ps. 66. 10. & 81. 7.

^l Deut. 7. 12, 13.

26 And said, ^lIf thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ^mdiseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD ⁿthat healeth thee.

^m Deut. 28. 27, 60.

ⁿ Ch. 23. 25. Ps. 41. 8. 4. & 103. 3. & 147. 3.

in the praise and service of God, or in a more special sense, because she had the spirit of prophecy, Num. xii. 2; Micah vi. 4. *Miriam* (or *Mary*, for it is the same name) now presided in an assembly of the women, who, according to the common usage of those times, with *timbrels* and *dances*, sung this song. Moses led the sacred song, and gave it out for the men, and then *Miriam* for the women. Famous victories were wont to be applauded by the daughters of Israel, 1 Sam. xviii. 6, 7, so was this. When God brought Israel out of Egypt, it is said, Mic. vi. 4, he sent before them Moses, Aaron, and *Miriam*; though we read not of any thing remarkable that *Miriam* did but this. But those are to be reckoned great blessings to a people, that go before them in praising God. *And Miriam answered them*—The men: they sung by turns, or in parts.

Ver. 22. *They went three days, and found no water*—Here we see that deliverances, however great, do not exempt from future difficulties and trials. Never was a greater deliverance, of a temporal nature, wrought out for any people, than that of the Israelites from Pharaoh and from Egypt. It is the most wonderful act of God's almighty power, next to the creation of the world, and its destruction by, and subsequent restoration from the flood, which we read of in the Old Testament: or rather it is a series of acts, each more wonderful than the other. And yet the very people thus delivered, find themselves, immediately on their deliverance, with their numerous flocks, and herds, and little ones, in danger of perishing with thirst! And when after three days of distress on this account, they found water, could not drink of it because it was bitter. But this was for the trial of their faith and patience, and after the wonderful things God had done for them, they were perfectly inexcusable in murmuring against Moses, which was, in effect, murmuring against God. How marvellous was the patience of God with this people!

Ver. 25. *He cried unto the Lord*—Moses did what they ought to have done. He made request unto the Lord for help in this distress. It is the greatest relief of the cares of magistrates and ministers, when those under their charge make them uneasy, that they may have recourse to God by prayer. He is the Guide of the church's guides; and to the chief Shepherd the under shepherds must, on all occasions, apply themselves. *The Lord shewed him a tree*—What tree this was is quite uncertain. And, although some have been of

opinion that it had a peculiar virtue in it to render the bitter waters sweet, because it is said, *God shewed him the tree*, yet since they were made sweet immediately upon casting the tree into them, and that to such a degree as to correct the taste of them for many hundreds of thousands of people, not to mention the numerous flocks and herds, it seems perfectly evident that this effect must have been miraculous, and that the tree was only a *sign*, and not the *means* of the cure, any more than the brazen serpent in another case. May not this tree be considered as an emblem of the cross of Christ, and of the blessings purchased thereby, which, when we receive them in faith, sweeten our bitterest trials with the peace and love of God, peace of conscience, and lively, joyful hopes of everlasting blessedness? *There he made them a statute and an ordinance*—God having now eased them of the hard and iron yoke of the Egyptians, puts his sweet and easy yoke upon them, and having undertaken to be their King, Protector, and Leader, he claims their subjection to himself, and to his laws and statutes. It seems, however, that all he now did was to give them some general intimations of his will, previous to the promulgation of his law. According to the tradition of the Jews the statute and ordinance now given was, that they should observe the Sabbath, and do justice. *There he proved or tried them*—That is, he both tried their faith by the difficulty now mentioned, viz. their want of water, and their future obedience by this general command, afterwards branched out into divers particulars.

Ver. 26. *If thou wilt diligently hearken to the voice of the Lord thy God, &c.*—He here states the substance of what he required of them. For as yet he did not load them with that grievous yoke of ceremonies, which he thought fit afterwards to lay upon them for the *hardness of their hearts*, or because they shewed themselves incapable of a more liberal and ingenuous service. And to this the words of the Lord by Jeremiah seem to refer, chap. vii. 22, 23, "I spake not to your fathers in the day I brought them out of the land of Egypt concerning burnt offerings, or sacrifices," &c. *I will put none of these diseases upon thee*—Either such preternatural plagues as God had inflicted on the Egyptians, or the diseases which were peculiar to Egypt, and most frequent in that country, such as the leprosy, and other cutaneous diseases. This intimates that if they were disobedient, the plagues which they had seen inflicted on their enemies should be brought on them.

A. M. 2513.
B. C. 1491. 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.

CHAP. XVI.

This Chapter gives us an account of the victualling of the camp of Israel. I. *Their complaint for want of bread, ver. 1—3.* II. *The notice God gave them of the provision he intended to make for them, ver. 4—12.* III. *The sending of the manna, ver. 13—15.* IV. *The laws and orders concerning it.* 1, *That they should gather it daily, ver. 16—21.* 2, *That they should gather a double portion on the sixth day, ver. 22—26.* 3, *That they should expect none on the seventh day, ver. 27—31.* 4, *That they should preserve a pot of it for a memorial, ver. 32.*

1491.
a Num. 33.
10, 11. **A**ND they ^a took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of ^b Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of

The threatening is implied only, but the promise is expressed. *I am the Lord that healeth thee*—That preserves thee in health, as well as heals thy diseases.

Ver. 27. *Twelve wells of water*—One for each tribe, and the seventy palm trees affording a cooling shade.

CHAP. XVI. Ver. 1. *Came unto the wilderness of Sin*—Not immediately, for there is another stage of their journey by the Red Sea, mentioned Num. xxxiii. 10, (in which chapter, it appears, Moses designedly set down all their stations,) but omitted here because nothing remarkable happened in it. This was a great wilderness between the Red Sea and Mount Sinai, different and far distant from that Zin mentioned Num. xx. 1, which was near the land of Edom.

Ver. 2. *The whole congregation murmured*—For want of bread, having consumed all the dough or flour which they had brought out of Egypt. A month's provision, it seems, the host of Israel took with them out of Egypt, when they came thence on the 15th day of the first month, which, by the 15th of the second month, was all spent. *Against Moses and Aaron*—God's vicegerents among them. How weak and perverse is human nature! They had just seen the bitter waters instantaneously made sweet to assuage their thirst, and a little while before had been miraculously delivered at the Red Sea, when there seemed to be no possible way for their escape; and yet so far were they from learning to trust in that divine, almighty providence, that had so wonderfully

the children of Israel ^c murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, ^d Would to God we had died by the hand of the LORD in the land of Egypt, ^e when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain ^f bread from heaven for you; and the people shall go out and gather [†] a certain rate every day, that I may ^g prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and ^h it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, ⁱ At even, then ye shall know that the LORD

and so evidently wrought for them, that on the very first difficulty and distress they break out into the most desponding murmurings.

Ver. 3. *Would to God we had died*—They so undervalue their deliverance, that they wish they had died in Egypt; nay, and died by the *hand of the Lord* too. That is, by some of the plagues which cut off the Egyptians; as if it were not the hand of the Lord, but of Moses only, that brought them into this wilderness! It is common for people to say of that pain or sickness of which they see not the second causes, *It is what pleaseth God*; as if that were not so likewise which comes by the hand of man, or some visible accident. We cannot suppose they had any great plenty in Egypt, how largely soever they now talk of the *flesh-pots*, nor could they fear dying for want in the wilderness while they had their flocks and herds with them; but discontent magnifies what is past, and vilifies what is present, without regard to truth or reason. None talk more absurdly than murmurers.

Ver. 4. Man being made *out of the earth*, his Maker has wisely ordered him *food out of the earth*, Psal. civ. 14. But the people of Israel typifying the church of the firstborn that are written in heaven, receiving their charters, laws, and commissions from heaven; from heaven also they receive their food. See what God designed in making this provision for them, *that I may prove them, whether they will walk in my law or no*—Whether they would trust and serve him, and be ever faithful to so good a master.

Ver. 5, 6. *They shall prepare*—Lay up, grind, bake, or

A. M. 2513.
B. C. 1491.
c Ch. 15. 24.
Pa. 106.
25. 1 Cor.
10. 10.

d Lam. 4. 9.

e Num. 11.
4, 5.

f Ps. 78. 24,
25. & 105.
40. John
6. 31, 32.
1 Cor. 10.
3.

† Heb. the
portion
of a day
in his
day.

g Prov. 30.
8. Matt.
6. 11.
Ch. 15.
25. Deut.
8. 2, 16.

h See Ver.
22. Lev.
25. 21.

i See Ver.
12, 13. &
Ch. 6. 7.
Num. 16.
28, 29, 30.

A. M. 2518.
B. C. 1491. hath brought you out from the land of Egypt :

k See Verse 10.
Isa. 45. 2. & 40. 5.
John 11. 4. 40.
Num. 16. 11. 7 And in the morning, then ye shall see ^kthe glory of the LORD; for that he heareth your murmurings against the LORD: and ^lwhat are we, that ye murmur against us?

m See 1 Sam. 8. 7. Luke 10. 16. Rom. 13. v. 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 ^magainst the LORD.

n Num. 16. 16. 9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, ⁿCome near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they

boil. *The Lord brought you out of Egypt, and not we, as you suggest, by our own counsel.*

Ver. 7—9. *Ye shall see the glory of the Lord*—Either this glorious work of God in giving you bread from heaven, or rather the glorious appearance of God in the cloud, as is mentioned in verse 10. *Come near before the Lord*—Before the cloudy pillar, where God was especially present.

Ver. 12. *Ye shall know that I am the Lord your God*—This gave proof of his power as *the Lord*, and his particular favour to them as *their God*; when God plagued the Egyptians, it was to make them know that *he is the Lord*; when he provided for the Israelites, it was to make them know that he was *their God*.

Ver. 13. *The quails came up*—So tame that they might be taken up, as many as they pleased. Although Ludolph has offered several arguments in his Ethiop. Hist. (l. i. c. 13.) to prove that the Hebrew word *לש*, *selaw*, here used, ought to be rendered *locusts*; it is certain, from Psal. lxxviii. 27, that birds of some kind are meant: *He rained flesh upon them as dust, and feathered fowl as the sand of the sea*. Buxtorf renders the word *coturnices, quails*. And Parkhurst, deriving the word from *לש*, *to be tranquil, or to rest*, considers it as signifying a kind of bird that lived remarkably in ease and plenty, among the corn. And it seems, among the Egyptians a quail was an emblem of ease and plenty. It was also esteemed a dainty, and would probably rather be sent at this time than the locusts, which, though used for food, could hardly be termed *flesh*. According to Josephus, “there are more of this kind of birds about the Arabian Gulf than any others. And flying over the sea,” he says, “and being weary,

A. M. 2518.
B. C. 1491. looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 ^pI have heard the murmurings of the children of Israel: speak unto them, saying, ^qAt even ye shall eat flesh, and ^rin the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even ^sthe quails came up, and covered the camp: and in the morning ^tthe dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* ^ua 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, ^vThis

and coming nearer the ground than other birds, they took them with their hands, as food prepared for them of God.” But Josephus’s representation of the matter by no means comes up to the view of it given by Moses, Num. xi. 31, who says, that *a wind went forth from the Lord, and brought them from the sea, and let them fall round about the camp, a day’s journey on each side, and that they lay “two cubits high on the face of the earth.”*

In the morning the dew lay—Heb. שכבת הלל, *shickbath hattal, a layer, or bed of dew*. With this, it appears, the manna was covered; to which the expression, *hidden manna*, Rev. ii. 17, seems to allude.

Ver. 14. *When the dew was gone up*—To wit, into the air; or was vanished, *there lay a small round thing*. According to Numbers xi. 9, there was a dew which fell before the manna; for it is said, *when the dew fell in the night, the manna fell upon it*. But it appears here, that there was also a dew upon it which went up when the sun rose. ‘So that the manna lay, as it were, inclosed. This might be designed to keep it pure and clean.

Ver. 15. *They said one to another*—It is manna. The original words *מהו*, *man hu*, should certainly have been rendered here, as they literally mean, *what is it?* or *what is this?* for it is plain, from what follows, they could not give it a name, for they wist not what it was. It is to be observed, that although it came down from the clouds, not only with the dew, but in a kind of dew, melted, yet it was of such a consistency, as to serve for strengthening food without any thing else. It was pleasant food: the Jews say it was palatable to all, according as their tastes were. It was wholesome food, light of digestion.

A. M. 2613.
B. C. 1491.

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 his eating, ^{y Verse 36.} an omer † for every man, ^{† Heb. by the poll or, head.} according to the number of your † persons; ^{† Heb. souls.} 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 ^{2 Cor. 8. 15.} an omer, ^{*} he that gathered much had nothing over, and he that gathered little had no lack; they

By this spare and plain diet we are all taught a lesson of temperance, and forbidden to desire dainties and varieties.

Ver. 16. *According to his eating*—As much as is sufficient. An omer is the tenth part of an ephah: about six pints, wine measure. This was certainly a very liberal allowance, and such as might abundantly satisfy a man of the greatest strength and appetite. Indeed it would seem too much, were it not that it was very light food, and easy of digestion.

Ver. 17. *Some more, some less*—According as their families were more or less numerous; or as the gatherers were more or less strong and active in gathering it.

Ver. 18. *He that gathered much had nothing over*—Commentators interpret this in different ways. Some suppose that God wrought a miracle in this case, and so ordered it, that when they came to measure what they had gathered, the store of him that had gathered too much was miraculously diminished to the exact number of omers he ought to have gathered, and the store of him that had not gathered the due quantity, was miraculously increased. Houbigant, however, supposes that this was only applicable to the first time of gathering, “God admonishing them by this event, that they should afterwards do that which he himself had now perfected by his own immediate agency.” But others suppose, that had this been the case, as it was an equal miracle with any other recorded, it would have been mentioned that the Lord had done it. And they think, therefore, all that is meant, is, that he, who had not gathered a sufficient quantity to make an omer for every one in his family, had it made up to him out of what others had gathered, who had more than enough, and that they charitably assisted each other. This sense of the passage seems to be countenanced by St. Paul, 2 Cor. viii. 13—15. If understood in the first mentioned sense, the Apostle, in the application of it as an argument to encourage charity, must be considered as signifying that God, in an extraordinary manner in the course of his providences, will bless and prosper those, who in charity assist their brethren.

Ver. 19. *Let no man leave of it till the morning*—For the provision of the next day, as distrusting God’s care and

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gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one

goodness in giving him more. Not that every one was bound to eat the whole of what he had gathered; but they were to dissolve or burn it, as they did the remains of some sacrifices, or to consume it some other way. Thus they were to learn to go to bed quietly, though they had not a bit of bread in their tents, nor in all their camp, trusting God with the following day to bring them their *daily bread*. Never was there such a market of provisions as this, where so many hundred thousand men were daily furnished *without money and without price*: never was there such an open house kept as God kept in the wilderness for forty years together, nor such free and plentiful entertainment given. And the same wisdom, power, and goodness, that now brought food daily out of the clouds, doth, in the constant course of nature, bring food yearly out of the earth, *and gives us all things richly to enjoy*.

Ver. 20. *Some of them left of it until the morning*—Either distrusting God’s Providence for a future supply, or, out of curiosity, to learn the nature of this *manna*, and what they might do if occasion required. *It bred worms, and stank*—Not so much of its own nature, which was pure and durable, as from God’s judgment. Thus will that be corrupted in which we do not trust in God, and which we do not employ for his glory.

Ver. 21. *It melted*—As much of it as was left upon the ground, not, it seems, from its own nature, which was so solid that it could endure the fire: but that it might not be corrupted or trodden under foot, or despised, and that they might be compelled, as it were, to the more entire dependence upon God.

Ver. 22. *On the sixth day they gathered twice as much bread*—Considering God’s present providence in causing it to fall in double proportion, and remembering that the next day was the sabbath-day, which God had blessed and sanctified to his own immediate service, Gen. ii. 3, and which therefore was not to be employed in servile works, such as the gathering of manna was, they rightly concluded that God’s commands, ver. 16 and 19, reached only to ordinary days, and must, in all reason, give place to the more ancient and necessary law of the sabbath. *The rulers told Moses—*

A. M. 2513.
B. C. 1491.

man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is that which the LORD hath said, To morrow is ^athe 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 till the morning, as Moses bade: and it did not ^bstink, 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 ^cSix 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 there went out some of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Mo-

ses, How long ^drefuse 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 the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and ^eit 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 commanded, 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.

A. M. 2513.
B. C. 1491.
2 Kings
17. 14. Ps.
78. 10. 22.
& 106. 13.

Num. 11.
7, 8.

Heb. 9. 4.

^a Gen. 2. 3.
Ch. 20. 8.
& 31. 15.
& 35. 8.
Lev. 23.
3.

^b Ver. 20.

^c Ch. 30. 9.
10.

Either to acquaint him with this increase of the miracle, or to take his direction for their practice, because they found two commands apparently clashing with each other.

Ver. 23. *This is that which the Lord hath said*—Either to Moses by inspiration, or to the former Patriarchs on a like occasion. It is agreeable to the former word and law of God concerning the sabbath. *To morrow is the rest of the holy sabbath*—Here is a plain intimation of the observing a seventh day sabbath, not only before the giving of the law upon Mount Sinai, but before the bringing of Israel out of Egypt, and therefore from the beginning. If the sabbath had now been first instituted, how could Moses have understood what God said to him, verse 5, concerning a double portion to be gathered on the sixth day, without making any express mention of the sabbath? And how could the people so readily have taken the hint, ver. 22, even to the surprise of the rulers, before Moses had declared that it was done with regard to the sabbath, if they had not had some knowledge of the sabbath before? The setting apart of one day in seven for holy work, and in order to that for holy rest, was a divine appointment ever since God created man upon the earth.

Ver. 29. *The Lord hath given you the sabbath*—Hath granted to you and to your fathers the great privilege of it, and the command to observe it. *Let no man go out*

of his place—Out of his house or tent, into the field to gather manna, as appears from the occasion and reason of the precept here before mentioned. For otherwise they might and ought to go out of their houses to the public assemblies, Lev. xxiii. 3, Acts xv. 21, and to lead their cattle to watering, or to help them out of a pit, Luke xiii. 15, and a sabbath-day's journey was permitted, Acts i. 12.

Ver. 31. *It was like coriander seed*—In size, not in colour, for that is dark coloured, but this was white, as is here said, or like bdellium or pearl, Num. xi. 7, and its taste like wafers, or little cakes made with honey; that is, when it was raw, for when it was dressed it was like fresh oil. The reader ought to be informed, however, that the Hebrew word here used, and rendered *coriander seed*, is of rather doubtful interpretation. It may possibly mean some other small seed.

Ver. 33, 34. *Take a pot*—A golden pot, Heb. ix. 4. For all the vessels of the sanctuary were of gold. *Lay it up before the Lord*—That is, in the tabernacle, and by the ark, when they should be built: *Before the testimony*, the ark of the testimony, or witness, because in it were the tables of the covenant, or the law of God, which was a testimony of God's authority and will, and of man's subjection and duty, or of the covenant made between God and man. The

A. M. 2513.
B. C. 1491.
Ch. 25. 16,
21. & 40.
20. Num.
17. 10.
Deut. 10.
5. 1 Kings
6. 9.
h Num. 24.
28. Deut.
8. 2, 3.
Neh. 9.
20, 21.
John 6.
31, 49.
i Josh. 5. 12.
Neh. 9.
15.

34 As the LORD commanded Moses, so Aaron laid it up ^e before the testimony, to be kept.

35 And the children of Israel did eat manna ^b forty years, ⁱ until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

CHAP. XVII.

In this Chapter are recorded, I. The providing water for the host of Israel. 1, In the wilderness they wanted water, ver. 1. 2, In their want they chid with Moses, ver. 2, 3. 3, Moses cried to God, ver. 4. 4, God ordered him to smite the rock, and fetch water out of it; and he did so, ver. 5, 6. 5, The place named from it, ver. 7. II. The defeating of the host of Amalek. 1, The victory obtained by the prayer of Moses, ver. 8—12. 2, By the sword of Joshuu, ver. 13. 3, A record kept of it, ver. 14—16.

a Ch. 16. 1.
Num. 33.
12, 14.

AND ^a 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

preservation of this pot of manna from waste and corruption, was a standing miracle; and therefore the more proper memorial of this miraculous food. The manna is called *spiritual meat*, 1 Cor. x. 3, because it was typical of spiritual blessings. Christ himself is the true manna, the bread of life, of which that was a figure, John vi. 49—51. The word of God is the manna by which our souls are nourished, Matt. iv. 4. The comforts of the Spirit are *hidden manna*, Rev. ii. 17. These comforts come from heaven, as the manna did, and are the support of the divine life in the soul while we are in the wilderness of this world: it is food for Israelites, for those only that follow the pillar of cloud and fire: it is to be gathered; Christ in the word is to be applied to the soul, and the means of grace must be used: we must every one of us gather for ourselves. There was manna enough for all, enough for each, and none had too much; so in Christ there is a complete sufficiency, and no superfluity. But they that did eat manna hungered again, died at last, and with many of them God was not well pleased: whereas they that feed on Christ by faith shall never hunger, and shall die no more, and with them God will be for ever well pleased. The Lord evermore give us this bread!

Ver. 35. *Israel did eat manna forty years*—That is, save one month, as appears from Josh. v. 11, 12. As Moses did not live to see the cessation of the manna, some have

in Rephidim: and *there was no* water for the people to drink.

2 ^b Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^c 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 ^e cried unto the LORD, saying, What shall I do unto this people? they be almost ready to ^f stone me.

5 And the LORD said unto Moses, ^g Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith ^h thou smotest the river, take in thine hand, and go.

6 ⁱ Behold, I will stand before thee there upon the rock in Horeb; and

A. M. 2513.
B. C. 1491.
b Num. 20.
3, 4.
c Deut. 6.
16. Ps. 78.
18, 41.
Isa. 7. 12.
Matt. 4. 7.
1 Cor. 10.
9.
d Ch. 16. 2.

e Ch. 14. 15.
f 1 Sam. 30.
6. John 8.
59. & 10.
31.
g Ezek. 2.
6.
h Ch. 7. 20.
Num. 20.
8.
i Num. 20.
10, 11.
Ps. 78. 15.
20. & 105.
41. & 114.
8. Wis.
11. 4.
1 Cor. 10.
4.

supposed that the words of this verse were added by Ezra. But although Moses did not go into Canaan, yet he came to the borders of it, and he perfectly knew, both from the nature of the thing, and by revelation from God, that the manna would immediately cease upon their entering into Canaan; and therefore might well write in this manner.

CHAP. XVII. Ver. 1. *The children of Israel journeyed*—By divers stations recorded Num. xxxiii. 12, 13, but here omitted, because nothing extraordinary happened in them. *According to the commandment of the Lord*—Signified either by word, or by the motion or rest of the pillar of cloud and fire. Although led by this, they came to a place where there was *no water for them to drink*—We may be in the way of our duty, and yet meet with troubles, which providence brings us into for the trial of our faith.

Ver. 2. *Wherefore do ye tempt the Lord?*—By distrust- ing his power, providence, and faithfulness, upon such a small occasion? by refusing to submit to his will, and to wait upon him in humble, fervent prayer for relief; and instead thereof quarrelling with me, as if it were my fault that you want water, and by murmuring against God under my name.

Ver. 5, 6. *Go before the people*—Though they spoke of stoning him. He must take his rod with him, not to summon

A. M. 2613.
B. C. 1491.

thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

k Num. 20.
13. Ps. 81.
7. & 95. 8.
Heb. 3. 8.
1 That is, temptation.
1 That is, chiding, or, strife.
1 Gen. 36.
12. Num. 24. 20.
Deut. 25.
17. 1Sam. 15. 2.
Wis. 11. 3.

7 And he called the name of the place ^k || Massah, and || Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

some plague to chastise them, but to fetch water for their supply. O the wonderful patience and forbearance of God towards provoking sinners! He maintains those that are at war with him, and reaches out the hand of his bounty to those that lift up the heel against him. If God had only shewed Moses a fountain of water in the wilderness, as he did to Hagar, not far from hence, Gen. xxi. 19, that had been a great favour; but that he might shew his power as well as his pity, and make it a *miracle of mercy*, he gave them *water out of a rock*. He directed Moses whither to go, appointed him to take of the *elders of Israel with him*, to be witnesses of what was done, ordered him to *smite the rock*, which he did, and immediately water came out of it in great abundance, which ran throughout the camp in *streams and rivers*, Psal. lxxviii. 15, 16. God shewed his care of his people in giving them water when they wanted it; his own power in fetching it out of a rock, and put an honour upon Moses in appointing the water to flow out upon his smiting of the rock. This fair water that came out of the rock is called *honey and oil*, Deut. xxxii. 13, because the people's thirst made it doubly pleasant; coming when they were in extreme want. It is probable that the people digged canals for the conveyance of it, and pools for the reception of it. Let this direct us to live in a dependance, 1, Upon God's providence, even in the greatest straits and difficulties; And, 2, upon Christ's grace; *that rock was Christ*, 1 Cor. x. 4. The graces and comforts of the Spirit are compared to *rivers of living waters*, John vii. 38, 39, and iv. 14. These flow from Christ. And nothing will supply the needs and satisfy the desires of a soul but water out of this rock. A new name was, upon this occasion, given to the place, preserving the remembrance of their murmuring, *Massah—Temptation*, because they tempted God; *Meribah—Strife*, because they chid with Moses. Several commentators have here quoted the following passage from Shaw's Travels, as a wonderful confirmation of this great miracle:—"Here (in the plain of Rephidim) we still see that extraordinary antiquity, the rock of Meribah, which has continued down to this day, without the least injury from time or accident. It is a block of granite marble, about six yards square, lying tottering, as it were, and loose in the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs in a variety of precipices all over this plain. *The waters which gushed out, and the stream which followed*, (Psal. lxxviii. 20.)

A. M. 2613.
B. C. 1491.

m Called Jesus, Acts 7. 40.
Heb. 4. 6.
n Ch. 4. 20.

9 And Moses said unto ^m Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with ⁿ the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses ^o held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

o Jan. 6.
16.

have hollowed, across one corner of this rock, a channel about two inches deep and twenty wide, appearing to be incrustated all over, like the inside of a tea-kettle that has been long in use. Besides several mossy productions that are still preserved by the dew, we see all over the channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. It likewise may be further observed, that art or chance could by no means be concerned in the contrivance; for every circumstance points out to us a miracle; and, in the same manner with the rent in the rock of Mount Calvary, at Jerusalem, never fails to produce a religious surprise in all who see it. The Arabs, who were our guard, were ready to stone me for attempting to break off a corner of it."—*Shaw's Travels*, p. 252, 253.

Ver. 7. *Is the Lord among us or not?*—To protect and provide for us according to his word; will he be as good as his word, or will he not? Words which implied that to them it was very doubtful. Against doubts of this kind we ought constantly to guard. For whatever may be suggested to our minds by the enemy of our souls, we ought never to question whether God will be gracious to those that desire and endeavour to follow him in the ways of his appointment.

Ver. 8. *Then came Amalek*—When they were upon their march from Rephidim to Horeb, Deut. xxv. 17, 18, and fought with Israel. The Amalekites were the posterity of Esau, who hated Jacob because of the birthright and blessing. They did not boldly front them as a generous enemy, but without any provocation given, basely fell upon their rear, and smote them that were faint and feeble.

Ver. 9. *I will stand on the top of the hill with the rod of God in mine hand*—See how God qualifies his people for, and calls them to various services for the good of his Church; Joshua fights, Moses prays, and both minister to Israel. This rod Moses held up, not so much to Israel to animate them; as to God by way of appeal to him. Is not the battle the Lord's? Is not he able to help, and engaged to help? Witness this rod! Moses was not only a standard-bearer, but an intercessor, pleading with God for success and victory.

Ver. 10, 11. *Hur*—A person of eminency, no doubt, but who he was is uncertain. Josephus, however, tells us, he was the husband of Miriam. Antiq. l. 3, cap. 2. *And when*

A. M. 2513.
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12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said 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.

15 And Moses built an altar, and called the name of it || JEHOVAH-nissi:

16 For he said, || Because † the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

p Ch. 34. 27.
q Num. 24. 20. Deut. 25. 19.
1 Sam. 15. 5. 7. & 30. 1. 17.
2 Sam. 8. 12. Ezra 9. 14.
† That is, the LORD my banner: See Judg. 6. 24.
‡ Or, Because the hand of Amalek is against the throne of the LORD, therefore, &c.
§ Heb. the hand upon the throne of the LORD.

Moses held up his hand in prayer, (so the Chaldee explains it,) Israel prevailed, but when he let down his hand from prayer, Amalek prevailed—To convince Israel that the hand of Moses (with whom they had just now been chiding) contributed more to their safety than their own hands; the success rises and falls, as Moses lifts up or lets down his hands. The Church's cause is ordinarily more or less successful, according as the Church's friends are more or less fervent in prayer.

Ver. 13, 14. Though God gave the victory, yet it is said Joshua discomfited Amalek, because Joshua was a type of Christ, and of the same name, and in him it is that we are more than conquerors. The Lord said, Write this for a memorial—This is the first mention of writing we find in Scripture.

Ver. 15. And Moses built an altar, and called it Jehovah-nissi—The Lord is my banner. The presence and power of Jehovah was the banner under which they were listed, by which they were animated and kept together, and therefore which they erected in the day of their triumph. In the name of our God we must always lift up our banners: He that doth all the work should have all the praise.

Ver. 16. Because the Lord hath sworn, &c.—The original of this passage is variously rendered. There are two senses which appear most plausible. The one of them we have here in our text, the other in the margin. The words כִּי יָד עַל כִּסֵּא יְהוָה are literally, Because the hand upon the throne of Jah, or Jehovah. The text considers it as an oath: Because he (Jehovah) hath lifted up his hand upon

A. M. 2513.
B. C. 1491.

CHAP. XVIII.

This Chapter is concerning Moses himself, and the affairs of his own family. I. Jethro, his father-in-law, brings him his wife and children, ver. 1—6. II. Moses entertains his father in law with great respect, ver. 7, with good discourse. ver. 8—11, with a sacrifice and a feast, ver. 12. III. Jethro advises him about the management of his business as a judge in Israel, to take other judges in to his assistance, ver. 13—23; and Moses, after some time, takes his counsel, ver. 24—26. They part, ver. 27.

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

Ch. 2. 16. & 3. 1.
b Ps. 44. 1. & 77. 14. 15. & 78. 4. & 106. 5. 43. & 106. 2. 8.

c Ch. 4. 26.

d Acts 7. 29.

e Ch. 2. 22. † That is, a stranger there.

(that is, bath sworn by) his throne. So the Chaldee Paraphrast. Others apply it to Moses: Because I have lifted up my hand, or sworn by, the throne of Jehovah. There is, however, no verb in the original answering to lifted up. Therefore, some of the Interpreters prefer the sense of the margin. Because the hand (the hand of Amalek) was against the throne of Jehovah, (the verb was being often understood) therefore Jehovah will have war with Amalek, &c.—His hand is said to have been against the throne of Jehovah, because the throne of God was then amongst the Israelites, whose King he was in a peculiar manner; on which account Jerusalem is called his throne, Jer. iii. 17.

CHAP. XVIII. Ver. 1. Jethro, to congratulate the happiness of Israel, and particularly the honour of Moses' his son in law, comes to rejoice with them, as one that had a true respect both for them and for their God: And also to bring Moses' wife and children to him. It seems he had sent them back, probably from the inn where his wife's unwillingness to have her son circumcised had like to have cost him his life, chap. iv. 26.

Ver. 3. The name of the one was Gershom—A stranger, designing thereby not only a memorial of his own condition, but a memorandum to this son of his, for we are all strangers upon earth.

Ver. 4. The name of the other was Eliezer—My God a help: it looks back to his deliverance from Pharaoh, when he made his escape after the slaying of the Egyptian; but if this were the son that was circumcised in the inn, it would

A. M. 2518.
B. C. 1491.

† That is, my God is an help.

† Ch. 8. 1, 12.

g Gen. 14. 17. & 18. 2. & 19. 1. 1 Kings 2. 19. h Gen. 29. 13. & 33. 4. † Heb. peace. Gen. 43. 27. 2 Sam. 11. 7.

† Heb. found them. Gen. 44. 34. Num. 20. 14. 1 Ps. 78. 42. & 81. 7. & 106. 10. & 107. 2.

k Gen. 14. 20. 2 Sam. 18. 28. Luke 1. 68.

|| Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

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

be better to translate it, *The Lord is mine help, and will deliver me* from the sword of Pharaoh, which he had reason to expect would be drawn against him, when he was going to fetch Israel out of bondage.

Ver. 11. *Now I know that JEHOVAH is greater than all gods*—That the God of Israel is greater than all pretenders; all deities, that usurp divine honours: he silences and subdues them all, and is himself the only living and true God. He is also higher than all princes and potentates, who also are called gods, and has both an incontestable authority over them, and an irresistible power to control them; he manages them all as he pleaseth, and gets honour upon them, how great soever they are. *Now know I*—He knew it before, but now he knew it better: his faith grew up to a full assurance, upon this fresh evidence; for wherein they dealt proudly—The magicians or idols of Egypt, or Pharaoh and his grandees, opposing God, and setting themselves up in competition with him, he was above them. The magicians were baffled, Pharaoh humbled, his powers broken, and Israel rescued out of their hands.

A. M. 2518.
B. C. 1491.

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 by Moses from 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 evening?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

16 When they have a matter, they

2 Chron. 2. 5. Ps. 95. 3. & 97. 9. & 135. 5. m Ch. 1. 10. 16. 22. & 5. 2. 7. & 14. 8. 18. n 1 Sam. 2. 3. Neh. 9. 10. 16. 29. Job 40. 11. 12. Ps. 31. 23. & 119. 21. Luke 1. 51. o Deut. 12. 7. 1 Chron. 29. 22. 1 Cor. 10. 18. 21. 31.

p Lev. 24. 12. Num. 15. 24. q Ch. 23. 7. & 24. 14. Deut. 17. 8. 2 Sam. 15. 3. Job 31. 13. Acts 18. 15. 1 Cor. 6. 1.

Ver. 12. *And Jethro took a burnt offering for God*—And probably offered it himself, for he was a Priest in Midian, and a worshipper of the true God, and the priesthood was not yet settled in Israel. And they did eat bread before God—Soberly, thankfully, in the fear of God: and their talk was such as became saints. Thus we must eat and drink to the glory of God; as those that believe God's eye is upon us.

Ver. 13. *Moses sat to judge the people*—To answer inquiries; to acquaint them with the will of God in doubtful cases, and to explain the laws of God that were already given.

Ver. 15. *The people come to inquire of God*—And happy was it for them that they had such an oracle to consult. Moses was faithful both to him that appointed him, and to them that consulted him, and made them know the statutes of God, and his laws—His business was not to make laws, but to make known God's laws: his place was but that of a servant.

Ver. 16, 17. *I judge between one and another*—And if the people were as quarrelsome one with another as they were

17 And Moses' father in law said unto him, The thing that thou doest is not good.

18 † Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; ^s thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and ^t God shall be with thee: Be thou ^u for the people to God-ward, that thou mayest ^x bring the causes unto God: **20** And thou shalt ^y teach them ordinances and laws, and shalt shew them ^z the way wherein they must walk, and ^a the work that they must do.

21 Moreover thou shalt provide out of all the people ^b able men, such as ^c fear God, ^d men of truth, ^e 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: ^e and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and ^h they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be ⁱ able to endure, and all this people shall also go to ^k their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And ^l Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they ^m judged the people at all seasons: the ⁿ hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father in law depart; and ^o he went his way into his own land.

A. M. 2613.
B. C. 1491.
† Heb. a man and his fellow.
Lev. 24.
18. Num. 15. 35. & 27. 6. &c. & 36. 6, 7, 8, 9.

† Heb. Fading show will fade.

• Num. 11. 14, 17.
Deut. 1. 9, 12.

† Ch. 3. 12.
• Ch. 4. 16. & 20. 19.
Deut. 5. 5.

• Num. 27. 5.
† Deut. 4. 1, 5. & 5. 1. & 6. 1, 2. & 7. 11.

• Ps. 143. 8.
• Deut. 1. 18.

b Ver. 26.
Deut. 1. 15, 16. & 16. 18.
2 Chron. 19. 5-10.
Acts 6. 3.
c Gen. 42. 18. & 3 Sam. 23. 3.
2 Chron. 19. 9.
d Ezek. 18. 8.
e Deut. 16. 19.

A. M. 2613.
B. C. 1491.
† Ver. 26.
g Ver. 26.
Lev. 24. 11. Num. 15. 35. & 27. 2. & 36. 1.
Deut. 1. 17. & 17. 8.
h Num. 11. 17.

† Ver. 18.
Gen. 18. 25. & 30.
28. Ch. 16. 19. 2 Sam. 19. 40.

l Deut. 1. 15. Acts 6. 5.

m Ver. 22.
n Job 29. 16.

o Num. 10. 29, 30.

CHAP. XIX.

This Chapter introduces the giving of the law upon Mount Sinai, which was one of the most sensible appearances of the divine glory that ever was in

with God, he had many causes brought before him, and the more because their trials put them to no expense. *Not good*—Not convenient either for thee or them.

Ver. 19. *Be thou for them to God-ward*—That was an honour in which it was not fit any other should share with him. Also whatever concerned the whole congregation must pass through his hand, ver. 20. But he appointed judges in the several tribes and families, which should try causes between man and man, and determine them, which would be done with less noise, and more despatch than in the general assembly. Those whose gifts and stations are most eminent, may yet be greatly furthered in their work by the assistance of those that are every way their inferiors. This is Jethro's advice; but he adds two qualifications to his counsel. First, That great care should be taken in the choice of the persons who should be admitted into this trust; it was requisite that they should be men of the best character. 1, For judgment and resolution, able men: men of good sense, that understood business; and bold men, that would not be daunted by frowns or clamours. 2, For piety, such as feared God, who believed there was a God above them, that his eye was upon

them, and that they were accountable to him, and who therefore stood in awe of his judgment. Conscientious men, that would not do a wrong thing, though they could do it ever so secretly and securely. 3, For honesty, men of truth, whose word one might take, and whose fidelity one might rely upon. 4, For a generous contempt of worldly wealth, hating covetousness, not only not seeking bribes, or aiming to enrich themselves, but abhorring the thought of it. Secondly, That he should attend to God's direction in the case, ver. 23. *If thou shalt do this thing, and God command thee so*—Jethro knew that Moses had a better counsellor than he was, and to his counsel he refers him.

Ver. 24. *So Moses hearkened to the voice of his father in law*—When he came to consider the thing, he saw the reasonableness of it, and resolved to put it in practice, which he did soon after, when he had received directions from God. Those are not so wise as they would be thought to be, who think themselves too wise to be counselled; for "a wise man will hear, and will increase learning," and not slight good counsel, though given by an inferior.

Ver. 27. *He went into his own land*—It is supposed the

A. M. 2613.
B. C. 1491.

this lower world. Here are, I. The circumstances of time and place, ver. 1, 2. II. The covenant between God and Israel settled in general. The gracious proposal God made to them, ver. 3—6. And their consent to the proposal, ver. 7, 8. III. Notice given three days before of God's design to give the law out of a thick cloud, ver. 9. Orders given to prepare the people to receive the law, ver. 10—13; and care taken to execute those orders, ver. 14, 15. IV. A terrible appearance of God's glory, ver. 16—20. V. Silence proclaimed, and strict charge given to the people to observe a decorum while God spake to them, ver. 20—25.

1491.

a Num. 33.
15.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day ^a came they into the wilderness of Sinai.

b Ch. 17. 1,
8.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before ^c the mount.

c Ch. 8. 1,
12.
d Ch. 20. 21.
Acte 7. 38.

3 And ^d Moses went up unto God,

Kenites, mentioned 1 Sam. xv. 6, were the posterity of Jethro, (compare Judg. i. 16,) and they were taken under special protection, for the kindness their ancestors shewed to Israel.

CHAP. XIX. Ver. 1. *In the third month*—After they came out of Egypt, including the latter part of May and the former part of June. It is computed that the law was given just fifty days after their coming out of Egypt, in remembrance of which the feast of Pentecost was observed the fiftieth day after the Passover, and in compliance with which the Spirit was poured out upon the Apostles, at the feast of Pentecost, fifty days after the death of Christ. Mount Sinai was a place which nature, not art, had made conspicuous, for it was the highest in all that range of mountains. Thus God put contempt upon cities and palaces, setting up his pavilion on the top of a mountain, in a barren desert. It is called Sinai, from the multitude of thorny bushes that overspread it.

Ver. 3. *Thus shalt thou say to the house of Jacob, and Israel*—The people are called by the names both of Jacob and Israel, to remind them that they who had been as low 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 how I bare you on eagles' wings*—An high expression of the wonderful tenderness God shewed for them. It denotes great speed; God not only came upon the wing for their deliverance, but he hastened them out, as it were upon the wing. Also that he did it with great ease, with the strength as well as with the swiftness of an eagle. They that faint not, nor are weary, are said to "mount up with wings as eagles," Isaiah xl. 31. Especially

and the LORD ^e called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 ^f Ye have seen what I did unto the Egyptians, and *how* ^g I bare you on eagles' wings, and brought you unto myself.

5 Now ^h therefore, if ye will obey my voice indeed, and keep my covenant, then ⁱ ye shall be a peculiar treasure unto me above all people: for ^k all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an ^m 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.

it signifies God's particular care of them, and affection to them. Even Egypt was the nest in which these young ones were first formed as the embryo of a nation: when by the increase of their numbers they grew to some maturity, they were carried out of that nest. *I brought you unto myself*—They were brought not only into a state of liberty, but into covenant and communion with God. This God aims at in all the gracious methods of his providence and grace, to bring us back to himself, from whom we have revolted, and to bring us home to himself, in whom alone we can be happy.

Ver. 5. *Then ye shall be a peculiar treasure to me*—He doth not instance in any one particular favour, but expresseth it in that which was *inclusive* of all happiness, that he would be to them *a God in covenant*, and they should be to him *a people*. *Nay, you shall be a peculiar treasure*: not that God was *enriched* by them, as a man is by his treasure, but he was pleased to *value* and *esteem* them as a man doth his treasure; they were *precious in his sight*. He took them under his special care and protection, as a treasure that is kept under lock and key. He distinguished them from, and dignified them above all people, as a people *devoted to him*, and to his service.

Ver. 6. *A kingdom of priests, an holy nation*—All the Israelites, if compared with other people, were *priests* unto God, so *near* were they to *him*, so much employed in his immediate service, and such intimate communion they had with him. The tendency of the laws given them was to *distinguish* them from others, and *engage* them for God as a *holy nation*. Thus all believers are, through Christ, made to our God Kings and Priests, Rev. i. 6, "a chosen generation, a royal priesthood," 1 Pet. ii. 9.

Ver. 7, 8. *And Moses laid before their faces all these*

A. M. 2613.
B. C. 1491.
e Ch. 3. 4.
f Deut. 29. 2.
g Deut. 32.
11. Isa.
63. 9. Rev.
12. 14.
h Deut. 6. 2.
Deut. 4. 20.
i & 7. 6. &
14. 2. 21. &
26. 18. &
32. 8. 9.
j Kings 3.
53. Ps. 135.
4. Cant. 8.
12. Isai.
41. 8. & 43.
1. Jer. 10.
16. Mal. 3.
17. Th. 2.
14.
k Ch. 9. 29.
Deut. 10.
14. Job 41.
11. Ps. 24.
1. & 50. 12.
1 Cor. 10.
26. 28.
l Deut. 33. 2.
3. 4. 1 Pet.
2. 5. 9.
Rev. 1. 6.
& 5. 10. &
60. 6.
m Lev. 20.
24. 26.
Deut. 7. 6.
& 26. 19.
& 28. 9.
Isa. 62. 12.
1 Cor. 3.
17.
n 1 Thess.
5. 27.

8 And ^aall 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 ^oin a thick cloud, ^pthat the people may hear when I speak with thee, and ^qbelieve 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 ^rsanctify them to day and to morrow, and let them ^swash their clothes,

11 And be ready against the third day: for the third day the LORD ^twill come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up into the mount, or touch the border of it;* ^uwhosoever toucheth

the mount shall be surely put to death:

13 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 ^vtrumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people; and ^wsanctified the people; and they ^xwashed their clothes.

15 And he said unto the people, ^yBe ready against the third day: ^zcome not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were ^athunders and lightnings, and a ^bthick cloud upon the mount, and the ^cvoice of the trumpet exceeding loud; so that all the people that *was* in the camp ^dtrembled.

17 And ^eMoses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

words—He not only explained to them what God had given him in charge, but put it to their choice, whether they would accept these promises upon these terms or not. His laying it to their faces speaks his laying it to their consciences. And they answered together, All that the Lord hath spoken we will do—Thus accepting the Lord to be to them a God, and giving up themselves to be to him a people.

Ver. 10. Sanctify the people—As Job sent and sanctified his sons, Job i. 5. Sanctify them, that is, call them off from their worldly business, and call them to religious exercises, meditation and prayer, that they may receive the law from God's mouth with reverence and devotion. Two things particularly were prescribed as instances of their preparation. 1st, In token of cleansing of themselves from all sinful pollutions, they must wash their clothes. Not that God regards our clothes, but while they were washing their clothes, he would have them think of washing their souls by repentance. It becomes us to appear in clean clothes when we wait upon great men; so clean hearts are required in our attendance on the great God. 2dly, In token of their devoting themselves entirely to religious exercises, upon this occasion they must abstain even from lawful enjoyments during these three days.

Ver. 11. In the sight of all the people—Though they should see no manner of similitude, yet they should see so much as would convince them, that God was among them of a truth. And so high was the top of Mount Sinai, that

it is supposed not only the camp of Israel, but even the countries about might discern some extraordinary appearance of glory upon it.

Ver. 12. Set bounds—Probably he drew a ditch around the foot of the hill, which none were to pass upon pain of death. This was to intimate, 1st, That awful reverence which ought to possess the minds of all that worship God. 2dly, The distance at which worshippers were kept under that dispensation, which we ought to take notice of, that we may the more value our privilege under the Gospel, having "boldness to enter into the holiest by the blood of Jesus," Heb. x. 19.

Ver. 13. When the trumpet soundeth long—Then let them take their places at the foot of the Mount. Never was so great a congregation called together, and preached to at once, as this was here. No one man's voice could have reached so many, but the voice of God did.

Ver. 16. Now at length is come that memorable day, in which Israel heard the voice of the Lord God speaking to them out of the midst of the fire and lived, Deut. iv. 33. Never was there such a sermon preached before or since, as this, which was here preached to the church in the wilderness. For, the preacher was God himself, ver. 18. The Lord descended in fire; and ver. 20, The Lord came down upon Mount Sinai. The Shechinah, or glory of the Lord, appeared in the sight of all the people; he shined forth from Mount Paran with ten thousand of his saints, attended with a multitude of the holy angels. Hence the law

A. M. 2513.
B. C. 1491.
Ch. 24. 3.
7. Deut.
8. 27. &
26. 17.

Ver. 16.
Ch. 20. 21.
& 24. 15.
16. Deut.
4. 11. Ps.
18. 11, 12.
& 97. 2.
Matt. 17.
5.
Deut. 4.
12. 36.
John 12.
29. 30.
Ch. 14. 31.

Lev. 11.
44. 45.
Heb. 10.
22.
Ver. 14.
Gen. 35.
2. Lev.
15. 5.

Ver. 16.
18. Ch.
24. 5.
Deut. 33.
2.

Feb. 12.
29.

A. M. 2513.
B. C. 1491.

Or. con-
f. Ver. 16.
19.

Ver. 11.
1 Sam. 21.
4. 5.
Zech. 7. 8.
1 Cor. 7. 5.

Ps. 77. 18.
Heb. 12.
18, 19.
Rev. 4. 6.
& 8. 5. &
11. 19.
Ver. 2.
Ch. 40. 34.
2 Chro. 5.
14.

Rev. 1.
10. & 4. 1.
Heb. 12.
21.
Deut. 4.
10.

A. M. 2513.
B. C. 1491.Deut. 4.
11. & 39.2. Judg.
5. 5. Ps.
68. 7. 8.Isa. 6. 4.
Hab. 3. 3.Ch. 3. 2.
& 24. 17.2 Chro. 7.
1. 2. 8.1 Gen. 15.
17. Ps.
144. 5.Rev. 18.
8.k Ps. 68. 8.
& 77. 18.& 114. 7.
Jer. 4. 24.Heb. 12.
26.

1 Ver. 13.

m Heb. 12.
21.n Neh. 9.
13. Ps. 81.
7.† Heb.
consent.o See Ch. 3.
5. 1 Sam.
6. 19.

p Lev. 10. 8.

q 2 Sam. 6.
7. 8.

18 And ^e mount Sinai was altogether on a smoke, because the LORD descended upon it ^h in fire: ⁱ and the smoke thereof ascended as the smoke of a furnace, and ^k the whole mount quaked greatly.

19 And ^l when the voice of the trumpet sounded long, and waxed louder and louder, ^m Moses spake, and ⁿ 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 ^o to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, ^p sanctify themselves, lest the LORD ^q break forth upon them.

23 And Moses said unto the

LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, ^r Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

All things being prepared for the solemn promulgation of the divine law, we have in this Chapter, I. The Ten Commandments, as God himself spake them upon Mount Sinai, ver. 1—17. II. The impressions made upon the people thereby, ver. 18—21. III. Some particular instructions which God gave to Moses, relating to his worship, ver. 22—26.

AND God spake ^a all these words, saying, ² ^b I am the LORD thy God, which

A. M. 2513.
B. C. 1491.Ver. 12.
Josh. 3. 4.

is said to be given by the disposition of angels, Acts vii. 53. He spake from Mount Sinai, hung with a *thick cloud*, ver. 16, covered with *smoke*, ver. 18, and made to *quake greatly*. Now it was that the earth trembled at the presence of the Lord, and the mountains skipped like rams, Psalm cxiv. 4—7; that Sinai itself, though rough and rocky, melted from before the Lord God of Israel, Judges v. 5. The congregation was called together by the sound of a trumpet exceeding loud, ver. 16, and waxing louder and louder, ver. 19. This was done by the ministry of angels, and made all the people tremble. The introductions to the service were thunders and lightnings, ver. 16. These have natural causes; but the Scripture directs us in a particular manner to take notice of the power of God, and his terror in them. Thunder is the voice of God, and lightning the fire of God, proper to engage both the learning senses of seeing and hearing.

Ver. 18. *The whole mount quaked greatly*—There cannot be a more grand, awful, and majestic description than this, of the descent of Jehovah upon Mount Sinai. We can scarcely read it without trembling, and all the tremendous majesty of God appears before our eyes. The Psalmist seems to have conceived a most high idea of God from it:—"O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God, the God of Israel," Psalm lxxviii. 7, 8.

CHAP. XX. Ver. 1. *God spake all these words*—The law of the ten commandments is a law of God's making, and a law of his own speaking. God has many ways of speaking to the children of men: he speaks by his Spirit, his providences, and our own consciences, his voice in all which we ought carefully to attend to: but he never spake at any time, or upon any occasion, as he spake the ten commandments, which therefore we ought to hear with the more earnest heed. This law God had given to man before; it was written in his heart by nature; but sin had so defaced that writing, that it was necessary to revive the knowledge of it.

Ver. 2. *I am the Lord thy God*—Herein God asserts his own authority to enact this law; and proposeth himself as the sole object of that religious worship which is enjoined in the four first commandments. They are here bound to obedience. 1, Because God is the Lord, Jehovah, self-existent, independent, eternal, and the fountain of all being and power; therefore he has an incontestable right to command us. 2, He was their God; a God in covenant with them; their God by their own consent. 3, He had brought them out of the land of Egypt—Therefore they were bound in gratitude to obey him, because he had brought them out of a grievous slavery into a glorious liberty. By redeeming them, he acquired a farther right to rule them; they owed their service to him to whom they owed their freedom. And thus, Christ, having rescued us out of the bondage of sin, is entitled to the

A. M. 2519.
B. C. 1491.
c Ch. 13. 3.
† Heb. ser-
vants.

have brought thee out of the land of Egypt, out of the house of † bondage.

d Deut. 5. 7.
& 6. 11.
2 Kings
17. 35.
Jer. 25. 6.
& 36. 18.
e Lev. 26. 1.
Deut. 4.
16. & 5. 8.
& 27. 15.
Ps. 97. 7.

3 ^d Thou shalt have no other gods before me.

4 ^e 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 :

f Ch. 23. 24.
Josh. 23.
7. 2 King.
17. 35.
Isa. 44.
15, 19.

5 ^f Thou shalt not bow down thyself to them, nor serve them: for I

the LORD thy God *am* ^a a jealous God, ^b visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;

6 And ⁱ shewing mercy unto thousands of them that love me, and keep my commandments.

7 ^k Thou shalt not take the name of the LORD thy God in vain ; for the LORD ^l will not hold him guiltless that taketh his name in vain.

A. M. 2519.
B. C. 1491.
Ch. 34. 14.
Deut. 4.
24. & 6.
15. Josh.
24. 19.
Nah. 1. 2.
h Ch. 34. 7.
Lev. 20.
5. & 25. 39,
40. Num.
14. 18, 33.
1 Kings
21. 29.
Job 5. 4.
& 21. 19.
Ps. 79. 8.
& 109. 4.
Isa. 14.
20, 21.
& 65. 6, 7.
Jer. 2. 9.
& 32. 18.
i Ch. 34. 7.
Deut. 7. 9.
Ps. 15. 4.
Pa. 89. 34. Rom. 11. 28.
k Ch. 23. 1. Lev 19, 12. Deut. 5. 11.
Matt. 5. 33. l Mic. 6. 11.

best service we can do him. The four first commandments concern our duty to God, commonly called the first table. It was fit those should be put first, because man had a Maker to love before he had a neighbour to love, and justice and charity are then only acceptable to God when they flow from the principles of piety.

Ver. 3. The first commandment is concerning the *object of our worship, Jehovah*, and him only: *Thou shalt have no other gods before me*—The Egyptians, and other neighbouring nations, had many gods, creatures of their own fancy. This law was prefixed *because of that transgression*; and Jehovah being the God of Israel, they must entirely cleave to him and no other, either of their own invention, or borrowed from their neighbours. The sin against this commandment, which we are most in danger of, is giving that glory to any creature which is due to God only. Pride makes a god of ourselves, covetousness makes a god of money, sensuality makes a *god of the belly*. Whatever is loved, feared, delighted in, or depended on, more than God, that we make a god of. This prohibition includes a precept, which is the foundation of the whole law, that we take the Lord for our God, accept him for ours, adore him with humble reverence, and set our affections entirely upon him. There is a reason intimated in the last words, *before me*. It intimates, 1, That we cannot have any other god but he will know it; 2, That it is a sin that dares him to *his face*, which he cannot, will not overlook.

The second commandment is concerning the *ordinances of worship*, or the way in which God will be worshipped, which it is fit himself should appoint. Here is, 1, The *prohibition*; we are forbidden to worship even the true God by images, ver. 4, 5. *First*, The Jews (at least after the captivity) thought themselves forbidden by this to *make any image* or picture whatsoever. It is certain he forbids making any image of God, for to whom can we liken him? Isai. xl. 18, 25. It also forbids us to make images of God in our fancies, as if he were a man as we are. Our religious worship must be governed by the power of *faith*, not by the power of *imagination*. *Secondly*, They must not bow down to them—Shew any sign of honour to them, much less serve them by sacrifice, or any other act of religious worship. When they paid their devotion to the true God, they must not have any image before them for the directing, exciting, or assisting their devotion. Though the worship was designed to terminate in God, it would not please him if it came

to him through an image. The best and most ancient law-givers among the heathen forbad the setting up of images in their temples. It was forbidden in Rome by Numa, a Pagan Prince, yet commanded in Rome by the Pope, a Christian Bishop! The use of images in the church of Rome, at this day, is so plainly contrary to the letter of this command, that in all their Catechisms, which they put into the hand of the people, they leave out this commandment, joining the reason of it to the first, and so the third commandment they call the second, the fourth the third, &c.; only to make up the number ten, they divide the tenth into two. *For I the Lord, Jehovah, thy God, am a jealous God*, especially in things of this nature. It intimates the care he has of his own institutions, his displeasure against idolaters, and that he resents every thing in his worship that looks like, or leads to, idolatry: *visiting the iniquities of the fathers upon the children unto the third and fourth generation*. Severely punishing. Nor is it an unrighteous thing with God, if the parents die in their iniquity, and the children tread in their steps, when God comes, by his judgments, to reckon with them, to bring into the account the idolatries their fathers were guilty of. *Keeping mercy for thousands of persons, thousands of generations of them that love me, and keep my commandments*—This intimates, that the second commandment, though in the letter it is only a prohibition of false worship, yet includes a precept of worshipping God in all those ordinances which he hath instituted. As the first commandment requires the inward worship of love, desire, joy, hope, so this the outward worship of prayer and praise, and solemn attendance on his word. This mercy shall extend to thousands, much further than the wrath threatened to those that hate him, for that reaches but to the third or fourth generation.

Ver. 7. The third commandment is concerning the *manner of our worship*: where we have, 1, A strict prohibition. *Thou shalt not take the name of the Lord thy God in vain*—Supposing that, having taken Jehovah for their God, they would make mention of his name, this command gives a caution not to mention it *in vain*, and it is still as needful as ever. We take God's name in vain, 1, By hypocrisy, making professor of God's name, but not living up to that profession. 2, By covenant-breaking. If we make promises to God, and perform not to the Lord our vows, we take his name *in vain*. 3, By rash swearing, mentioning the name of God, or any of his attributes, in the form of an oath, without any just

A. M. 2513.
B. C. 1491.
Ch. 31. 13.
14. Lev.
10. 3, 30.
& 26. 2.
Deut. 5.
12.
Ch. 23. 12.
& 31. 15.
& 34. 21.
Lev. 23. 3.
Ezek. 20.
12. Luke
13. 14.
Gen. 2. 2, 3.
Ch. 16. 26.
& 31. 18.
Neh. 13.
16-19.

8^m Remember the sabbath day to keep it holy.

9ⁿ Six days shalt thou labour, and do all thy work:

10 But the ^o 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, thy manservant, nor thy maidservant, nor thy cattle, ^p nor thy stranger that is within thy gates :

occasion for it, to no good purpose, or to no good. 4, By false swearing, which some think is chiefly intended in the letter of the commandment. 5, By using the name of God lightly and carelessly. The profanation of the form of devotion is forbidden, as well as the profanation of the forms of swearing; as also, the profanation of any of those things whereby God makes himself known. *For the Lord will not hold him guiltless*—Magistrates that punish other offences, may not think themselves concerned to take notice of this; but God, who is jealous for his honour, will not connive at it. The sinner may perhaps hold himself guiltless, and think there is no harm in it; to obviate which suggestion, the threatening is thus expressed, God will not *hold him guiltless*—But more is implied, that God will himself be the avenger of those that take his name in vain; and they will find it a fearful thing to *fall into the hands of the living God*.

Ver. 8. The fourth commandment concerns the *time of worship*; God is to be served and honoured daily; but *one day in seven* is to be particularly dedicated to his honour, and spent in his service. *Remember the Sabbath-day, to keep it holy; in it thou shalt do no manner of work*—It is taken for granted that the Sabbath was instituted *before*. We read of God's blessing and sanctifying a seventh day from the beginning, Gen. ii. 3, so that this was not the enacting of a new law, but the reviving of an old law. 1st, They are told what is the day they must observe, *a seventh after six days' labour*, whether this was the seventh by computation from the first seventh, or from the day of their coming out of Egypt, or both, is not certain. 2dly, How it must be observed; 1, As a day of *rest*; they were to do *no manner of work* on this day, in their worldly business. 2, As a *holy day*, set apart to the honour of the holy God, and to be spent in holy exercises. God, by his *blessing it, had made it holy*; they, by solemnly blessing him, must *keep it holy*, and not alienate it to any other purpose than that for which the difference between it and other days was instituted. 3dly, Who must observe it? *Thou, and thy son, and thy daughter*—The wife is not mentioned, because she is supposed to be one with the husband, and present with him, and if he sanctify the Sabbath, it is taken for granted she will join with him; but the rest of the family is instanced in it; children and servants must keep it according to their age and capacity. In this, as in other instances of religion, it is expected that masters of families should take care, not only to serve the Lord themselves, but that their houses also should serve him. By the sanctification of the Sabbath, the Jews declared they worshipped the God that made the world, and so distinguished

11 For ^q in six days the LORD made heaven 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.

13 Thou shalt not kill.

A. M. 2514.
B. C. 1491.
Gen. 2. 2.
Ch. 23. 19.
Lev. 19. 3.
Deut. 5.
16. Jer.
35. 7, 18.
19. Mat.
15. 4. & 19.
19. Mark 7.
10. & 10.
19. Luke
14. 20.
Ephes.
6. 2.
Deut. 5.
17. Matt.
5. 21.
Rom. 13.
9.

themselves from all other nations, who worshipped gods which they themselves made. God has given us an example of rest after six days' work; *he rested on the seventh day*—Took a complacency in himself, and *rejoiced in the work of his hand*, to teach us on that day, to take a complacency in him, and to give him the glory of his works.

Ver. 12. We have here the laws of the second table, as they are commonly called, the last six commandments, which concern our duty to ourselves and one another, and are a comment upon the second great commandment, *Thou shalt love thy neighbour as thyself*. As religion towards God is an essential branch of universal righteousness, so righteousness towards men is an essential branch of true religion: *godliness and honesty* must go together. The fifth commandment is concerning the duties we owe to our relations; that of children to their parents is only instanced in, *honour thy father and thy mother*—Which includes, 1, An inward esteem of them, outwardly expressed upon all occasions in our carriage towards them. The contrary to this is mocking at them or despising them. 2, Obedience to their lawful commands; so it is expounded, Eph. vi. 1, 2, *Children, obey your parents*; come when they call you, go where they send you, do what they bid you, do not what they forbid you; and this cheerfully, and from a principle of love. Though you have said you will not, yet afterwards, repent and obey. 3, Submission to their rebukes, instructions, and corrections, not only to the good and gentle, but also to the froward. 4, Disposing of themselves, with the advice, direction, and consent of parents, not alienating their property, but with their approbation. 5, Endeavouring in every thing to be the comfort of your parents, and to make their old age easy to them; maintaining them if they stand in need of support. *That thy days may be long in the land which the Lord thy God giveth thee*—This promise (which is often literally fulfilled) is expounded in a more general sense, Eph. vi. 3, "That it may be well with thee, and thou mayest live long on the earth." Those that from conscience towards God, keep this and other of God's commandments, may be sure it shall be *well with them*, and they shall live as long on the earth as Infinite Wisdom sees will be good for them, and what they may seem to be cut short of on earth, shall be abundantly made up in eternal life, the heavenly Canaan, which God will give them.

Ver. 13. *Thou shalt not kill*—Thou shalt not do any thing hurtful to the health or life of thy own body, or any other's. This doth not forbid our necessary defence, or the magistrates putting offenders to death; but it forbids all malice and

A. M. 2513.
B. C. 1491.

Deut. 5.
18. Matt.
5. 27.

Lev. 19.
11. Deut.
5. 19.

Matt. 19.
18. Rom.
13. 9.

1 Thess.
4. 6.

Ch. 23. 1.
Deut. 5.
20. & 19.
16. Matt.
19. 18.

Deut. 5.
21. Mic.
2. 2.

Hab. 2. 9.
Luke 12.
16. Acts
20. 35.

Rom. 7. 7.
& 13. 9.

Eph. 5. 2.
5. Heb.
13. 5.

Job 31. 9.
Prov. 6.
29. Jer.
5. 8.

Matt. 5.
28.

Heb. 12.
18.

Rev. 1.
10. 12.

Ch. 19. 18.
Deut. 5. 27. & 18. 16. Gal. 3. 19, 20. Heb. 12. 19.

14 'Thou shalt not commit adultery.

15 "Thou shalt not steal.

16 "Thou shalt not bear false witness against thy neighbour.

17 "Thou shalt not covet thy neighbour's house, 'thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 ¶ And "all the people "saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain "smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Moses, "Speak thou with us, and we will

A. M. 2513.
B. C. 1491.

d Deut. 5.
25.

1 Sam. 21.
20.
1. 41.
10, 13.
Gen. 22. 1.
Deut. 13.
3.

Deut. 4.
10. & 6. 2.
& 10. 12.
& 17. 13.
19. & 19.
20. & 28.
58. Prov.
8. 7. & 16.
6. Isa. 6.
15.

Ch. 19. 16.
Deut. 5. 5.
1 Kings 8.
12.

Deut. 4.
36. Heb.
9. 13.

Ch. 32. 1, 2.
4. 1 Sam.
5. 4. 5.
2 Kings
17. 35.
Ezek. 20.
39. & 43.
8. Dan. 5.
4. 23.
Zeph. 1. 5.
2 Cor. 6.
14, 15, 16.

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 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.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice

hatred to any, for *he that hateth his brother is a murderer*, and all revenge arising therefrom; likewise anger and hurt said or done, or aimed to be done, in a passion; of this our Saviour expounds this commandment, Matt. v. 22.

Ver. 14. *Thou shalt not commit adultery*—This commandment forbids all acts of uncleanness, with all those desires which produce those acts and war against the soul.

Ver. 15. *Thou shalt not steal*—This command forbids us to rob ourselves of what we have, by sinful *spending*, or of the use and comfort of it by sinful *sparing*; and to rob others by invading our neighbour's rights, taking his goods, or house, or field, forcibly or clandestinely, overreaching in bargains, not restoring what is borrowed or found, withholding just debts, rents, or wages; and, which is worst of all, to rob the public in the coin or revenue, or that which is dedicated to the service of religion.

Ver. 16. *Thou shalt not bear false witness*—This forbids, 1, Speaking falsely in any matter, lying, equivocating, and any way devising and designing to deceive our neighbour. 2, Speaking unjustly *against our neighbour*, to the prejudice of his reputation. And, 3, (which is the highest offence of both these put together,) *Bearing false witness* against him, laying to his charge things that he knows not, either upon oath, by which the third commandment, the sixth, or eighth, as well as this, are broken, or in common converse, slandering, backbiting, talebearing, aggravating what is done amiss, and any way endeavouring to raise our own reputation upon the ruin of our neighbour's.

Ver. 17. *Thou shalt not covet*—The foregoing commands implicitly forbid all desire of *doing* that which will be an injury to our neighbour; this forbids all *inordinate* desire of *having* that which will be a gratification to ourselves. O that such a man's house were mine! such a man's wife mine! such a man's estate mine! This is certainly the language of *discontent* at our own lot, and *envy* at our neighbour's, and these are the sins principally forbidden here. God give us

all to see our face in the glass of this law, and to lay our hearts under the government of it!

Ver. 18, 19. *They removed, and stood afar off*—Before God began to speak, they were thrusting forward to gaze, but now they were effectually cured of their presumption, and taught to *keep their distance*. *Speak thou with us*—Hereby they obliged themselves to acquiesce in the mediation of Moses, they themselves nominating him as a fit person to deal between them and God, and promising to *hearken* to him as to God's messenger.

Ver. 20. *Fear not*—That is, think not that this thunder and fire are destined to consume you. *God is come to prove you*—To try how you would like dealing with God immediately, without a mediator, and so to convince them how admirably well God had chosen for them in putting Moses into that office. Ever since Adam fled, upon hearing God's voice in the garden, sinful man has not been able to bear either to speak to God, or hear from him immediately.

Ver. 21, 22. While the people continued to stand *afar off*—Afraid of God's wrath, Moses drew near unto the *thick darkness*; he was *made to draw near*, so the word is: Of himself he durst not have ventured into the *thick darkness*, if God had not called him, and encouraged him. And being gone into the *thick darkness, where God was*, God there spoke, in his hearing only, all that follows from hence to the end of chapter xxiii. which is mostly an exposition of the ten commandments; and he was to transmit it to the people. The laws in these verses relate to God's worship. *Ye have seen that I have talked with you from heaven*—Such was his wonderful condescension. *Ye shall not make gods of silver*—This repetition of the second commandment comes in here, because they were more addicted to idolatry than to any other sin.

Ver. 24. *An altar of earth*—It is meant of *occasional* altars, such as they reared in the wilderness before the tabernacle was erected, and afterwards upon special emergencies,

thereon thy burnt offerings, and thy peace offerings, ¹thy sheep, and thine oxen : in all ^m places where I record my name I will come unto thee, and I will ⁿ bless thee.

²⁵ And ^o 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.

²⁶ Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAP. XXI.

The laws recorded in this Chapter relate to the fifth and sixth commandments ; and though not accommodated to our constitution, especially in point of servitude, yet are of great use for the explanation of the moral law, and the rules of natural justice. I. Here are several enlargements upon the fifth commandment, which concerns particular relations. 1, The duty of masters toward their servants, their menservants, ver. 2—6, and maidervants, ver. 7—11. 2, The punishment of disobedient children that strike their parents, ver. 15, or curse them, ver. 17. II. Upon the sixth commandment, which forbids all violence offered to the person of a man. Here is, 1, Concerning murder, ver. 12—14. 2, Man-stealing,

for present use. They are appointed to make these very plain, either of earth or of unhewn stones. That they might not be tempted to think of a graven image, they must not so much as hew the stones into shape, that they made their altars of, but pile them up as they were in the rough. In all places where I record my name—Or where my name is recorded. that is, where I am worshipped in sincerity, I will come unto thee, and will bless thee.

Ver. 26. Neither shalt thou go up by steps unto mine altar—Indeed afterwards God appointed an altar ten cubits high. But it is probable, they went not up to that by steps, but by a sloping ascent. The garments worn in those countries, being perfectly loose, were easily blown aside, so as to discover the lower parts of the body ; to prevent, therefore, this inconvenience, and that no indecency might be intermixed with the service of God, this precaution was necessary. And for the same reason the Priests were afterwards appointed to wear breeches, which were worn by none of the people besides, Exod. xxviii. 42.

CHAP. XXI. Ver. 1. The first verse is the general title of the laws contained in this and the two following chapters. Their government being purely a theocracy, that which in other states is to be settled by human prudence, was directed among them by a divine appointment. These laws are called judgments ; because their magistrates were to give

ver. 16. 3, Assault and battery, ver. 18, 19. 4, Correcting a servant, ver. 20, 21. 5, Hurting a woman with child, ver. 22, 23. 6, The law of retaliation, ver. 24, 25. 7, Maiming a servant, ver. 26, 27. 8, An ox goring, ver. 26—32. 9, Damage by opening a pit, ver. 33, 34. 10, Cattle fighting, ver. 35, 36.

NOW these are the judgments which thou shalt ^a set before them.

² ^b If thou buy an 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 her master's, and he shall go out by himself.

⁵ ^c And if the servant [†] shall plainly say, I love my master, my wife, and my children ; I will not go out free :

judgment according to them. In the doubtful cases that had hitherto occurred, Moses had particularly inquired of God, but now God gave him statutes in general, by which to determine particular cases. He begins with the laws concerning servants, commanding mercy and moderation towards them. The Israelites had lately been servants themselves, and now they were become not only their own masters, but masters of servants too ; lest they should abuse their servants as they themselves had been abused, provision was made for the mild and gentle usage of servants.

Ver. 2. If thou buy an Hebrew servant—Either sold by himself or his parents through poverty, or by the judges for his crimes, yet even such a one was to continue in slavery but seven years at the most. See the texts referred to in the margin.

Ver. 3. If he came in by himself—That is, single, he shall so depart ; if married, his wife was to depart with him.

Ver. 4. Her children shall be her master's—Having become his in consequence of the right which he had to the parents. He shall go out by himself—But was not this separation of man and wife inconsistent with the first institution of marriage, by which that bond is made indissoluble ? Answer, 1, That bond was not necessarily dissolved by this law, both because the separation was at the man's choice, who might have stayed if he pleased, and because the distinction of their habitations might consist with the right use of matrimony,

A. M. 2519.
B. C. 1491.
1 Lev. 1. 2.
m Deut. 12.
5, 11, 21.
& 14. 23.
& 16. 6.
11. & 26. 2.
1 Kings 8.
43. & 9. 3.
2 Chro. 6.
6. & 7. 16.
& 12. 13.
Ezra 6.
12. Neh.
1. 9. Psa.
74. 7.
Jer. 7. 10.
12.
n Gen. 12. 2.
Deut. 7.
13.
o Deut. 27.
4. Josh. 8.
31. 1 Mac.
4. 4. 7.
† Heb. build them with hewing.

A. M. 2519.
B. C. 1491.
Oh. 24. 3, 4.
Deut. 4.
14. & 6. 1.

b Lev. 26.
30. 40. 41.
Deut. 15.
12. Jer.
34. 14.

† Heb. with his body.

c Deut. 15.
16. 17.
† Heb. saying shall say.

A. M. 2513.
B. C. 1491.
d Ch. 12. 12.
& 22. 6.
28.
e Ps. 40. 6.
f Neh. 5. 5.
g Ver. 2, 3.
† Heb. be
evil in the
eyes of,
&c.

6 Then his master shall bring him unto the ^d judges; he shall also bring him to the door, or unto the door-post; and his master shall ^e bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man ^f sell his daughter to be a maidservant, she shall not go out ^g as the menservants do.

8 If she [†] please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*;

A. M. 2513.
B. C. 1491.
h 1 Cor. 7. 5.

her food, her raiment, ^h and her duty of marriage, shall he not diminish.

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 ^k if a man lie not in wait, but God ^l deliver him into his hand; then ^m I will appoint thee a place whither he shall flee.

14 But if a man come ⁿ presumptuously upon his neighbour, to slay him with guile; ^o thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

which the master would probably permit for his own advantage.

Ver. 6. *His master shall bring him to the judges*—In the original, *gods*, magistrates being often so called, as the visible representatives of God upon earth. In the Septuagint it is, *προς το κριτηριον Θεου*, to the tribunal of God, meaning, probably, the Sanctuary. The sense seems evidently to be, that the master was to bring his slave to the temporal judges, that they might take cognizance of the case, and that the agreement, being publicly and solemnly confirmed, might be irrevocable. *He shall bring him to the door*—To wit, of his master's house, as is expressed Deut. xv. 17, in token that he was fixed there, and must no more go out free. *Shall bore his ear through with an awl*—We find from Juvenal and Petronius, that this continued to be a custom in Syria and Arabia many ages after this. And it fitly represented the servant's perpetual obligation to abide in that house, and there to *hear and obey* his master's commands, Psal. xl. 6. *For ever*—As long as he lives, or till the year of Jubilee.

Ver. 7. *If a man sell his daughter*—An Hebrew, as appears by the opposition of *one of a strange nation*, ver. 8. *To be a maidservant*—Which was allowed in cases of extreme necessity; *she shall not go out as the menservants do*—Gaining her liberty after a servitude of six years, but upon better terms, as being one of the weaker and more helpless sex.

Ver. 8. *Who hath betrothed her to himself*—For a concubine, or secondary wife. Not that masters always took maidservants on those terms. *Then shall he let her be redeemed*—Either by herself or her friends, or any other person that will redeem her. *To sell her to a strange nation he shall have no power*—This was prohibited, because an heathen would keep her for a perpetual servant, which the Israelites might not do. *Seeing he hath dealt deceitfully with her*—In breaking his promise of marriage made to her, or in disappointing the hopes he had encouraged her to entertain of it.

Ver. 9, 10. *After the manner of daughters*—He shall give her a convenient portion, as he doth to his own daughters. *Duty of marriage*, termed *due benevolence*, 1 Cor. vii. 3. Or, *her dwelling*, as the word is often used. Thus the three great conveniencies of life are included, *food, raiment, and habitation*, all of which he is to provide for her.

Ver. 12, 13. *He that smiteth a man* (knowingly and wilfully, as appears from the next verse) *shall be surely put to death*—Neither the friends of the person slain, nor the magistrate, shall give him a pardon, or accept a ransom for him, Num. xxxv. 31. *If God deliver him into his hand*—As the Scriptures teach us to acknowledge God in every thing that falls out, so when a man is killed by what we call accident, without any intention of the agent, he is said to have been delivered into his hand by God, without whose divine foresight and permission, the event could not have happened. *I will appoint thee a place whither he shall flee*—It is probable, that while the Israelites were in the wilderness, the place of refuge was the camp of the Levites, or the altar. Afterwards, it is well known, certain cities were appointed for that purpose.

Ver. 14. *If a man come presumptuously*—Do this boldly, purposely, and maliciously; for so the word signifies, thou shalt take him from mine altar. God so abhors murder, that he will rather venture the pollution of his own altar than the escape of the murderer.

Ver. 15. *He that smiteth his father, &c.*—So sacred and inviolable is that reverence which children owe to their parents, that by the law of God, it was death not only to strike them, but even to curse or outrageously revile them, ver. 17, and Matt. xv. 4. The reason of this law is, that such crimes are a sign of most audacious wickedness. It appears, however, from Deut. xxi. 18, that children were not to be put to death for the first offence of this kind, but if, after repeated admonitions from their parents, they still persisted in their undutiful carriage, without hope of

A. M. 2518.
B. C. 1491.
p Deut. 24. 7.
q Gen. 37.
28.
r Ch. 22. 4.

16 ¶ And ^phe that stealeth a man, and ^qselleth him, or if he be ^rfound in his hand, he shall surely be put to death.

s Lev. 20. 9.
Prov. 20.
20. Matt.
15. 4.
Mark 7.
10.
l Or, ^{pp}stealeth.

17 ¶ And ^she that ^{||}curseth his father, or his mother, shall surely be put to death.

l Or, ^{his}neighbour.

18 ¶ And if men strive together, and one smite ^{||}another with a stone, or with *his* fist, and he die not, but keepeth *his* bed :

t 2 Sam. 3.
29.

19 If he rise again, and walk abroad ^tupon his staff, then shall he that smote *him* be quit: only he shall pay *for* [†]the loss of his time, and shall cause *him* to be thoroughly healed.

† Heb. ^{his}ceasing.

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.

† Heb. ^{are}anged.
Gen. 4.
15. 24.
Rom. 13.
4.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for ^uhe is his money.

u Lev. 25.
45. 46.

22 ¶ If men strive, and hurt a woman with child, so that her fruit

reformation, then, upon the accusation of their parents, they were to be put to death.

Ver. 16. *He that stealeth a man*—Whether he keep him in his own hands for his own use, or sell him, still it is a theft of an heinous kind, and the *man-stealer* deserves death. It appears from 1 Tim. i. 9, 10, that this law was not meant to be of a merely temporary nature, but of standing force.

Ver. 18, 19. *With a stone*—Or any other instrument fit for such a mischievous purpose. *The loss of his time*—Of the profit which he commonly made of his time in the way of his calling. *Shall cause him to be healed*—Shall pay the charges of his cure.

Ver. 20. *With a rod*—The usual instrument of correction, whereby is implied, that if he killed the person with a sword, or any such weapon, he was to be put to death. *And he die under his hand*—While the master is correcting him. *He shall be punished*—As the magistrate or judge shall think fit, according to the circumstances.

Ver. 21. *He is his money*—His possession, bought with his money; and, therefore, 1, He had a power to chastise him according to his demerit, which might be very great: 2, He is punished by his own loss: And, 3, May be presumed not to have done this purposely and maliciously.

Ver. 22, 23. *And yet no mischief follow*—That is, if the woman die not, as appears from the next verse, or the child was not formed and alive in the womb. *He shall be surely*

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 ^xpay ^xas the judges *determine*.

A. M. 2518.
B. C. 1491.

x Ver. 30.
Deut. 22.
18, 19.

23 And if *any* mischief follow, then thou shalt give life for life,

24 ^yEye for eye, tooth for tooth, ^yhand for hand, foot for foot,

Lev. 24.
20. Deut.
19. 21.
Matt. 5.
38.

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

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 ^zthe ox ^zshall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be quit*.

Gen. 9. 5.

29 But if the ox were wont to push with his horn in time past, and it

punished—The woman's husband shall impose the fine, and if it be unreasonable, the judges shall have a power to moderate it. *If any mischief follow*—If the woman die, or if the child was formed and alive, the offender was to be punished with death. *Thou shalt give life for life*—By the judgment of the magistrate.

Ver. 24. *Eye for eye, &c.*—This is termed *The law of retaliation*; and from hence Heathen lawgivers took it, and put it among their other laws. It seems probable, that it was not necessary always to take it strictly and literally, but that it might, in some cases, be satisfied with pecuniary mulcts, or with such satisfaction as the injuring party would give, and the injured accept. Indeed the injustice of the literal execution of it, in many cases, is apparent; as, when a man that had but one eye or hand, would be thereby condemned to lose it, which to him would be a far greater calamity than he had brought upon his neighbour, by depriving him of one of his eyes or hands. It is especially to be observed, that the execution of these laws was not put into the hands of private persons, and that they were not allowances for private revenge, but rules to regulate the magistrate's decision, who might go thus far, if he judged the heinousness of the offence required it, but no farther; and, no doubt, might abate of this rigour when alleviating circumstances appeared to render it proper so to do.

Ver. 26—28. *He shall let him go free*—A very fit recom-

<sup>a. M. 2613.
B. C. 1491.</sup> 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.

<sup>a. Ver. 22.
Num. 35.
31.</sup> 30 If there be laid on him a sum of money, then he shall give for ^a the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

<sup>b. See Zech.
11. 12. 13
Matt. 26.
18. Phil.
2. 7.
c. Ver. 26.</sup> 32 If the ox shall push a manservant or maidservant; he shall give unto their master ^b thirty shekels of silver, and the ^c 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

<sup>A. M. 2613.
B. C. 1491.</sup> shall surely pay ox for ox; and the dead shall be his own.

CHAP. XXII.

The laws of this Chapter relate, I. To the Eighth commandment, concerning theft, ver. 1—4. Trespass by cattle, ver. 5. Damage by fire, ver. 6. Trusts, ver. 7—13. Borrowing cattle, ver. 14, 15. Or money, ver. 25—27. II. To the seventh commandment. Against fornication, ver. 16, 17. Bestiality, ver. 19. III. To the first table. Forbidding witchcraft, ver. 18. Idolatry, ver. 20. Commanding to offer the firstfruits, ver. 29, 30. IV. To the poor, ver. 21—24. V. To the civil government, ver. 28. VI. To the Jewish nation, ver. 31.

IF a man shall steal an ox, or a ^{||} sheep, and kill it; or sell it; ¹ Or, goat. he shall restore five oxen for an ox, and ^a four sheep for a sheep.

² ¶ If a thief be found ^b breaking up, and be smitten that he die, ^{there shall} ^c no blood be shed for him. <sup>a. 2 Sam. 12.
6. Luke
19. 8.
See Prov.
6. 31.
b. Matt. 24.
43.
c. Num. 35.
27.</sup>

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 ^d sold for his theft. ^{d. Ch. 21. 2.}

4 If the theft be certainly ^e found in his hand alive, whether it be ox, or ass, or sheep; he shall ^f restore double. <sup>e. Ch. 21. 16.
f. See Ver. 1.
7. Prov.
6. 31.</sup>

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own

pense to a servant for such a loss, and certainly meant to be extended to every other material personal injury. *If an ox*—Or any other creature.

Ver. 30. *If there be laid on him a sum of money*—By the avenger of blood, the next akin to the party slain, who is willing to exchange the punishment, or by the judge.

CHAP. XXII. Ver. 1. *Five oxen for an ox, and four sheep for a sheep*—More for an ox than for a sheep, because the owner, besides all the other profit, lost the daily labour of his ox. If he were not able to make restitution, he was to be sold for a slave: the court of judgment was to do it, and it is likely the person robbed received the money.

Ver. 2. *If a thief broke into a house in the night, and was*

killed in the doing it, his blood was upon his own head; but if it were in the day-time that the thief was killed, he that killed him was accountable for it, unless it were in the necessary defence of his own life.

Ver. 3, 4. *For he should make full restitution*—This the law determined: not that he should die. *In his hand alive*—Not killed, nor sold, as ver. 1, so that the owner recover it with less charge and trouble.

Ver. 5. He that wilfully put his cattle into his neighbour's field, must make restitution of the best of his own. The Jews hence observed it as a general rule, that restitution must always be made of the best; and that no man should keep any cattle that were likely to trespass upon his neighbour, or do him any damage.

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field, and of the best of his own vineyard, shall he make restitution.

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.

e Ver. 4.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; ^e if the thief be found, let him pay double.

h Ch. 21. 6.
& Ver. 28.

8 If the thief be not found, then the master of the house shall be brought unto the ^h judges, to see whether he have put his hand unto his neighbour's goods.

i Deut. 25. 1.
2 Chron. 19. 10.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, 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 condemn, he shall pay double unto his neighbour.

10 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:

Ver. 6. He that designed only the burning of thorns, might become accessory to the burning of corn, and should not be held *guiltless*. If the fire *did mischief*, he that kindled it must answer for it, though it could not be proved that he *designed the mischief*. Men must suffer for their *carelessness*, as well as for their *malice*. It will make us very careful of ourselves, if we consider that we are accountable, not only for the hurt we *do*, but for the hurt we *occasion* through inadvertency.

Ver. 7. If a man deliver goods, suppose, to a carrier, to be conveyed, or to a warehouse-keeper to be preserved, or cattle to a farmer to be fed, upon a valuable consideration, and a special confidence reposed in the person they are lodged with, in case these goods be stolen or lost, perish or be damaged, if it appear that it was not by any fault of the trustee, the owner must stand to the loss, otherwise he that has been false to his trust must be compelled to make satisfaction.

Ver. 14. If a man (suppose) lent his team to his neigh-

11 *Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.*

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k Heb. 6. 16.

12 And if it be stolen from him, ^l Gen. 31. 29. he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it for witness, and he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being not* with it, he shall surely make it good.

15 *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.

16 ¶ And ^m if a man entice a ⁿ Deut. 22. 28, 29. maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

† Heb. weight.
Gen. 23. 16.
n Gen. 34. 12.
Deut. 22. 29.
1 Sam. 18. 25.
o Lev. 19. 26, 31. & 20. 27.
Deut. 18. 10, 11.
1 Sam. 26. 5, 9.

17 If her father utterly refuse to give her unto him, he shall ^p pay money according to the ^q dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

bour, if the owner were with it, or were to receive profit for the loan of it, whatever harm befell the cattle the owner must stand to the loss of it; but if the owner were so kind to the borrower as to lend it him *gratis*, and put such a confidence in him as to trust it from under his own eye, then, if any harm happened, the borrower must make it good. We may learn hence to be very careful not to abuse any thing that is lent to us; it is not only unjust, but base and disingenuous: we should much rather choose to lose ourselves, than that any should sustain loss by their kindness to us.

Ver. 17. If her father refuse, he shall pay money—This shews how ill a thing it is, and by no means to be allowed, that children should marry without their parents' consent; even here, where the divine law appointed the marriage, both as a punishment to him that had done wrong, and a recompence to her that had suffered wrong, yet there was an express reservation for the father's power; if he denied his consent, it must be no marriage.

Ver. 18. Witchcraft not only gives that honour to the devil

19 ¶ Whosoever lieth with a beast shall surely be put to death.

20 ¶ He that sacrificeth 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.

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 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

which is due to God alone, but bids defiance to the divine providence, wages war with God's government, puts his work into the devil's hand, expecting him to do good and evil. By our law, consulting, covenanting with, invoking, or employing any evil spirit to any intent whatever, and exercising any enchantment, charm, or sorcery, whereby hurt shall be done to any person, is made felony, without benefit of clergy; also pretending to tell where goods lost or stolen may be found, is an iniquity punishable by the Judge, and the second offence with death.

Ver. 21. *A stranger* must not be abused, not wronged in judgment by the magistrates, not imposed upon in contracts, nor any advantage taken of his ignorance or necessity, no, nor must he be taunted, or upbraided with his being a stranger; for all these were vexations. *For ye were strangers in Egypt*—And knew what it was to be vexed and oppressed there. Those that have themselves been in poverty and distress, if Providence enrich and enlarge them, ought to shew a peculiar tenderness towards those that are now in such circumstances as they were in formerly, now doing to them as they then wished to be done to.

Ver. 22. *Ye shall not afflict any widow, or fatherless child*—That is, ye shall comfort and assist them, and be ready upon all occasions to shew them kindness. In making just demands from them, their condition must be considered who have lost those that should protect them; and no advantage must be taken against them, nor any hardship put upon them, which a husband or a father would have sheltered them from.

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? 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.

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.

31 ¶ And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

Ver. 25. *If thou lend*—1, They must not receive use for money from any Israelite that borrowed for necessity. And such provision the law made for the preserving estates to their families by the years of jubilee, that a people who had little concern in trade could not be supposed to borrow money but for necessity; therefore it was generally forbidden among themselves; but to a stranger they were allowed to lend upon usury. 2, They must not take a poor man's bed-clothes in pawn; but if they did, must restore them by bed-time.

Ver. 28. *Thou shalt not revile the gods*—That is, the judges and magistrates. Princes and magistrates are our fathers, whom the fifth commandment obliges us to honour, and forbids us to revile. St. Paul applies this law to himself, and owns that he ought not to speak evil of the ruler of his people, no, not though he was then his most unrighteous persecutor, Acts xxiii. 5.

Ver. 29. *The firstborn of thy sons shalt thou give unto me*—And much more reason have we to give ourselves and all we have to God, who spared not his own Son, but delivered him up for us all. The first ripe of their corn they must not delay to offer; there is danger if we delay our duty, lest we wholly omit it; and by slipping the first opportunity in expectation of another, we suffer Satan to cheat us of all our time.

Ver. 31. *Ye shall be holy unto me*—And one mark of that honourable distinction is appointed in their diet, which was, that they should not eat any flesh that was torn of beasts—Both because the blood was not duly taken out of it, and because the clean beast was ceremonially defiled, by the touch of the unclean.

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B. C. 1491.

CHAP. XXIII.

This Chapter concludes the acts that passed in the first session (if it may be so called) upon Mount Sinai. Here are, I. Some laws of universal obligation, relating especially to the ninth commandment, against bearing false witness, ver. 1; and giving false judgment, ver. 2, 3, 6, 7, 8. Also a law of doing good to our enemies, ver. 4, 5; and not oppressing strangers, ver. 9. II. Some laws peculiar to the Jews: the sabbatical years, ver. 10, 11; the three annual feasts, ver. 14—17, with laws pertaining thereto. III. Gracious promises of completing the mercy God had begun for them, upon condition of their obedience, that God would conduct them through the wilderness, ver. 20—24; that he would prosper all they had, ver. 25, 26; that he would put them in possession of Canaan, ver. 27—31. But they must not mingle themselves with the nations, ver. 32, 33.

^a Ver. 7.
Lev. 19.
16. Ps. 15.
3. & 101.
5. Prov.
10. 18.
See 2 Sam.
19. 27.
with 16. 3.
Or, receive.
^b Ch. 20. 16.
Deut. 19.
16, 17, 18.
Ps. 35. 11.
Prov. 19.
5, 9, 28, &
24. 28.
See
1 Kings
21. 10, 13.
Matt. 26.
59, 60, 61.
Acta 6. 11,
13.

THOU ^a shalt not || raise a false report: put not thine hand with the wicked to be an ^b unrighteous witness.

CHAP. XXIII. Ver. 1. *Thou shalt not raise*—Or, receive, as the margin reads it, and as the Hebrew *קָבַץ לִישָׁא*, also signifies, or, give credit to a false report. Sometimes the receiver, in this case, is as bad as the thief: and a back-biting tongue would not do so much mischief if it were not countenanced. Sometimes we cannot avoid hearing a false report, but we must not receive it; we must not hear it with pleasure, nor easily give credit to it.

Ver. 2. *Thou shalt not follow a multitude*—Either their counsel or their example—to do *evil*—General usage will never excuse us in any ill practice; nor is the broad way ever the safer for its being crowded. We must inquire what we ought to do, not what the most do; because we must be judged by our Master, not our fellow-servants; and it is too great a compliment to be willing to go to hell for company. *Neither shalt thou speak in a cause*—Either to extenuate or excuse a great fault, aggravate a small one, vindicate an offender, charge guilt on an innocent person, put false glosses, or sinister interpretations upon things, or do any thing tending to procure an unjust sentence; to decline after many—Either the friends of the party, the judges, the witnesses, or the opinions of the vulgar. The word רַבִּים, *rabbim*, in this verse rendered multitude and many, signifying also great men, some prefer the following translation of the verse, *Thou shalt not follow great men to do evil—neither shalt thou speak (Hebrew answer) in a cause to decline after great men.* This is a very important sense of the words: because the example of great men, of men of power, wealth, and authority, has great influence.

Ver. 3. *Neither shalt thou countenance*—Heb. honour or favour a poor man in his cause. Thus we are properly cautioned against an opposite error which we may be also in danger of falling into, that of respecting the poor man's

2 ¶ ^c Thou shalt not follow a multitude to do evil; ^d neither shalt thou speak in a cause to decline after many to wrest judgment:

3 ¶ Neither shalt thou countenance a poor man in his cause.

4 ¶ ^e If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 ^f If thou see the ass of him that hateth thee lying under his burden, || and wouldest forbear to help him, thou shalt surely help with him.

6 ^g Thou shalt not wrest the judgment of thy poor in his cause.

7 ^h Keep thee far from a false matter; ⁱ and the innocent and righteous slay thou not: for ^k I will not justify the wicked.

^h him? or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him. ^g Ver. 2. Deut. 27. 19. Job 31. 13, 21. Ecc. 5. 8. Isal. 10. 1, 2. Jer. 5. 28. & 7. 6. Amos 6. 12. Mal. 3. 6. ^b Ver. 1. Lev. 19. 11. Luke 3. 14. Eph. 4. 25. ⁱ Deut. 27. 25. Pa. 94. 31. Prov. 17. 15, 26. Jer. 7. 6. Matt. 27. 4. ^k Ch. 34. 7. Rom. 1. 18.

A. M. 2513.
B. C. 1491.
^c Gen. 7. 1.
& 19. 4, 7.
Ch. 32. 1, 2.
Josh. 24.
16. 1 Sam.
15. 9.
1 Kings
19. 10. Job
31. 34.
Prov. 1.
16, 11, 16.
& 4. 14.
Matt. 27.
24, 26.
Mark 16.
15. Luke
23. 23.
Acta 24.
27. & 28. 9.
^d Ver. 6. 7.
Lev. 19.
15. Deut.
1. 17. Ps.
72. 2.
^f Heb.
concor.
^e Deut. 22.
1. Job 31.
29. Prov.
21. 17. &
25. 27.
Matt. 5.
44. Rom.
12. 20.
1 Theas.
5. 15.
Deut. 22. 4.
ⁱ Or, will
thou cease
to help

cause, out of pity and compassion, when the cause of the richer man is more just. For however great the compassion of God may be for the poor, and how much soever he may recommend them to our care and protection, he would not have our tenderness for them carry us to countenance them unjustly, or give a wrong judgment for their sakes. The meaning of this and the former verse is, that there must be no respect of persons, whether rich or poor, but an impartial consideration of the cause.

Ver. 4. *Thou shalt surely bring it back to him*—So far shalt thou be from revenging his injuries, that thou shalt render good to him for them, whereby if thou dost not reconcile him, thou wilt at least procure peace to thyself, and an honour to religion.

Ver. 5. *And wouldest forbear to help him*—The duty inculcated in this verse is inculcated also Deut. xxii. 4, although not in the same words in the original. And the intention of both verses is plain, but the marginal reading here shews that there is some difficulty in the Hebrew text in this place. The precept, however, evidently means, whatever controversy thou hast with him that hates thee, it shall not hinder thee from succouring him or his in any distress.

Ver. 6. *Thou shalt not wrest the judgment of thy poor*—As a judge should beware, lest through motives of compassion, or an affectation of popularity, he be biassed in favour of the poor; so, on the other hand, he must not despise a man because he is poor and without friends: he must not take advantage of his poverty to misrepresent his cause, to refuse to give him an impartial hearing, to strain a point of equity to his prejudice, or pass sentence wrongfully against him. The words *thy poor*, are emphatical, importing that they were members of their body though poor.

Ver 7. *Keep thee far from a false matter*—From assisting

A. M. 2513.
B. C. 1491.

Dent. 16.
19. 1 Sam.
8. 3. & 12.
1. 2 Chro.
19. 7. Pa.
26. 10.
Prov. 15.
27. & 17.
8. 23. & 29.
4. Isai. 1.
23. & 6.
23. & 33.
15. Ezek.
22. 12.
Amos 6.
19. Ec-
clus. 20.
29. Acta
24. 26.
† Heb. *the*
seeing.
m Ch. 22.
21. Dent.
10. 19. &
24. 14. 17.
& 27. 19.
Pa. 94. 6.
Ezek. 22. 7.
Mal. 3. 5.
† Heb. *owl.*
n Lev. 25.
3, 4.

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 : for ye know the † heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof.

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat : and what they leave, the beasts of the field 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.

A. M. 2513.
B. C. 1491.

l Or, olive trees.
Ch. 20. 6.
9. Deut. 5.
13. Luke 18. 14.

p Dent. 4.9.
Josh. 22.
5. Pa. 39.
1. Eph. 5.
15. 1 Tim. 4. 16.
q Num. 32.
38. Deut. 12. 3.
Josh. 23.
7. Pa. 16. 4.
Hos. 2. 17.
Zech. 13. 2.
Ch. 34. 23.
Lev. 23.
4. Deut. 16. 16.

or abetting an ill thing. Yea, keep thee far from it, dread it as a dangerous snare. I will not justify the wicked—That is, I will condemn him that unjustly condemns others.

Ver. 8. *Thou shalt take no gift*—From those whose causes are depending before thee; because if thou dost not sell justice for it, thou wilt both seem and be tempted to do so : *The gift blindeth the wise*—Bribes and interest cast a mist before the eyes, and bias the judgment and affections even of those who are otherwise wise and discerning. Besides, a habit of taking bribes will, in time, quite extinguish the light of reason, and destroy the sense of right and wrong. See Eccles. vii. 7. *And perverteth the words of the righteous*—The words or sentence of those who would otherwise be righteous : or *perverteth the cause* of the righteous, and all he can say in his own defence, and procures a wrong sentence to be given against him.

Ver. 9. *Thou shalt not oppress a stranger*—Though aliens might not inherit lands among them; yet they must have justice done them. It is an instance of the equity of our law, that if an alien be tried for any crime except treason, the one half of his jury, if he desires it, shall be foreigners; a kind provision that strangers may not be oppressed. *For ye know the heart of a stranger*—That is, ye know by experience what a distressed, friendless condition that of a stranger is. The disposition, dejection, and distress of his heart, make him an object of pity, not of malice or injustice. Ye know his heart is easily depressed, and very unable to bear repulses. There is a great beauty in the expression.

Ver. 10. The institution of the Sabbatical Year was designed, 1, To shew what a plentiful land that was, into which God was bringing them, that so numerous a people could have rich maintenance out of the products of so small a country, without foreign trade, and yet could spare the increase of every seventh year. 2, To teach them a confidence in his care and bounty while they did their duty. That as the sixth day's manna served for two days' meat, so the sixth year's increase should serve for two years' subsistence. 3, Thus he would try and secure their obedience, keep them in dependance upon himself, and give to them and all their neighbours a manifest proof of his singular and

gracious providence over them. 4, By this kind of quit-rent they were likewise admonished that God alone was the Lord of the land, and that they were only tenants at his will. And being thus freed from their great labours in cultivating the ground, in manuring, ploughing, sowing, weeding, reaping, they were the more at leisure to meditate on God's works, and to acquaint themselves with his will. 5, Another reason also is given here, *That the poor of thy land may eat*. God gave a special blessing to the sixth year, whereby it brought forth the fruit of three years; and in years of so great plenty men are generally more negligent in their reaping, and therefore the relics are more. So that in this appointment God had in view a more comfortable provision for the poor. It was likewise a curb to avarice, and habituated them to the exercise of humanity to their slaves and even beasts. *In like manner with thy vineyard and olive yard*—Thou shalt not prune nor dress them, nor gather nor appropriate to thy own use what they shall produce, but shalt leave them to the poor.

Ver. 12. *The seventh day thou shalt rest*—This command is here repeated, lest any should think the weekly rest might cease when the whole year was consecrated to rest. There were three sorts of Sabbaths to the Jews, 1, Of days : 2, Of years, viz. the seventh year : 3, Of weeks of years, viz. the jubilee. And all these were types of the eternal rest in heaven, where pain and sorrow shall never enter.

Ver. 13. *In all things be circumspect*—We are in danger of missing our way on the right hand and on the left, and it is at our peril if we do, therefore we have need to look about us. A man may ruin himself through mere carelessness, but he cannot save himself without great care and circumspection. Particularly since idolatry was a sin they were much addicted to, and would be greatly tempted to, they must endeavour to blot out the remembrance of the gods of the heathen, and must disuse all their superstitious forms of speech, and never mention them but with detestation. In Christian schools and academies, (for it is vain to think of reforming the play-houses,) it were to be wished that the names and stories of the heathen deities, or demons rather, were not so commonly and familiarly used.

Ver. 14. The Passover, Pentecost, and Feast of Taber-

A. M. 2518.
B. C. 1491.
Ch. 12. 15.
& 13. 6. &
24. 18.
Lev. 23. 6.
Deut. 16.
9.

15 ^s 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: and none shall appear before me empty:)

Ch. 34. 20.
Deut. 16.
16. Ec-
clus. 35. 4.
Ch. 34. 23.
Lev. 23.
10.

16 ^u And the feast of harvest, the firstfruits of thy labours, which thou hast sown in thy field: and ^x the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

x Deut. 16.
13.

17 ^y Three times in the year all thy males shall appear before the LORD God.

Ch. 34. 23.
Deut. 16.
16.
Ch. 12. 8.
& 34. 25.
Lev. 2. 11.
Deut. 16.
4.

18 ^z Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my || sacrifice remain until the morning.

Or, feast.
Ch. 22. 29.
& 34. 26.
Lev. 23.
10, 17.
Num. 18.
12, 13.
Deut. 26.
10.

19 ^a The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. ^b Thou shalt not seethe a kid in his mother's milk.

Neh. 10.
35.
Ch. 34. 26.
Deut. 14.
21.

20 ¶ ^c Behold, I send an Angel before thee, to keep thee in the way,

Ch. 14. 19.
& 32. 34.
& 33. 2, 14.
Num. 20.
16. Josh.
5. 13. & 6.
2. Ps. 91.
11. Isai.
63. 9.

and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, ^d provoke him not; for he will not pardon your transgressions: for ^e my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then ^f I will be an enemy unto thine enemies, and || an adversary unto thine adversaries.

23 ^h For mine Angel shall go before thee, and ⁱ bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not ^k bow down to their gods, nor serve them, ^l nor do after their works: ^m but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall ⁿ serve the LORD your God, and ^o he shall bless thy bread, and thy water; and ^p I will take sickness away from the midst of thee.

26 ¶ ^q There shall nothing cast their

A. M. 2518.
B. C. 1491.
d Num. 14.
11. Ps. 78.
49, 56.
Eph. 4.
30. Heb.
3. 10, 16.
e Ch. 32. 34.
Num. 14.
35. Deut.
18. 19.
Josh. 24.
19. Jer. 5.
7. Heb. 5.
14. 1. John
5. 16.
f Isai. 9. 6.
Jer. 23. 6.
John 10.
30, 38.
g Gen. 12. 8.
Deut. 30.
7. Jer. 30.
20.
Or, I will
afflict
them that
afflict
thee.
h Ver. 20.
Ch. 33. 2.
i Josh. 24.
8, 11.
k Ch. 20. 5.
l Lev. 18. 3.
Deut. 12.
30, 31.
m Ch. 34. 12.
Num. 33.
32. Deut.
7. 5, 25.
& 12. 3.
n Deut. 6.
18. & 10.
12. 20. &
11. 13, 14.
& 18. 4.
Josh. 22.
5. & 24. 14.
15, 21, 24.
o 1 Sam. 7.
3. & 12. 20.
24. Matt.
4. 10.
p Deut. 7.
18. & 28.
8, 8.
Deut. 7.
15.
q Deut. 7.
14. & 28. 4. Job 21. 30. Mal. 3. 10, 11.

nacles, in spring, summer, and autumn, were the three times appointed for their attendance; not in winter, because travelling was then uncomfortable; nor in the midst of their harvest.

Ver. 17. *All thy males*—All that were of competent years, and health and strength, and at their own disposal. It is probable, servants were exempt: for none was to appear without an offering: but most of these had nothing to offer.

Ver. 19. *Thou shalt not seethe a kid in his mother's milk*—It is remarkable that this command, extraordinary as it is, is repeated chap. xxxiv. 26, and Deut. xiv. 21, and that, as here, in connexion with the offering of the firstfruits. Hence it has been conjectured that it has a reference to the payment of these fruits, and to some superstitious practices which the Pagans used on these occasions, who were wont, it seems, when they had gathered in all the fruits of the earth, to boil a kid in its mother's milk, and "to sprinkle the trees, and fields, and gardens, with the broth, in a magical manner, to make them more fruitful the following year. See Dr. Cudworth, on the Lord's Supper, page 14.—Some, however, with an appearance of probability, take this for a prohibition against offering any animal in sacrifice when

it was milky and unformed, or before it was eight days old, till which time it was to be left with its dam, ch. xxii. 30. And others again consider the precept as being chiefly intended, like many other of God's laws, to prevent cruelty towards the creatures, and to inculcate a mild and tender disposition.

Ver. 20, 21. *Behold, I send an Angel before thee*—The Angel of the covenant: accordingly the Israelites, in the wilderness, are said to tempt Christ. It is promised that this blessed Angel should keep them in the way, though it lay through the wilderness first, and afterwards through their enemies' country; and thus Christ has prepared a place for his followers. *Beware of him, and obey his voice; provoke him not*—It is at your peril if you do; for my name—My nature, my authority is in him.

Ver. 25, 26. *He shall bless thy bread, and thy water*—And God's blessing will make bread and water more refreshing and nourishing than a feast of fat things, and wines on the lees, without that blessing. *And I will take sickness away*—Either prevent it or remove it. Thy land shall not be visited with epidemical diseases, which are very dreadful, and sometimes have laid countries waste. *The number of thy days I will fulfil*—And they shall not be cut off in the

young, nor be barren, in thy land: the number of thy days I will fulfil.

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 drive out the Hittite, 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 beasts 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.

31 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.

A. M. 2513.
B. C. 1491.
Gen. 25. 6.
& 35. 29.
1 Chron.
23. 1. Job.
5. 26. & 42.
17. Ps. 55.
23. & 90.
10.
Gen. 35.
5. Ch. 15.
14. 16.
Deut. 2.
28. & 11.
25. Josh.
2. 9, 11.
1 Sam. 14.
16. 2 Chron.
14. 14.
Deut. 7.
23.
Heb. sect.
Ps. 18. 40.
Deut. 7.
20. Josh.
24. 12.
Wis. 12. 9.
Deut. 7.
22.
Gen. 13.
18. Num.
34. 3.
Deut. 11.
24. Josh.
1. 4.
1 Kings 4.
21. 24.
Ps. 73. 8.
Job. 21.
44. Judg.
1. 4. & 11.
21.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

A. M. 2513.
B. C. 1491.
Ch. 34. 12.
15. Deut.
7. 2.
Ch. 34.
12. Deut.
7. 16. & 12.
30. Josh.
23. 13.
Judg. 2.
3. 1 Sam.
18. 21. Ps.
106. 36.

CHAP. XXIV.

Moses, as mediator between God and Israel, having received divers laws and ordinances from God in the foregoing Chapters, in this Chapter, I. Comes down to the people, acquaints them with the laws he had received, and takes their consent to these laws, ver. 3; writes the laws, and reads them to the people, who repeat their consent, ver. 4, 7; and then by sacrifice, and the sprinkling of blood, ratifies the covenant between them and God, ver. 5, 6, 8. II. He returns to God again, to receive further directions. When he was dismissed from his former attendance, he was ordered to attend again, ver. 1, 2. He did so with seventy of the elders, to whom God made a discovery of his glory, ver. 2—11. Moses is ordered up into the mount, ver. 12, 13; the rest are ordered down to the people, ver. 14. The cloud of glory is seen by all the people on the top of Mount Sinai, ver. 15—17; and Moses is there with God forty days and forty nights, ver. 18.

AND he said unto Moses, Come up unto the LORD, thou, and

might by untimely deaths. Thus hath godliness the promise of the life that now is.

Ver. 27, 28. I will send my fear before thee—And they that fear will soon flee: I will strike a terror into the inhabitants of Canaan, which shall facilitate the conquest of them, Joel ii. 9, 10. I will send hornets before thee—Thus Joshua observes, chap. xxiv. 12, that the Amorites were driven out, not by the sword and bow of the Israelites, but by the sting of these hornets, which are a kind of wasps, only larger and fiercer than the ordinary wasp. Some explain the word hornet metaphorically, I will send my terror before thee as a hornet—It appearing to them improbable that a parcel of insects should drive out a nation. But they are fully confuted by Bochart, who produces many instances of nations being forced to leave their country by these and such like contemptible creatures, appealing to the testimony of Herodotus, Appianus, and Strabo. And he particularly observes, that the sting of this sort of wasp, called a hornet, is, of all others, the most pernicious; for it seldom stings a man, as Pliny says, lib. H. c. 21, without throwing him into the rage of a fever.

Ver. 29. Lest the land be desolate—The Israelites were not numerous enough to people all the land immediately. Providence had likewise another end in view in suffering some of the Canaanites to remain in the land: they were to prove Israel, and shew whether they would hearken unto the

commandments of the Lord, Judg. iii. 4. And the beast of the field multiply—The wild beasts from Arabia deserta made frequent inroads into Canaan, in quest of prey, and were not to be driven out but by continual hunting.

Ver. 32, 33. Thou shalt make no covenant with them—Thou shalt give no toleration to idol-worship, nor suffer it to be introduced into thy territories. Thou shalt make no league with them, either civil or religious. They shall not dwell in thy land—Unless they renounce their idolatry, which is plainly understood; for, upon their becoming proselytes to the Jewish religion, they might dwell among them, and were called *The strangers*. If thou serve—Thou wilt serve, this will be the fruit of thy co-habitation with them: It will be a snare unto thee—Will bring great calamities upon thee, and, at last, be thy ruin, which accordingly came to pass.

CHAP. XXIV. Ver. 1. Come up unto the Lord—Moses being already on the mount, the meaning is, "After thou hast gone down and acquainted the people with my will, and received their answer, then come up again." He was to bring with him Aaron and his two eldest sons, Nadab and Abihu, who, by this special favour, were to be prepared for that office to which they were to be called. Seventy of the principal elders of Israel also were to accompany him, probably that they might be witnesses of Moses's immediate

A. M. 2513. B. C. 1491. Aaron, ^a Nadab, and Abihu, ^b and seventy of the elders of Israel; and worship ye afar off.

^c 2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

^d 3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments; and all the people answered with one voice, and said, ^d All the words which the LORD hath said will we do.

^e 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 ^e took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he ^h took the book of the covenant, and read in the audience of the people: and they said, ⁱ 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, ^k the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then ^l went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they ^m saw the God of Israel: and *there was* under his feet

intercourse with God, and that they themselves might be possessed with a greater reverence for the laws to be received from him. *Worship ye afar off*—Before they came near they must worship. Thus we must enter into God's gates with humble and solemn adorations.

Ver. 2. *And Moses alone shall come near*—Being therein a type of Christ, who, as the High Priest, *entered alone* into the most holy place. In the following verse we have the solemn covenant made between God and Israel, and the exchanging of the ratifications: typifying the covenant of grace between God and believers through Christ.

Ver. 3. *Moses told the people all the words of the Lord*—He laid before them all the precepts in the foregoing chapters, and put it to them, whether they were willing to submit to these laws or not? *And all the people answered, All the words which the Lord hath said will we do*—They had before consented in general to be under God's government; here they consent in particular to these laws now given.

Ver. 4. *And Moses wrote the words of the Lord*—That there might be no mistake; as God dictated them on the mount, where, it has been thought by many, God taught him the use of letters; these Moses taught the Israelites, from whom they afterwards travelled to Greece and other nations. As soon as God had separated to himself a peculiar people, he governed them by a *written word*, as he has done ever since, and will do while the world stands. *Pillars according to the number of the tribes*—These were to represent the *people*, the other party to the covenant; and we may suppose they were set up *over against* the altar, and that Moses, as Mediator, passed to and fro between them. Probably each tribe *set up and knew* its own pillar, and their elders stood by it. He then appointed *sacrifices* to be offered upon the altar.

Ver. 5. *He sent young men*—So also the Septuagint, *τους νεωτατους*: but the Chaldee renders it, *The firstborn*. The firstborn were Priests in every family; but, among the Israelites, they were afterwards redeemed, and the tribe of Levi given to God in their stead, for his service. But the Hebrew word *נָגַב*, *nagnarei*, here used, signifies *active* as well as *young*, and as these persons were employed in slaying and offering up the oxen, strength and activity were necessary. As Moses himself performed the principal office of the Priest, ver. 6, it cannot be concluded from this passage that these young men were Priests. But it is worthy of observation, that even after the appointment of Aaron's family to the priesthood, no man was permitted to serve at the altar after the age of *fifty*. See Num. viii. 25.

Ver. 6. (1.) *The blood of the sacrifice which the people offered* was (part of it) *sprinkled upon the altar*, which signified the people's dedicating themselves to God, and his honour. In the blood of the sacrifices, all the Israelites were presented unto God as *living sacrifices*, Rom. xii. 1. (2.) *The blood of the sacrifice which God owned and accepted* was (the remainder of it) *sprinkled, either upon the people themselves, or upon the pillars that represented them*, which signified God's conferring his favour upon them, and all the fruits of that favour, and his giving them all the gifts they could desire from a God *reconciled* to them, and *in covenant* with them. Thus our Lord Jesus, the Mediator of the new covenant, (of whom Moses was a type,) having offered up himself a sacrifice upon the cross, that his blood might be indeed the blood of the covenant, sprinkled *it upon the altar* in his intercession, Heb. ix. 12, and sprinkles it upon his church by his word and ordinance, and the operation of the *Spirit of promise*, by whom we are *sealed* to be to him a people.

^d Ver. 7. Ch. 19. 8. Deut. 5. 27. Gal. 3. 19, 20. ^e Deut. 31. 9.

^f Gen. 28. 18. & 31. 45.

A. M. 2513. B. C. 1491.

Heb. 9. 18.

Heb. 9. 19.

Ver. 3.

Heb. 9. 20. & 13. 20. 1 Pet. 1. 2.

Ver. 1. See Gen.

32. 30. Ch. 3. 6.

Judg. 13. 22. Isa. 6. 1. 5. with Ch. 33. 20.

23. John 1. 18.

1 Tim. 6. 16. 1 John 4. 12.

A. M. 2518.
B. C. 1491.
Exek. 1.
26. & 16. 1.
Rev. 4. 3.
Matt. 17.
2. as it were a paved work of a ⁿ sapphire stone, and as it were the ^o body of heaven in *his* clearness.

p Ch. 19. 21.
Ver. 10.
Ch. 33. 20.
Gen. 16.
13. & 32.
30. Deut.
4. 53.
Judg. 13.
22. 11 And upon the nobles of the children of Israel he ^p laid not his hand; also ^q they saw God, and did ^r eat and drink.

r Gen. 31.
54. Ch. 18.
12. 1 Cor.
10. 18.
Ver. 2, 15,
18.
Ch. 31. 18.
& 32. 15.
16. Deut.
5. 22. 12 ¶ And the LORD said unto Moses, ^s Come up to me into the mount, and be there: and I will give thee ^t tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

u Ch. 32. 17.
& 35. 11.
v Ver. 2. 13 And Moses rose up, and ^u his minister Joshua: and Moses ^w went up into the mount of God.

14 And he said unto the elders,

Ver. 10. They saw the God of Israel—That is, they had some glimpse of his glory, in light and fire, though they saw no manner of similitude. They saw the place where the God of Israel stood, so the Septuagint: whatever they saw, it was certainly something of which no image or picture could be made, and yet enough to satisfy them that God was with them of a truth. Nothing is described but that which was under his feet, for our conceptions of God are all below him. They saw not so much as God's feet, but at the bottom of the brightness they saw (such as they never saw before or after, and as the footstool or pedestal of it) a most rich and splendid pavement, as it had been of sapphires, azure, or sky-coloured. The heavens themselves are the pavement of God's palace, and his throne is above the firmament.

Ver. 11. Upon the nobles, or elders, of Israel he laid not his hand—Though they were men, the splendour of his glory did not overwhelm them, but it was so moderated, Job xxxvi. 9, and they were so strengthened, Dan. x. 19, that they were able to bear it: nay, though they were sinful men, and obnoxious to God's justice, yet he did not lay his avenging hand upon them, as they feared he would. When we consider what a consuming fire God is, and what stubble we are before him, we shall have reason to say, in all our approaches to him, "It is of the Lord's mercies we are not consumed." They saw God, and did eat and drink; they had not only their lives preserved, but their vigour, courage, and comfort; it cast no damp upon their joy, but rather increased it. They feasted upon the sacrifice before God, in token of their cheerful consent to the covenant, their grateful acceptance of the benefits of it, and their communion with God in pursuance of that covenant.

Ver. 12. The Lord said unto Moses, Come up—There were different stations on the mountain. The glory of the Lord occupied the highest place, the top of the mountain: to this place Moses is now called up, leaving the elders below to wait for him, and commissioning Aaron and Hur to transact any business in his absence. It has been thought that Moses

A. M. 2518.
B. C. 1491. 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.

x Ch. 19. 9.
16. Matt.
17. 5. 15 And Moses went up into the mount, and ^x a cloud covered the mount.

y Ch. 16. 10.
Num. 14.
10. 16 And ^y 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.

z Ch. 3. 2.
& 19. 18.
Deut. 4.
36. Heb.
12. 18, 29. 17 And the sight of the glory of the LORD was like ^z devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst

might not expect so long a continuance in the mount with God as forty days and forty nights, when he enjoined the elders to tarry for him on the mount, and commissioned Aaron and Hur to go backwards and forwards between them and the people; and that it is not probable the elders continued all that time upon that part of the mountain where he left them. Concerning this, however, nothing can be affirmed with certainty.

Ver. 13. Joshua was his minister or servant, and it would be a satisfaction to him to have him as a companion during the six days that he tarried in the mount, before God called to him. Joshua was to be his successor, and therefore thus he was honoured before the people, and thus he was prepared by being trained up in communion with God. Joshua was a type of Christ, and, (as the learned Bishop Pearson well observes,) Moses takes him with him unto the mount, because without Jesus, in whom are hid all the treasures of wisdom and knowledge, there is no looking into the secrets of heaven, nor approaching the presence of God.

Ver. 16. A cloud covered the mount six days—A visible token of God's special presence there, for he so shews himself to us, as at the same time to conceal himself from us; he lets us know so much as to assure us of his power and grace, but intimates to us that we cannot find him out to perfection. During these six days Moses stayed waiting upon the mountain, for a call into the presence-chamber. And on the seventh day—Probably the sabbath-day, he called unto Moses. Now the thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire.

Ver. 18. Moses went into the midst of the cloud—It was an extraordinary presence of mind, which the grace of God furnished him with, else he durst not have ventured into the cloud, especially when it broke out in devouring fire. And Moses was in the mount forty days and forty nights—It should seem the six days were not part of the forty; for during those six days, Joshua was with Moses, who did eat of

A. M. 2513.
B. C. 1491.
Ch. 24. 28.
Deut. 9.
9.

of the cloud, and gat him up into the mount: and ^a Moses was in the mount forty days and forty nights.

CHAP. XXV.

At this Chapter begins an account of the instructions God gave Moses for erecting and furnishing the tabernacle. Here are, I. Orders given for a collection to be made among the people, ver. 1—9. II. Particular instructions, 1, Concerning the ark of the covenant, ver. 10—22. 2, The table of shewbread, ver. 23—30. 3, The golden candlestick, ver. 31—40.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they † bring me an offering: ^a of every man that giveth it willingly with his heart ye shall take my offering.

3 And this is the offering which ye shall take of them; gold, and silver, and brass.

† Heb. take for me.
Or, heave offering.
Ch. 35. 5, 21. 1 Chro. 29. 3, 5, 9, 14. Ezra 2. 68. & 3. 8. & 7. 16. Neh. 11. 2. 2 Cor. 8. 12. & 9. 7.

the manna, and drink of the brook, mentioned Deut. ix. 21, and while they were together, it is probable Moses did eat and drink with him; but when Moses was called into the midst of the cloud, he left Joshua without, who continued to eat and drink daily while he waited for Moses's return, but thenceforward Moses fasted.

CHAP. XXV. Ver. 2. *Speak unto the children of Israel*—Doubtless when Moses went into the midst of the cloud, and abode there so long, he saw and heard glorious things, but they were things which it was not *lawful* or *possible* to utter, and therefore in the records which he kept of the transactions there, he saith nothing to satisfy curiosity, but writes that only which he was to deliver to the people. And God, having now solemnly ratified his covenant with Israel to be their God, and that they should be his subjects and servants, gives orders next concerning a place for his solemn worship, where, by visible symbols of his divine presence, he might reside among them as their Deliverer, Protector, and the great Object of their worship, and might keep his court as their King, that while they had that place in the midst of them, they might never again ask, “Is the Lord among us or not?” And because in the wilderness they dwelt in tents, even this royal palace was to be a tabernacle too, a kind of portable temple, suitable to their travelling condition, that it might move with them. Probably there never was any house or temple built for sacred uses before this tabernacle was erected by Moses. And the frames, fashions, utensils, ministers, and services of it were to be such as would be a model of that more magnificent temple, its furniture and service, which was to be afterwards erected in the land of Canaan, even as that temple itself, with its whole economy, was to be but a figurative resemblance of a more complete and spiritual dispensation under the Messiah. For these *holy places made*

A. M. 2513.
B. C. 1491.
Or, silk.
Gen. 41. 42.

4 And blue, and purple, and scarlet, and || fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

6 ^b Oil for the light, ^c spices for anointing oil, and for ^d sweet incense,

7 Onyx stones, and stones to be set in the ^eephod, and in the 'breast-plate.

8 And let them make me a ^gsanctuary: that ^hI may dwell among them.

9 ⁱAccording 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 ¶ ^kAnd they shall make an ark of shittim wood: two cubits and

b Ch. 27. 20.
c Ch. 30. 28.
d Ch. 30. 34.

e Ch. 28. 4.
6.
f Ch. 28. 15.

g Ch. 36. 1, 3, 4. Lev. 4. 6. & 10. 4. & 21. 12. Heb. 9. 1, 2.
h Ch. 28. 45. 1 Kings 6. 18. 2 Cor. 6. 16. Heb. 8. 6. Rev. 21. 3.

k Ch. 37. 1. Deut. 10. 3. Heb. 9. 4.

with hands were the figures of the true, Heb. ix. 24. The Gospel Church is the true tabernacle which the Lord pitched, and not man, Heb. viii. 2. And the body of Christ, in and by which he made atonement, was the greater and more perfect tabernacle, Heb. ix. 11. The word was made flesh, and dwelt among us as in a tabernacle.

That they bring me an offering—This offering was to be given willingly, and with the heart. It was not prescribed to them what or how much they must give, but it was left to their generosity, that they might shew their good-will to the house of God, and the offices thereof.

Ver. 4, 5. *Blue, and purple, and scarlet*—Materials of those colours. *Shittim wood*—A kind of wood growing in Egypt and the deserts of Arabia, very durable and precious.

Ver. 8. *A sanctuary*—A place of solemn worship; that I may dwell among them. Not by my essence, which is every where, but by my grace and glorious operations.

Ver. 9. *According to all that I shew thee*—God shewed him an exact plan of it *in little*, which he must conform to in all points. And God did not only shew him the model, but gave him also particular directions how to frame the Tabernacle, according to that model, in all the parts of it. When Moses was to describe the creation of the world, though it be such a stately and curious fabric, yet he gave a very short and general account of it; but when he comes to describe the tabernacle, he doth it with the greatest niceness and accuracy imaginable: for God's Church and instituted religion are more precious to him than all the rest of the world. And all the Scriptures were written, not to describe to us the works of Nature, (a general view of which is sufficient to lead us to the knowledge of the Creator,) but to acquaint us with the methods of grace, and those things which are purely matters of revelation.

Ver. 10. The ark was a chest or coffer, in which the two

A. M. 2513.
B. C. 1491.

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.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

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.

1 Kings 8.
8.

15 ¹The staves shall be in the rings of the ark: they shall not be taken from it.

Ch. 16.
34. & 31.
18. Deut. 10. 2. 5.
& 31. 26.
1 Kings 8.
9. 2 Kings
11. 12.
Heb. 2. 4.
Ch. 37. 6.
Rom. 8.
25. Heb.
9. 5.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And ^athou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof,

A. M. 2513.
B. C. 1491.

and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of 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.

Or, of the
matter of
the mercy
seat.

20 And ^othe 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.

o 1 Kings 8.
7. 1 Chro.
28. 18.
Heb. 9. 5.

21 ^pAnd thou shalt put the mercy seat above upon the ark; and ^qin the ark thou shalt put the testimony that I shall give thee.

p Ch. 26. 34.
q Ver. 16.

22 And ^rthere I will meet with thee, and I will commune with thee from above the mercy seat, from ^sbetween 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.

r Ch. 29. 42.
43. & 30.
6. 36. Lev.
16. 2.
Num. 17.
4.
s Num. 7.
39. 1 Sam.
4. 4.
2 Sam. 6.
2. 2 Kings
19. 15. Ps.
80. 1. &
90. 1. Isa.
37. 16.

tables of the law, written with the finger of God, were to be deposited. If the Jewish cubit was, as some learned men compute, three inches longer than our half yard, (twenty one inches in all,) this chest or cabinet was about fifty-two inches long, thirty-one broad, and thirty-one deep; it was overlaid within and without with thin plates of gold; it had a crown, or cornish of gold round it; rings and staves to carry it with; and in it he must put *the testimony*. The tables of the law are called the *testimony*, because God did in them testify his will; his giving them that law was *in token* of his favour to them, and their acceptance of it was *in token* of their subjection to him. This law was a testimony to them to direct them in their duty, and would be a testimony against them if they transgressed. The ark is called the *ark of the testimony*, Exod. xxx. 6, and the tabernacle, *the tabernacle of the testimony*, Num. x. 11. The tables of the law were carefully preserved in the ark, to teach us to make much of the word of God, and to hide it in our inmost thoughts, as the ark was placed in the Holy of Holies. It intimates likewise the care which divine Providence ever did, and ever will take to preserve the records of divine revelation in the Church, so that even in

the latter days there shall be *seen in his temple the ark of his testament*. See Rev. xi. 19.

Ver. 17. The *mercy seat* was the covering of the ark, made exactly to fit the dimensions of it. This *propitiatory covering*, as it might well be translated, was a type of Christ, the *great propitiation*, whose satisfaction covers our transgressions, and comes between us and the curse we deserve.

Ver. 18. The *cherubim* (*cherubim* is the plural of *cherub*, not *cherubims*) were fixed to the mercy seat, and of a piece with it, and spread their wings over it. It is supposed these were designed to represent the holy angels, (who always attend the *Shechinah*, or divine majesty,) not by any effigies of an angel, but some emblem of the angelical nature, probably one or more of those *four faces* spoken of Ezek. i. 10. Whatever the faces were, they *looked one towards another*, and both downwards towards the ark, while their wings were stretched out so as to touch one another. This denotes their attendance upon the Redeemer, their readiness to do his will, their presence in the assemblies of saints, Psalm lxxviii. 17, 1 Cor. xi. 10; and their desire to look into the mysteries of the Gospel, which they diligently contemplate, 1 Pet. i. 12. God is said to dwell or sit *between the cherubim*, on the

A. M. 2513.
B. C. 1491.
Ch. 37. 10.
1 Kings
7. 48.
2 Chron.
4. 8. Heb.
9. 2.

23 ¶ ^tThou 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.

v Ch. 37. 16.
Num. 4.
7.

29 And thou shalt make ^uthe dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, || to cover withal: of pure gold shalt thou make them.

l Or, to pour out withal.

30 And thou shalt set upon the table ^wshewbread before me alway.

v Lev. 24.
5, 6.

mercy seat, Psalm lxxx. 2; and from thence he here promiset^h for the future to meet with Moses, and to commune with him. Thus he manifests himself, willing to keep up communion with us, by the mediation of Christ.

Ver. 23. *Thou shalt make a table of shittim wood*—This table was to stand, not in the Holy of Holies, (nothing was in that but the ark with its appurtenances,) but in the outer part of the Tabernacle, called the Sanctuary, or Holy Place.

Ver. 30. *Thou shalt set upon the table the shewbread*—Hebrew, *Bread of the face*, or *presence*, because it was set before the ark, where God was peculiarly present. We call it *shewbread*, because it was *shewed*, or exhibited before God upon the sacred table, as a national, weekly oblation, in the name of all the twelve tribes, for the loaves were twelve in number, and being an offering to God, were to be eaten only by the Priests in the Holy Place, Lev. xxiv. 5—9. Every loaf must have been of considerable size, since twentieth deals, or two omers of flour were used for each, which

A. M. 2513.
B. C. 1491.
Ch. 37. 17.
1 Kings 7.
49. Zech.
4. 2. Heb.
9. 2. Rev.
1. 12. &
4. 5.

31 ¶ ^xAnd thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

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.

are about six quarts English. This bread, set in two rows, six loaves in a row, was designed to be a thankful acknowledgment of God's goodness to them, in giving them their daily bread, a token of their communion with God; this bread on God's table being made of the same corn with the bread on their own tables. And it was a type of the spiritual provision which is made in the Church, by the Gospel of Christ, for all that are made Priests to our God.

Ver. 31. This candlestick had many *branches* drawn from the *main shaft*, which had not only *bowls* to put the oil and the kindled wick in for necessity, but *knops* made in the form of a pomegranate and *flowers* for ornament. The tabernacle had no windows, all its light was candle-light, which denotes the comparative darkness of *that dispensation*, while the Sun of Righteousness was not as yet risen, nor had the *Day-star* from on high visited his Church. Yet God left not himself without witness, nor them without instruction; the commandment was a lamp, and the law a light, and the Prophets were branches from that lamp, which gave light in

A. M. 2513.
B. C. 1491.

Ch. 27. 21.
& 30. 8.
Lev. 24.
3, 4.

2 Chron.
13. 11.

Or, cause
to ascend.

Num. 8. 2.

Heb. the
face of
it.

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 snuffdishes 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.

Ch. 26.
30. Num.

8. 4.

1 Chr. 28.
11, 19.

Acts 7. 44.

Heb. 8. 5.

Heb.
which
thou wast
caused to
see.

CHAP. XXVI.

Moses here receives instructions, I. Concerning the inner curtains of the tabernacle, ver. 1—6. II. Concerning the outer curtains, ver. 7—13. III. Concerning the cover which was to secure it from the weather, ver. 14. IV. Concerning the boards which were to support the curtains, ver. 15—30. V. The partition between the holy place and the most holy, ver. 31—35. VI. The veil for the door, ver. 36, 37. These particulars seem of little use to us now, yet having been of great use to Moses and Israel, and God having thought fit to preserve to us the remembrance of them, we ought not to overlook them.

Ch. 36. 8.

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.

Heb. the
work of a
cunning
workmen,
or, em-
broiderer.

their several ages. The Church is still dark, as the tabernacle was, in comparison with what it will be in heaven: but the Word of God is the candlestick, a light shining in a dark place.

CHAP. XXVI. Ver. 1. *Thou shalt make the tabernacle*—The word *hammishchan*, which we translate *tabernacle*, means, a place to dwell in. And this was not only to be a sign of God's presence with, and protection of his people, but his habitation or dwelling-place among them: the place where he would, in a peculiar manner, manifest his presence, display his glory, accept their oblations, prayers, praises, and other services, and by the intervention of Moses and Aaron first, and afterwards the High Priest for the time being, would communicate to them his mind and will. "It was a type," says Mr. Brown, "(1.) Of Christ's person, Heb. viii. 2. (2.) Of the Gospel Church; the habitation of God by the Spirit, Eph. ii. 20—22, 2 Cor. vi. 16. (3.) Of every Christian, in whose heart God dwells, 1 Cor. iii. 16,

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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.

8 The length of one curtain shall be thirty cubits, and the breadth of

Ch. 36. 14.

and vi. 19. (4.) Of the New Covenant, and heavenly state, Isaiah lxvi. 1. And according to these different significations may the furniture thereof be understood in different views."

With ten curtains—These curtains formed the principal covering of the Sanctuary, and are called the *tabernacle* or *dwelling-place* of God. They were made of the finest linen, dyed with the richest colours, spun and woven in the most curious manner, and beautifully embroidered all over with cherubim, the emblematic representations of angels. This last circumstance was not only intended to signify that the angels joined in the worship of the God of Israel; but also that they attend continually upon him in his holy habitation, as "his Ministers to do his pleasure," Psal. ciii. 21; that they encamp around his Church, Psal. xxxiv. 7; and are always in waiting, so to speak, and ready to minister to the heirs of salvation, Heb. i. 14. For, as there were cherubim over the mercy seat, so there were also round the tabernacle. It must be observed, likewise, that there were to be two

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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 curtains 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 ^c 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

hangings, five breadths in each, sewed together, and the two hangings coupled together with golden clasps, or tacks, so that it might all be *one tabernacle*. Thus the Churches of Christ, though they are *many*, yet are *one*, being *fitly joined together* in holy love, and by *the unity of the Spirit*, so growing into one holy temple *in the Lord*. This tabernacle was very strait and narrow, but at the preaching of the Gospel the Church is bid to *enlarge the place of her tent*, and to *stretch forth her curtains*, Isa. liv. 2.

Ver. 14. *Badgers' skins*—So we translate it; but it seems rather to have been some strong sort of leather, but very fine, for we read of the best sort of shoes made of it, Ezek. xvi. 10. This was the fourth covering of the tabernacle. The first was of linen, the second of goats' hair, and the third of rams' skins.

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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, 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 forty 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

Ver. 15. Very particular directions are here given about the *boards of the tabernacle*, which were to bear up the curtains. These had tenons which fell into the mortises that were made for them in silver bases. The boards were coupled together with gold rings at top and at bottom, and kept firm with bars that run through golden staples in every board. Thus every thing in the tabernacle was very splendid, agreeable to that infant state of the Church, when such things were proper to possess the minds of the worshippers with a reverence of the divine glory. In allusion to this, the New Jerusalem is said to be of *pure gold*, Rev. xxi. 18. But the builders of the Gospel Church said, *Silver and gold have we none*; and yet the glory of their building far exceeded that of the tabernacle. St. Paul, probably, alludes to this tabernacle, with its pillars and sockets, when he terms the Church

^{A. M. 2513.}
^{B. C. 1491.} it into one ring: thus shall 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 ^d according to the fashion thereof which was shewed thee in the mount.

31 ¶ And ^e 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 the taches, that thou mayest bring in thither within the vail ^f the ark of the testimony: and the vail shall divide unto you between ^g the holy place and the most holy.

34 And ^h thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

35 And ⁱ thou shalt set the table without the vail, and ^k the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And ^l thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine

^{A. M. 2513.}
^{B. C. 1491.}
^e Ch. 36. 35.
^f Lev. 16. 2.
^g 2 Chron. 3. 14.
^h Matt. 27. 51.
ⁱ Heb. 9. 3.

^f Ch. 25. 16.
& 40. 21.

^g Lev. 16. 2.
^h Heb. 9. 2.

^h Ch. 25. 21.
& 40. 20.
ⁱ Heb. 9. 5.

ⁱ Ch. 40. 22.
^k Heb. 9. 2.
^k Ch. 40. 24.

the pillar and ground, (*ἰδὲ τιμῆα*, seat, rather, of truth, 1 Tim. iii. 15.) As beauty and strength were united in the tabernacle, so they are in the Church of Christ: "beauty, which renders it the admiration of angels; and strength, which defies all the malice of devils."

Ver. 31. *Thou shalt make a vail*—The whole fabrick in the inside was to be divided into two rooms by a large and thick vail or curtain of the finest wrought stuff, with variety of colours, and cherubs, and other figures. It was to be hung upon golden hooks at the top, and by reason of its thickness and weight, to rest against four overlaid, or gilded pillars, mortised into so many silver pedestals. The lesser of these rooms, thus parted from the other so as none could look into it, was to be called, *The most holy place*, or place of extraordinary worship, to be entered by the High Priest alone, and that but once a year. This is often considered in the New Testament as a figure of heaven, into which Christ is entered as our forerunner, and whither our hope extends, Heb. vi. 19, 20, and ix. 11—24, and x. 19. But it also signified that under that dispensation divine grace was veiled, whereas now we behold it with open face. The Apostle tells us, this vail intimated that the ceremonial law could not make the comers thereunto perfect. The way into the holiest was not made

manifest while the first tabernacle was standing; life and immortality lay concealed till they were brought to light by the Gospel, which was therefore signified by the rending of this vail at the death of Christ. We have now boldness to enter into the holiest in all acts of devotion, by the blood of Jesus; yet such as obliges us to a holy reverence, and a humble sense of our distance. Another vail was for the outer door of the tabernacle. Through this the Priests went in every day to minister in the Holy Place, but not the people, Heb. ix. 6. This vail was all the defence the tabernacle had against thieves and robbers, who might easily have broken through, for it could be neither locked nor barred, and the abundance of wealth in it, one would think, might have been a temptation. But by leaving it thus exposed, 1, The Priests and Levites would be so much the more obliged to keep a strict watch upon it: and, 2, God would shew his care of his Church on earth, though it be weak and defenceless, and continually exposed. A curtain shall be (if God please to make it so) as strong a defence as gates of brass, and bars of iron.

Ver. 36. *Make an hanging for the door of the tent*—It is plain from the former part of this description, ver. 12—23, that the ark and mercy seat were in the west end of the

A. M. 2513.
B. C. 1491.

twined linen, wrought with needle-work.

^{m Ch. 36. 38.} 37 And thou shalt make for the hanging ^m 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.

CHAP. XXVII.

In this Chapter, directions are given, I. Concerning the brazen altar, ver. 1—8. II. Concerning the court of the tabernacle, ver. 9—19. III. Concerning the oil for the lamp, ver. 20, 21.

<sup>a Ch. 38. 1.
Ezek. 43.
18.</sup>

AND thou shalt make ^a 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.

<sup>b See Num. b
16. 38.</sup>

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

tabernacle, that is, the door or entrance fronted the east: so that the Israelites, in worshipping Jehovah turned their faces towards the west, where the ark was: it being thus contrived, says Theodoret, that the sun might pay a kind of symbolical adoration to Jehovah, by darting his first rays into the Sanctuary, and that the Israelites might be thus figuratively taught to turn from the worship of that luminary, the great idol of the nations, and to adore the God who made him. Before the entrance then of the first tabernacle, or *The Holy Place*, was the curtain here spoken of to be hung, which may be called the *first veil*, as that, mentioned ver. 31, which divided the *Holy Place* from the *Most Holy*, is called the second veil, Heb. ix. 2, 3.

CHAP. XXVII. Ver. 1. *Thou shalt make an altar*—As God intended in the tabernacle to manifest his presence among his people, so there they were to pay their devotions to him; not in the tabernacle itself, into that only the Priests entered, as God's domestic servants, but in the court before the tabernacle, where, as common subjects, they attended. There an altar was ordered to be set up, to which they must bring their sacrifices; and this altar was to sanctify their gifts; from hence they were to present their services to God, as from the mercy seat he gave his oracles to them: and thus a communion was settled between God and Israel. This altar was placed at the entrance of the sanctuary, and is termed the *altar of burnt offering*, and the *great altar*: it was almost three yards square, and above a yard and half in height. It was made of wood rather than of solid brass, that it might not be too heavy. But not-

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3 And thou shalt make his pans to receive his 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 brasen 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: ^c † as it was shewed thee in the mount so shall they make it.

9 ¶ And ^d thou shalt make the

^c Ch. 25. 40.
& 26. 30.
[†] Heb. he
shewed.
^d Ch. 39. 9.

withstanding that it was overlaid with brass, ver. 2, had it been of common wood, it must soon have been consumed to ashes by the continual heat: hence Le Clerc conjectures that this shittim wood might be the larch-tree, which bears the fire like stone.

Ver. 2. *Thou shalt make the horns of it*—Pinnacles or spires, rising up at the corners, wrought out of the same wood: which were partly for ornament, and partly for use. To them the animals were bound, and part of the blood was applied, and to them malefactors fled for refuge.

Ver. 4. *Thou shalt make for it a grate of network*—This was the principal part of the altar. It was let into the hollow about the middle of it, and here the fire was kept, and the sacrifice burned. It was a broad plate of brass full of holes, like a net or sieve, and partly hollow that the fire might burn the better, and the ashes might fall through to the bottom of the altar, where there was a door on the east side to open and take out the ashes. Now, this brazen altar was a type of Christ dying to make atonement for our sins. Christ sanctified himself for his Church as their altar, John xvii. 19, and by his mediation sanctifies the daily services of his people. To the horns of this altar poor sinners flee for refuge, and are safe in virtue of the sacrifice there offered.

Ver. 9. *Thou shalt make the court*—Such a place as we call a *court-yard*, uncovered above, but inclosed with pillars and hangings of fine linen. This court, according to common computation, was fifty yards long, and twenty-five broad. In it stood the tabernacle towards the upper west end; between the tabernacle and the lower end stood the altar, with

A. M. 2518.
B. C. 1491.

court of the tabernacle: for the south side southward *there shall be* hangings for the court of fine twined linen of an hundred cubits long for one side:

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 fifteen cubits: their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver, their

hooks *shall be of* silver, and their sockets of brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth † fifty every where, and the height † fifty by fifty. † Heb. fifty by fifty.
five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp † to burn always. † Heb. to ascend up.

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

CHAP. XXVIII.

In this and the following Chapter care is taken about the Priests that were to minister in this holy place. In this Chapter, I. God pitcheth upon the persons who should be his servants, ver. 1. II. He appoints their livery; their work was holy, and so must their garments be, and answerable to the glory of the house which was now to be erected, ver. 2—5. (1.) He appoints the garments of his head-servant, the High Priest, 1, An ephod and girdle, ver. 6—14. 2, A breastplate of judgment, ver. 15—29, in which must be put the Urim and Thummim, ver. 30. 3, The robe

the laver on one side of it, Chap. xxx. 18. The pillars were set up at convenient distances, in sockets of brass, the pillars filleted with silver, and silver tenter hooks in them, on which the linen hangings were fastened; the hanging which served for the gate was finer than the rest. This court was a type of the Church inclosed, and distinguished from the rest of the world; the inclosure supported by pillars, denoting the stability of the Church; hung with the clean linen, which is said to be the "righteousness of saints," Rev. xix. 8. Yet this court would contain but a few worshippers; thanks be to God, now the inclosure is taken down; and there is room for all that in every place call on the name of Christ.

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Ver. 20. Pure oil olive beaten—Not squeezed out by a press or mill, such being full of sediment; but which runs freely from the olives when bruised or beaten with a pestle. To cause the lamp to burn always—Josephus, who was himself a Priest, says, they burned the lamps day and night, three of them being kept burning all day, and the rest being lighted in the evening. And indeed to keep them burning by day as well as night was no more than what was necessary, for otherwise the Priest must have ministered in the dark at the altar of incense, there being no windows in the holy place. Now the pure oil signifies the gifts and graces of the Spirit, which are communicated to all believers from Christ

A. M. 2513.
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of the ephod, ver. 31—35. 4, The mitre, ver. 36—39. (2.) The garments of the inferior Priests, ver. 40—43.

^a Num. 18.
7. Eclus.
45. 6. Heb.
5. 1. 4.

AND take thou unto thee ^a 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.

^b Ch. 29. 5,
29. & 31.
10. & 39.
1, 2. Lev.
8. 7. 30.
Num. 20.
26. 28.
Eclus.
45. 7. 8.
^c Ch. 31. 6.
& 36. 1.
^d Ch. 31. 3.
& 35. 30.
31.

2 And ^b thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And ^c thou shalt speak unto all *that are wise hearted*, ^d whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

the good olive, "of whose fulness we receive," Zech. iv. 11, 12. The Priests were to *light* the lamps, and to *tend* them; to *cause the lamp to burn always*, night and day. Thus it is the work of Ministers to preach and expound the Scriptures, which are as a lamp to *enlighten* the Church. This is to be a *statute for ever*, that the lamps of the word be lighted as duly as the incense of prayer and praise is offered.

CHAP. XXVIII. Ver. 1. *Aaron and his sons*—Hitherto every master of a family was Priest to his own family. But now, as the families of Israel began to be incorporated into a nation, and a *tabernacle of the congregation* was to be erected, as a visible centre of their unity, it was requisite there should be a public priesthood instituted. Moses, who had hitherto officiated, and is therefore reckoned among the *priests of the Lord*, Psal. xcix. 6, had enough to do as their Prophet, to consult the oracle for them, and as their Prince, to judge among them. No^w was he desirous to ingross all the honours to himself, or to entail that of the priesthood, which alone was *hereditary*, upon his own family; but was very well pleased to see his brother Aaron invested with this office, and his sons after him; while (how great soever he himself was) his sons after him would be but common Levites. It is an instance of the humility of that great man, and an evidence of his sincere regard to the glory of God, that he had so little regard to the preferment of his own family. Aaron, that had humbly served as a Prophet to his younger brother Moses, and did not decline the office, is now advanced to be a Priest to God. God had said to Israel in general, that they should be to him a *kingdom of priests*; but because it was requisite that those who ministered at the altar should give themselves wholly to the service of God, he had chosen from among them one to be a *family of priests*, the father and his four sons; and from Aaron's loins descended all the

A. M. 2513.
B. C. 1491.
^e Ver. 15.
^f Ver. 6.
^g Ver. 31.
^h Ver. 39.

4 And these *are* the garments which they shall make; ^e a breast-plate, and ^f an ephod, and ^g a robe, and ^h a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ ⁱ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. ¹ Ch. 39. 2.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

Priests of the Jewish church, whom we read of both in the Old Testament and in the New.

Ver. 2. The Priests' garments were made for *glory and beauty*—Some of the richest materials were to be provided, and the best artists employed in making them, whose skill God, by a *special gift*, would improve to a very high degree. Eminency, even in common arts, is a gift of God; it comes from *him*, and ought to be used for *him*. The garments appointed were, (1,) Four, which both the High Priest and the inferior Priests wore, viz. The linen breeches, the linen coat, the linen girdle, which fastened it to them, and the bonnet: that which the High Priest wore was called a *mitre*. (2,) Four more, which were peculiar to the High Priest, the ephod, with the curious girdle of it, the breastplate of judgment, the long robe, and the golden plate on his forehead. These glorious garments were appointed, 1, That the Priests themselves might be reminded of the dignity of their office. 2, That the people might thereby be possessed with a holy reverence for that God whose Ministers appeared in such grandeur. 3, That the Priests might be types of Christ, and of all Christians who have the beauty of holiness put upon them.

Ver. 6. *They shall make the ephod of gold*—This was the outmost garment of the High Priest. Linen ephods were worn by the inferior Priests; but this which the High Priest wore was called a *golden ephod*, because there was a great deal of gold woven into it. It was a short linen coat without sleeves, of various colours, which hung behind, upon the back and shoulders, and came down before upon the breast. The shoulderpieces were buttoned together with two onyx stones set in gold, one on each shoulder. And on these two onyx stones were engraven the names of the twelve sons of Israel, six on each stone, according to their seniority, that the High Priest might bear their names before the Lord in his ministrations, in token of his appearing before God as

A. M. 2513.
B. C. 1491.Or, em-
broided.

8 And the || curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of gold, of blue, and purple, and scarlet, and fine twined linen.*

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

k Wis. 18.
24.

11 ^kWith 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 in ouches of gold.

l Ver. 29.
Ch. 39. 7.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and ^lAaron shall bear their names before the LORD upon his two shoulders ^mfor a memorial.

m See Josh.
4. 7. Zech.
6. 14.

13 ¶ And thou shalt make ouches of gold;

14 And two chains of pure gold

at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

A. M. 2513.
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15 ¶ And ⁿthou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

Ch. 39. 8.

16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

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.

o Ch. 39. 10.
&c.
† Heb. All
it in fil-
lings of
stone.

Or, ruby.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their †in- closings.

† Heb. fil-
lings.

21 And the stones shall be with

their representative, and for a memorial, that he might both remember to plead their cause as their advocate, and also might put the Lord in remembrance, so to speak, of his promises to them, Isai. ix. 6. A similar reason is given, ver. 29, for his wearing the breastplate. Le Clerc gives it as his opinion, that these names upon the two precious stones signified further, 1, The union of all the tribes in one commonwealth; 2, Their union in one religion and priesthood; and, 3, That the care of the public religion rested, as it were, upon the High Priest, and was, of all concerns, to be next his heart. According to our translation, and as most interpreters have understood the expression, the ephod was girt on with a girdle over the breast, dyed, embroidered, and interwoven with gold, like the other parts of the ephod. Thus Christ appeared to John, *girt about the paps with a golden girdle*, Rev. i. 13. *Righteousness was the girdle of his loins*. He was girt with strength for the work of our salvation, and was clad with zeal as with a cloak. *The government also is upon his shoulders*, and he ever liveth to make intercession for his people, bearing their names before God, as a memorial, not engraven on stones of onyx, but in characters of unspeakable and everlasting love

upon his heart. Hence, as their Representative and Advocate, he interposes in their behalf, prevalently pleads their cause, and will present them to himself and to his Father, a glorious church, Eph. v. 27, *without spot, or wrinkle, or any such thing*.

Ver. 11. *Ouches*—Hollow places, such as are made in gold rings, to receive and hold the precious stones.

Ver. 15. *The breastplate of judgment*—The most considerable of the ornaments of the High Priest was this breastplate, termed the *breastplate of judgment*, because the High Priest wore it upon his breast, when he went to ask counsel or judgment of God. The LXX render the word λογιον, oracle, because hereby the Lord gave answers to the inquiries made by the High Priest in behalf of Israel. It was a rich piece of cloth, curiously wrought with gold and purple, foursquare, that is, nine inches long being doubled, and a span broad. The reason of its being doubled was probably for the greater strength and convenience, as it was to hold the weight of twelve precious stones, with the names of the twelve tribes engraven upon them. Some question whether Levi had a precious stone with his name on it or not; if not, Ephraim and Manasseh were reckoned distinct,

A. M. 2513.
B. C. 1491.

the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-

plate in the border thereof, which is in the side of the ephod inward.

27 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, 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.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim

A. M. 2513.
B. C. 1491.p Ver. 12.
q Lev. 8. 8.
Num. 27.
21. Deut.
33. 8.
1 Sam. 28.
6. Ezra 2.
63. Neh.
7. 65.
Eccles.
48. 10.

as Jacob had said they should be, and the High Priest himself being head of the tribe of Levi, sufficiently represented that tribe. Aaron was to bear their names for a memorial before the Lord continually, being ordained for men, to represent them in things pertaining to God; herein typifying our great High Priest, who always appears in the presence of God for us. The name of each tribe was engraven in a precious stone, to signify how precious in God's sight believers are, and how honourable, Isai. xliii. 4. The High Priest had the names of the tribes both on his shoulders and on his breast, denoting both the power and the love with which our Lord Jesus intercedes for us. How near should Christ's name lie to our hearts, since he is pleased to lay our names so near his! And what a comfort is it to us, in all our addresses to God, that the great High Priest of our profession has the names of all his Israel upon his breast before the Lord, for a memorial, presenting them to God!

Ver. 30. *The Urim and Thummim*—By which the will of God was made known in doubtful cases, was put in this breastplate, which is therefore called the breastplate of judgment. *Urim* and *Thummim* signify light and integrity, or lights and perfections; many conjectures there are among the learned what they were: we have no reason to think they were any thing that Moses was to make, more than what was before ordered; so that either God made them himself, and gave them to Moses, for him to put into the breastplate when other things were prepared; or, as is most probable, no more is meant than a declaration of the farther use of what was already ordered to be made. The

words may be read thus: *And thou shalt give, or add, to the breastplate of judgment, the illuminations and perfections, and they shall be upon the heart of Aaron*—That is, he shall be endued with a power of knowing and making known the mind of God in all difficult cases, relative either to the civil or ecclesiastical state. Their government was a theocracy; God was their King, the High Priest was, under God, their ruler, this *Urim and Thummim* were his cabinet council: probably Moses wrote upon the breastplate, or wove into it, these words, *Urim* and *Thummim*, to signify that the High Priest, having on him this breastplate, and asking counsel of God in any emergency, should be directed to those measures which God would own. If he were standing before the ark, probably he received instructions from off the mercy seat, as Moses did, chap. xxv. 22. If he were at a distance from the ark, as Abiathar was, when he inquired of the Lord for David, 1 Sam. xxiii. 6, then the answer was given either by a voice from heaven, or by an impulse upon the mind of the High Priest, which last is perhaps intimated in that expression, *He shall bear the judgment of the children of Israel upon his heart*. This oracle was of great use to Israel. Joshua consulted it, Num. xxvii. 21, and it is likely, the Judges after him. It was lost in the captivity, and never retrieved after. Indeed according to the Jewish Doctors, as Calmet observes, the custom of consulting God by *Urim* and *Thummim* continued no longer than under the tabernacle; for under the first temple, they say, (the temple of Solomon,) God spake by the Prophets, and under the second temple, or after the captivity of Babylon, by *Bath Koll*, or the daughter of the

A. M. 2513.
B. C. 1491.

and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Ch. 39. 22. 31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

1 Or, skirts. 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 bell and a pome-

granate, 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 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 forefront 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

A. M. 2513.
B. C. 1491.Eccles.
45. 9.Ch. 39. 33.
Zech. 14.
20. Eccles.
45. 12.Ver. 43.
Lev. 10.
17. & 22.
9. Num.
18. 1. 1. 1. 1.
53. 11.
Ezek. 4.
4. 5. 6.
John 1. 29.
Heb. 9. 29.
1 Pet. 2.
24.

voice, by which they mean a voice sent from heaven, as that which was heard at the baptism of Christ, at his transfiguration, and that mentioned John xii. 28.

This *Urim* and *Thummim*, whatever they were, and in whatever way the will of God was made known by them, were no more than a shadow of good things to come, and the substance is Christ. He is our oracle; by him God in these last days makes known himself and his mind to us. Divine revelation centres in him, and comes to us through him: he is the Light, the true Light, the faithful Witness: and from him we receive the Spirit of truth, who leads us into all truth. The joining of the breastplate to the ephod signifies, that his prophetic office was founded on his priesthood; and it was by the merit of his death that he purchased this honour for himself, and this favour for us. It was the *Lamb that had been slain* that was worthy to take the book, and to open the seals, Rev. v. 9.

Ver. 31. *The robe of the ephod*—This was next under the ephod, and reached down to the knees, without sleeves, and was put on over the head, having holes on the sides to put the arms through, or, as Maimonides describes it, was not sewed together on the sides at all. The hole on the top, through which the head was put, was carefully bound about, that it might not tear in the putting on. The bells gave notice to the people in the outer court when he went into the holy place to burn incense, that they might then apply themselves to their devotions at the same time, Luke i. 10, in token of their concurrence with him, and their hopes of the ascent of their prayers to God in the virtue of the incense he offered. Aaron must come near to minister in the gar-

ments that were appointed him, *that he die not*. It is at his peril if he attend otherwise than according to the institution.

Ver. 32, 33. *An habergeon*—A coat of armour. *Pomegranates*—The figures of pomegranates, but flat and embroidered.

Ver. 36. On the *golden plate* fixed upon Aaron's forehead, like a half coronet, reaching as the Jews say, from ear to ear, must be engraven, *Holiness to the Lord*—Aaron must hereby be reminded, that God is holy, and that his Priests must be holy. The High Priest must be consecrated to God, and so must all his ministrations. All that attend in God's house must have *Holiness to the Lord* engraven upon their foreheads, that is, they must be holy, devoted to the Lord, and designing his glory in all they do. This must appear in their forehead, in an open profession of their relation to God, as those that are not ashamed to own it, and in a conversation answerable to it. It must likewise be engraven like the engravings of a signet, so deep, so durable; not painted, so as it may be washed off, but sincere and lasting.

Ver. 38. Aaron must have this upon his forehead, that he may bear the iniquity of the holy things, and that they may be accepted before the Lord—Herein he was a type of Christ, the great Mediator between God and man. Through him, what is remiss in our services, is pardoned: even this would be our ruin, if God should enter into judgment with us: but Christ, our High Priest, bears this iniquity; bears it for us, so as to bear it from us. Through him likewise, what is good is accepted; our persons, our performances, are pleasing to God upon the account of Christ's intercession, and not otherwise.

A. M. 2513.
B. C. 1491.
they may be ^w accepted before the LORD.

^w Lev. 1. 4. & 22. 27. & 28. 11. Isai. 66. 7.
39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

^x Ver. 4. Ch. 39. 27. 29. 41. Ex. 44. 17. 18.
40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them for glory, and for beauty.

^y Ch. 29. 7. Rom. 30. 29. & 40. 15. Lev. 10. 7.
[†] Heb. fill their hands.
41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt ^y anoint them, and [†] consecrate them, and sanctify them, that they may minister unto me in the priest's office.

^z Ch. 29. 9. & c. Lev. Ch. 8. Heb. 7. 28.
^a Ch. 39. 28. Lev. 6. 10. & 16. 4. Ex. 44. 18.
[†] Heb. flesh of their nakedness.
42 And thou shalt make them ^a linen breeches to cover [†] their nakedness; from the loins even unto the thighs they shall [†] reach:

[†] Heb. be.
^b Ch. 20. 26.
43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy

His being holiness to the Lord, recommends all those to the divine favour that believe in him. Having such a High Priest, we come boldly to the throne of grace.

Ver. 39. The embroidered coat of fine linen—Was the innermost of the priestly garments; it reached to the feet, and the sleeves to the wrists, and was bound to the body with a girdle or sash of needle-work. The mitre or diadem was of linen, such as Kings anciently wore in the East, typifying the kingly office of Christ.

Ver. 41. And shalt anoint them—He anointed Aaron by pouring the holy oil upon his head, Lev. viii. 12; but his sons only by sprinkling some of it upon their garments, as he did upon Aaron's also, together with some blood of the sacrifice, chap. xxix. 21, Lev. viii. 30. And consecrate them—In the Hebrew it is, Thou shalt fill their hands; alluding, probably, to the ceremony of putting into their hands the ensigns of their office, or to that of putting the wave offering into their hands, that they might wave it before the Lord, chap. xxix. 24, Lev. viii. 27.

Ver. 43. It shall be a statute for ever—That is, it is to continue as long as the priesthood continues. And it is to have its perpetuity in the substance of which these things were the shadow.

CHAP. XXIX. Ver. 1. To hallow them, to minister to me—We come now to the directions given to Moses about

place; that they ^c bear not iniquity, and die: ^d it shall be a statute for ever unto him and his seed after him.

A. M. 2513.
B. C. 1491.
^c Lev. 5. 1. 17. & 20. 19. 20. & 22. 9. Num. 9. 13. & 18. 22.
^d Ch. 27. 21. Lev. 17. 7.

CHAP. XXIX.

Orders are given in this Chapter, I. Concerning the consecration of the Priests, and the sanctification of the altar, ver. 1—37. II. Concerning the daily sacrifice, ver. 38—41. To which, gracious promises are annexed, ver. 42—46.

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: ^a Take one young bullock, and two rams without blemish.

^b And ^b unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou

the ceremonies of consecrating Aaron and his sons to the Priest's office. These were to be performed in a solemn manner, thereby to strike both them and the people with a still deeper sense of the dignity and sacredness of that function. They were chiefly to consist of three sacrifices, which, though distinguished from each other, were all of the expiatory kind, as appears from this, that the Priests laid their hands on the two former, ver. 10, 15, and were sprinkled with the blood of the last. Take one young bullock—This is mentioned first as the chief part of the ceremony, though several things were to be done previously to it, as washing them with water, ver. 4; robing them in their sacerdotal garments, ver. 5; anointing them with oil, ver. 7; then the ceremony was to be completed by peculiar sacrifices, ver. 10, 11; all which things are described as put in execution, Lev. viii. 2.

Ver. 2. Unleavened bread—To signify that both themselves and their services must be sincere, and free from all hypocrisy and wickedness. Cakes tempered with oil—Denoting that all their oblations and services must be under the influence of divine grace. Wheaten flour—The best part of the principal grain, to shew that God must be served with the best.

Ver. 4. Unto the door of the tabernacle—God was pleased to dwell in the tabernacle, the people attending in the courts, so that the door between the court and the tabernacle was the

A. M. 2513. H. C. 1491.
 c Ch. 40. 12. Lev. 8. 6. Heb. 10. 22.
 d Ch. 28. 2. Lev. 8. 7.

shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 d 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 e the curious girdle of the ephod :

f Lev. 8. 9. 6 f And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

g Ch. 28. 41. & 30. 25. Lev. 8. 12. & 10. 7. & 21. 10. Num. 36. 25.
 h Lev. 8. 13. 7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And b 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 i the priest's office shall be theirs for a perpetual statute : and thou shalt † k consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation : and l Aaron and

A. M. 2513. B. C. 1491.
 m Lev. 8. 15.
 n Ch. 27. 2. & 30. 2.
 o Lev. 3. 3.

his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD by the door of the tabernacle of the congregation.

12 And thou m shalt take of the blood of the bullock, and put it upon n the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And o thou shalt take all the fat that covereth the inwards, and || the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But p the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp : it is a sin offering.

15 ¶ q Thou shalt also take one ram ; and Aaron and his sons shall r put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and

fittest place for them to be consecrated in who were to mediate between God and man, to stand between both, and, as it were, lay their hands on both. *Thou shalt wash them with water*—To signify that they must be clean who bear the vessels of the Lord, Psal. i. 16 ; Isa. lii. 11. Ablution was an ancient rite in all acts of worship, as a proper emblem of sanctifying grace, and internal purity, without which external oblations and services are of little signification before God. As this was the first thing that was done for hallowing the Priests, Lev. viii. it is probable their whole bodies were now washed, in token of the necessity of their being washed from all their sins by pardon and regeneration, and thoroughly renewed in heart and life, that they might begin their services aright : but afterwards they were appointed to wash only their hands and their feet before they entered the tabernacle, chap. xxx. 19, &c. to remind them of those daily imperfections from which even such as are regenerated and created anew have need to be cleansed by a daily application of pardoning mercy, through the blood of atonement. Thus the Lord Jesus,—“ He that is washed needeth not save to wash his feet, but is clean every whit.”

Ver. 5. *Thou shalt take the garments, &c.*—This was to signify that it was not sufficient for them to put away the pollutions of sin, but that they must put on divine graces, and be clothed with righteousness, Psal. cxxxii. 10. They must also be girded, as men prepared and strengthened for

their work, and they must be robed and crowned, as men that counted their work and office their true honour.

Ver. 7. *Thou shalt take the anointing oil*—Emblematical of the Holy Spirit, Isa. lxi. 1, and pour it upon his head—In token of the pouring out of that Spirit upon him, to qualify him for his work, that the Church might be filled with the sweet savour of his ministrations.

Ver. 10. There must be a sin offering to make atonement for them. The law made them Priests that had infirmity ; and therefore they must first offer for their own sins, before they could make atonement for the people, Heb. vii. 27, 28. They were to put their hands on the head of their sacrifice ; confessing that they deserved to die for their own sins, and desiring that the killing of the beast might be accepted as a vicarious satisfaction. It was used as other sin offerings were ; only, whereas the flesh of other sin offerings was eaten by the Priests, in token of the Priests taking away the sins of the people, this was appointed to be all burnt without the camp, to signify the imperfection of the legal dispensation, for the sins of the Priests themselves could not be taken away by those sacrifices, but they must expect a better High Priest, and a better sacrifice.

Ver. 15. There must be a burnt offering, a ram wholly burnt, in token of the dedication of themselves wholly to God, as living sacrifices, kindled with the fire, and ascending in the flame of holy love. The sin offering must be offered,

|| It seemeth by Anatomy, and the Hebrew Doctors, to be the midriff.

p Lev. 4. 11, 12, 21. Heb. 13. 11.

q Lev. 8. 18.

r Lev. 1. 4—9.

A. M. 2813.
B. C. 1491.

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.

1 Or, upon

18 And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a ^a sweet savour, an offering made by fire unto the LORD.

1 Ver. 8.
Lev. 8. 22.

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.

1 Ch. 30. 25.
31. Lev.
8. 30.

21 And thou shalt take of the blood that *is* upon the altar, and of ^u 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 ^w he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

1 Ver. 1.
Heb. 9. 22.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them,

and then the burnt offering, for till guilt be removed, no acceptable service can be performed; and even our best services need the sprinkling of Christ's blood upon them to render them acceptable.

Ver. 19. There must be a *peace offering*; it is called the *ram of consecration*, because there was more in this, peculiar to the occasion, than in the other two. In the burnt offering God had the *glory* of their priesthood, in this *they* had the *comfort* of it. And, in token of a mutual covenant between God and them, the blood of this sacrifice was divided between God and them, part of the blood was *sprinkled upon the altar round about*, and part upon them, upon their bodies, and upon

A. M. 2813.
B. C. 1491.

and the right shoulder; for *it is* a ram of consecration:

23 ^x And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

x Lev. 8.
26.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt [†] wave them *for* a wave offering before the LORD.

† Heb.
shake to
and fro.
y Lev. 7. 30.

25 ^z And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: *it is* an offering made by fire unto the LORD.

z Lev. 8. 29.

26 And thou shalt take ^a the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and ^b it shall be thy part.

a Lev. 8. 29.

b Ps. 99. 6.

27 And thou shalt sanctify ^c 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:

c Lev. 7. 31,
34. Num.
16. 11, 18.
Deut. 18.
3.

28 And it shall be Aaron's and his sons' ^d by a statute for ever from the children of Israel: for *it is* an heave offering: and ^e 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.

d Lev. 10.
15.

e Lev. 7. 34.

their garments. Thus the benefit of the expiation made by the sacrifice was applied and assured to them, and their whole selves from *head to foot* sanctified to the service of God. The blood was put upon the *extreme* parts of the body, to signify that it was all, as it were, *inclosed* and *taken in* for God, the tip of the ear and the great toe not excepted. And the *blood* and *oil* signified the blood of Christ, and the graces of the Spirit, which constitute and complete the beauty of holiness, and recommend us to God. The *flesh of the sacrifice*, with the meat offering annexed to it, was likewise divided between God and them, that (to speak with reverence) God and they might *feast together*, in token of friendship and fellowship.

A. M. 2513.
B. C. 1491. 29 ¶ And the holy garments of Aaron^f shall be his sons' after him, ^gto be anointed therein, and to be consecrated in them.

† Heb. Ae
of his
sons.
h Num. 20.
28.
i Lev. 8. 35.
& 9. 1, 8. 30 And [†] ^h that son that is priest in his stead shall put them on ⁱ seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

k Lev. 8. 31. 31 ¶ And thou shalt take the ram of the consecration, and ^k seethe his flesh in the holy place.

l Matt. 12.
4. 32 And Aaron and his sons shall eat the flesh of the ram, and the ^l bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

m Lev. 10.
14, 15, 17. 33 And ^m they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: ⁿ but a stranger shall not eat *thereof*, because they *are* holy.

o Lev. 8. 32. 34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then ^o thou

A. M. 2513.
B. C. 1491. shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

p Exod. 40.
12. Lev.
8. 33, 34,
35. 35 And thus shalt thou do unto Aaron and to his sons, according to all *things* which I have commanded thee: ^p seven days shalt thou consecrate them.

q Heb. 10.
11. 36 And thou shalt ^q 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, ^r and thou shalt anoint it, to sanctify it. r Ch. 30. 26,
28, 29, &
40. 10.

s Ch. 40. 10. 37 Seven days thou shalt make an atonement for the altar, and sanctify it; ^s and it shall be an altar most holy: ^t whatsoever toucheth the altar shall be holy. t Ch. 30. 29.
Matt. 23.
19.

u Num. 28.
3. 1 Chro.
16. 40.
2 Chro. 2.
4. & 13. 11.
& 31. 3.
Ezra 3. 3.
w See Dan.
9. 27. &
12. 11.
x 2 Kings 16.
15. Ezek.
46. 13, 14,
15. 38 ¶ Now this *is that* which thou shalt offer upon the altar: ^u two lambs of the first year ^w day by day continually.

39 The one lamb thou shalt offer ^x in the morning; and the other lamb thou shalt offer at even;

Ver. 35. *Seven days shalt thou consecrate them*—Though all the ceremonies were performed on the first day, yet they were not to look upon their consecration as completed till the *seven days' end*, which put a solemnity upon their admission, and a distance between this and their former state, and obliged them to enter upon their work with a pause, giving them time to consider the weight of it. This was to be observed in after ages: he that was to succeed Aaron in the high priesthood, must put on the holy garments seven days together, in token of a deliberate advance into his office, and that one Sabbath might pass over him in his consecration. Every day of the seven, in this first consecration, a bullock was to be offered for a *sin offering*, which was to intimate, (1.) That though atonement was made, yet they must still keep up a penitent sense of sin, and often repeat the confession of it. (2.) That those sacrifices which were thus offered day by day, could not make the *comers thereunto perfect*, for then they would have ceased to be offered, Heb. x. 1, 2. They must therefore expect the *bringing in of a better hope*. Now this consecration of the Priests was a *shadow of good things to come*. 1, Our Lord Jesus is the great High Priest of our profession, *called of God to be so consecrated* for evermore, anointed with the Spirit above his fellows, *clothed with the holy garments*, even with *glory and beauty, sanctified by his own blood*, not that of bullocks and rams. 2, All believers are spiritual

priests, to offer spiritual sacrifices, 1 Pet. ii. 5, washed in the blood of Christ, and *so made to our God priests*, Rev. i. 5, 6. They also are clothed with the beauty of holiness, and have received the *anointing*, 1 John ii. 27. 3, It is likewise here intimated that Gospel Ministers are to be solemnly set apart to the work of the ministry with great deliberation and seriousness, both in the ordainers and in the ordained, as those that are employed in a great work, and entrusted with a great charge.

Ver. 36, 37. The consecration of the altar seems to have been coincident with that of the Priests; and the sin offerings, which were offered every day for seven days together, had reference to the altar, as well as the Priests. An *atonement was made for the altar*. The altar was also *sanctified*; not only set apart itself to a sacred use, but *made so holy as to sanctify the gifts* that were offered upon it, Matt. xxiii. 19. Christ is our altar; for our sakes he *sanctified himself*; that we and our performances might be *sanctified* and recommended to God, John xvii. 19.

Ver. 38. *Two lambs day by day continually*—This daily service, a lamb offered upon the altar every morning, and almost every evening, typified the continual intercession which Christ ever lives to make, in the virtue of his satisfaction, for the continual sanctification of his Church; though he offered himself *once for all*, yet that *one offering* thus becomes a continual offering. And this teaches us to offer up to God

A. M. 2513.
B. C. 1491.

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 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.

the spiritual sacrifices of prayer and praise every day, morning and evening, in humble acknowledgement of our dependance upon him, and our obligations to him.

Ver. 40. A tenth deal, or tenth part of an ephah, is about three quarts. A hin is five quarts.

Ver. 43, 44. There I will meet with the children of Israel—I will make this tabernacle the seat of my cloud of glory, which will be the symbol of my divine presence, and from thence I will give frequent discoveries of my will, and tokens of my favour towards them. The tabernacle of the congregation, אוהל מועד *ohel mogned*, the tabernacle of meeting, so called, because there God and his people met together. I will sanctify—Aaron and his sons—God sanctified, set them apart, and marked them out to be his Priests in a solemn manner by the appearance of his glory at their first sacrifice, and by sending fire from heaven to consume their burnt offering, Lev. ix. 23, 24.

Ver. 45. I will dwell among the children of Israel—As a proof of this, the Shechinah, or symbol of his peculiar presence, was among them. I will be their God—I will

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.

A. M. 2518.
B. C. 1491.
e Ch. 20. 2.

CHAP. XXX.

Moses in this Chapter is farther instructed, 1, Concerning the altar of incense, ver. 1—10. (2,) Concerning the ransom money, which the Israelites were to pay when they were numbered, ver. 11—16. 3, Concerning the laver of brass, ver. 17—21. 4, Concerning the anointing oil, ver. 22—33. 5, Concerning the incense and perfume, which were to be burned on the golden altar, ver. 34—38.

AND thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

a Ch. 37. 26.
& 40. 5.
b See Ver. 7, 8, 10.
Lev. 4. 7.
18. Rev. 8. 3.

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.

† Heb. roof.
† Heb. walls.

watch over them, as a nation, by a peculiar providence, and shew myself to be, indeed, that all-powerful and merciful God, who delivered them in so miraculous a manner from Egyptian bondage.

CHAP. XXX. Ver. 1. Thou shalt make an altar to burn incense upon—The altar of incense was to be about a yard high, and half a yard square, with horns at the corners, a golden cornish round it, with rings and staves of gold for the convenience of carrying it, ver. 1—5. It doth not appear that there was any grate to this altar for the ashes to fall into, that they might be taken away; but when they burned incense, a golden censor was brought, with coals in it, and placed upon the altar, and in that censor the incense was burned, and with it all the coals were taken away, so that no coals or ashes fell upon the altar. The altar of incense in Ezekiel's temple is double to what it is here, Ezek. xli. 22, and it is there called an altar of wood; and there is no mention of gold, to signify that the incense in Gospel-times should be spiritual, the worship plain, and the service of

A. M. 2518.
B. C. 1491.

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 veil that is by the ark of the testimony, before the ^cmercy seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon †^d sweet incense every morning: when ^ehe dresseth the lamps, he shall burn incense upon it.

8 And when Aaron † lighteth the lamps † at even, he shall burn

^c Ch. 25. 21, 22.
† Heb. *incense of spices.*
^d Ver. 34.
^e 1 Sam. 2. 28. 1 Chro. 28. 13.
Luke 1. 9.
^e Ch. 27. 21.
† Or, *setteth up.*
† Heb. *causeth to ascend.*
† Heb. *between the two evenings.*
Ch. 12. 6.

A. M. 2518.
B. C. 1491.

incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no ^fstrange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And ^gAaron shall make an atonement upon the horns of it once in a year with the blood of 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.

11 ¶ And the LORD spake unto Moses, saying,

12 ^hWhen thou takest the sum of the children of Israel after † their number, then shall they give every man ⁱa ransom for his soul unto the

^f Lev. 10. 1.
^g Lev. 16. 18. & 28. 27.
^h Ch. 38. 25. Num. 1. 2. 5. & 26. 2. 2 Sam. 24. 2.
† Heb. *them that are to be numbered:*
See Num. 31. 50.
Job 33. 24. & 36. 18.
Ps. 49. 7.
Matt. 20. 28. Mark 10. 45.
1 Tim. 2. 6. 1 Pet. 1. 18, 19.

God enlarged. It was placed *before the veil*, on the outside of that partition, but *before the mercy seat*, which was within the veil. For though he that ministered at that altar could not see the mercy seat, the veil interposing, yet he must look towards it, and direct his incense that way, to teach us, that though we cannot with our bodily eyes see the throne of grace, that blessed mercy seat, yet we must in prayer by faith set ourselves *before it*, *direct our prayer*, and *look up*.

Ver. 7. *Aaron was to burn sweet incense* upon this altar every morning and every evening, which was intended not only to take away the ill smell of the flesh that was burned daily on the brazen altar, but for the honour of God, and to shew the acceptableness of his people's services to him. As by the offerings on the brazen altar satisfaction was made for what had been done displeasing to God, so by the offering on this, what they did well was, as it were, recommended to the divine acceptance.

Ver. 10. *Aaron shall make an atonement upon the horns of it once in a year*—Viz. Upon the day of atonement, see Lev. xvi. 18, 19, when the High Priest was to take it in his way as he came out from the holy of holies. This was to intimate, that the sins of the Priests who ministered at this altar, and of the people for whom they ministered, put a ceremonial impurity upon it, from which it must be cleansed by the blood of atonement. This altar typified the mediation of Christ: the brazen altar in the court was a type of Christ dying on earth; the golden altar in the sanctuary was a type of Christ interceding in heaven. This altar was *before the mercy seat*, for Christ always appears in the presence of God for us; and his intercession is unto God of a *sweet smelling savour*. And it typified the devotions of the saints, whose prayers are said to be set forth before God as *incense*,

Ps. cxli. 2. As the smoke of the incense *ascended*, so must our desires, being kindled with the fire of holy love. When the Priest was burning incense, the people were *praying*, Luke i. 10, to signify that prayer is the *true incense*. This incense was a *perpetual incense*, for we must *pray always*. The lamps were *dressed or lighted* at the same time that the incense was *burnt*, to teach us that the reading of the Scriptures (which are our *light and lamp*) is a part of our daily work, and should ordinarily accompany our prayers and praises. The devotions of sanctified souls are *well-pleasing* to God, of a *sweet-smelling savour*; the prayers of saints are compared to *sweet odours*, Rev. v. 8; but it is the *incense* which Christ *adds* to them that makes them *acceptable*; and his blood *that atones* for the guilt which cleaves to our best services. Yet, if the heart and life be not holy, even *incense is an abomination*, Isa. i. 13.

Ver. 11. *The Lord spake unto Moses*—Perhaps the repetition of those words here and afterwards, ver. 17, 22, 34, intimates, that God did not deliver these precepts to Moses in a continued discourse, but with many intermissions, giving him time either to write what was said to him, or at least to charge his memory with it.

Ver. 12. *Every man a ransom for his soul*—Some think this refers only to the first numbering of them, when the tabernacle was set up, and that this tax was to make up what was wanting in the voluntary contributions. Others think it was to be always when the people were numbered; and that David offended in not demanding it when he numbered the people. But many of the Jewish writers are of opinion, it was to be an annual tribute; only it was begun when Moses first numbered the people. This was that tribute-money which Christ paid, lest he should offend his adversaries. The tribute to be paid was *half a shekel*, about

A. M. 2513.
B. C. 1491.
k 2 Sam. 34. 15.
1 Matt. 17. 24.
m Lev. 27. 25. Num. 3. 47.
Ezek. 45. 12.
n Ch. 38. 26.

LORD, when thou numberest them; that there be no plague^k among them, when *thou* numberest them.

13¹ This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (^m a shekel is twenty gerahs:) ⁿ 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 ^o 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 ^q shalt appoint it for the service of the tabernacle of the congregation; that it may be ^r 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,

fifteen pence of our money. In other offerings men were to give according to their ability; but this, which was the ransom of the soul, must be alike for all; for the rich have as much need of Christ as the poor, and the poor are as welcome to him as the rich. And this was to be paid a ransom of the soul, that there might be no plague among them—Hereby they acknowledged that they received their lives from God, that they had forfeited their lives to him, and that they depended upon his power and patience for the continuance of them; and thus they did homage to the God of their lives, and deprecated those plagues which their sins had deserved. This money was employed in the service of the tabernacle; with it they bought sacrifices, flour, incense, wine, oil, fuel, salt, Priests' garments, and all other things which the whole congregation was interested in.

Ver. 18. *Thou shalt make a laver of brass*—The laver, or font, was a large vessel, that would contain a good quantity of water. The *foot of brass*, it is supposed, was so contrived as to receive the water, which was let out of the laver by spouts or cocks. They then had a laver for the Priests only to wash in; but to us now there is a fountain opened for Judah and Jerusalem, Zech. xiii. 1, an inexhaustible fountain of living water, so that it is our own fault if we

18¹ Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt ^t put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons ^u 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; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and ^w it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee ^x principal spices, of pure ^y myrrh five hundred shekels, and of sweet cinnamon half so much, *even* two hundred and fifty shekels, and of sweet ^z calamus two hundred and fifty shekels,

24 And of ^a cassia five hundred

remain in our pollution. Aaron and his sons were to wash their hands and feet at this laver every time they went in to minister. For this purpose, clean water was put into the laver fresh every day. Though they washed themselves ever so clean at their own houses, that would not serve, they must wash at the laver. This was designed to teach them purity in all their ministrations, and to possess them with a reverence of God's holiness, and a dread of the pollutions of sin. They must not only wash and be made clean when they were first consecrated, but they must wash and be kept clean whenever they went in to minister. He only shall stand in God's holy place that hath clean hands and a pure heart, Psal. xxiv. 3, 4. And it was to teach us, who are daily to attend upon God, daily to renew our repentance for sin, and our believing application of the blood of Christ to our souls for remission.

Ver. 23. Interpreters are not agreed concerning these ingredients: the spices, which were in all near half a hundred weight, were to be infused in the oil, which was to be about five or six quarts, and then strained out, leaving an admirable smell in the oil. With this oil God's tent and all the furniture of it were to be anointed; it was to be used also in the consecration of the Priests. It was to be continued through-

A. M. 2513.
B. C. 1491.
Ch. 38. 8.
1 Kings 7. 38.
Ch. 40. 7. 30.

Ch. 40. 31, 32.
Ps. 26. 6.
Isa. 52. 1 f. John 13. 10.
Heb. 10. 22.

Ch. 26. 43.

Cant. 4. 14.
Ezek. 27. 22.
Ps. 45. 8.
Prov. 7. 17.

Cant. 4. 14.
Jer. 6. 20.

Ps. 45. 8.

^{A. M. 2518.}
^{B. C. 1491.} *shekels*, after the shekel of the sanctuary, and of oil olive an ^bhin.

¹ Or, *perfumer.*
^c Ch. 37. 29.
^{Num. 35.}
^{25. Ps. 89.}
^{30. & 133.}
^{2.}
^d Ch. 40. 9.
^{Lev. 8. 10.}
^{Num. 7. 11.} 25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the **||** apothecary: it shall be ^ean holy anointing oil.

26 ^d And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

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.

^{Ca. 29. 37.} 29 And thou shalt sanctify them, that they may be most holy: ^ewhatsoever toucheth them shall be holy.

ⁱ Ch. 29. 7.
^{&c. Lev.}
^{8. 12. 30.} 30 ^f And thou shalt anoint Aaron and his sons, 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.

^g Ver. 25.
^{37.} 32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it; ^git is holy, and it shall be holy unto you.

^h Ver. 38.
ⁱ Gen. 17.
^{14. Ch.}
^{12. 85.}
^{Lev. 7. 20.}
^{21.} 33 ^h Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, ⁱshall even be cut off from his people.

out their generations ver. 31. Solomon was anointed with it, 1 Kings i. 39, and some other of the Kings, and all the High Priests with such a quantity of it as that it ran down to the skirts of the garments; and we read of the making it up, 1 Chron. ix. 30. Yet all agree, that in the second temple there was none of this holy oil, which was probably owing to a notion they had, that it was not lawful to make it up; Providence overruling that want as a presage of the better unction of the Holy Ghost in Gospel-times, the variety of whose gifts are typified by these sweet ingredients.

Ver. 34. The incense which was burned upon the golden altar was prepared of *sweet spices* likewise, though not so rare and rich as those which the anointing oil was com-

^{A. M. 2518.}
^{B. C. 1491.} 34 ¶ And the LORD said unto Moses, ^kTake unto thee sweet spices, ^kstacte, and onycha, and galbanum; ^kthese sweet spices with pure frankincense: of each shall there be a like *weight*: ^kCh. 25. 6.
^{& 37. 29.}

35 And thou shalt make it a perfume, a confection ^lafter the art of the apothecary, [†]tempered together, [†]pure and holy. [†] Heb. *salted.*
¹ Ver. 25.
^{Lev. 2.}
^{18.}

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, ^mwhere I will meet with thee: ^mit shall be unto you most holy. ^m Ch. 29. 42.
^{Lev. 16. 2.}
ⁿ Ver. 32.
^{Ch. 29. 37.}
^{Lev. 2. 3.}

37 And *as for* the perfume which thou shalt make, ^oye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. ^o Ver. 32.

38 ^p Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people. ^p Verse 35.

CHAP. XXXI.

In this Chapter, I. God appoints what workmen should be employed in the building and furnishing the tabernacle, ver. 1—11. II. He repeats the law of the sabbath, ver. 12—17. III. He delivers to Moses the two tables of testimony, ver. 18.

AND the LORD spake unto Moses, saying,

2 ^a See, I have called by name ^aCh. 35. 30.
^{& 36. 1.}

pounded of. This was prepared once a year, (the Jews say,) a pound for each day of the year, and three pounds over for the day of atonement. When it was used it was to be beaten very small; thus it pleased the Lord to bruise the Redeemer, when he offered himself for a sacrifice of a *sweet-smelling savour*. Concerning both these preparations the same law is here given, that the like should not be made for any common use. Thus God would preserve in the people's minds a reverence for his own institutions, and teach us not to profane or abuse any thing whereby God makes himself known.

CHAP. XXXI. Ver. 1, 2. *See, I have called Bezalee*

A. M. 2513.
B. C. 1491. Bezaleel the ^bson of Uri, the son of Hur, of the tribe of Judah:
b 1 Chron. 2. 20. 3 And I have ^cfilled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
c Ch. 35. 31.
1 Kings 7. 14. 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.
d Ch. 26. 34. 6 And I, behold, I have given with him ^dAholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are ^ewise hearted I have put wisdom, that they may make all that I have commanded thee;
e Ch. 28. 3.
& 35.
10, 35. &
36. 1. f Ch. 36. 8. 7 ^fThe tabernacle of the congregation, and ^gthe ark of the testimony, and ^hthe mercy seat that is

thereupon, and all the [†]furniture of the tabernacle,
A. B. 2513.
B. C. 1491. 8 And ⁱthe table and his furniture, and ^kthe pure candlestick with all his furniture, and the altar of incense,
† Heb. ves-sels.
1 Ch. 37. 10.
k Ch. 37. 17. 9 And ^lthe altar of burnt offering with all his furniture, and ^mthe laver and his foot.
l Ch. 38. 1.
m Ch. 38. 9. 10 And ⁿthe cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,
n Ch. 39. 1.
41. Num. 4, 5, 6, &c. 11 ^oAnd the anointing oil, and ^psweet incense for the holy place: according to all that I have commanded thee shall they do.
o Ch. 30. 25, 31. &
37. 29.
p Ch. 30. 34. & 37. 29. 12 ¶ And the LORD spake unto Moses, saying,
13 Speak thou also unto the children of Israel, saying, ^qVerily my sabbaths ye shall keep: for it is a

—The grandson of Hur, probably that Hur who had helped to hold up Moses's hand, chap. xvii, and was at this time in commission with Aaron for the government of the people in the absence of Moses. Aholiab, of the tribe of Dan, is appointed next to Bezaleel, and partner with him. Hiram, who was the head workman in the building of Solomon's temple, was also of the tribe of Dan, 2 Chron. ii. 14.

Ver. 3. *And I have filled him with the spirit of God*—And, ver. 6, *In the hearts of all that are wise hearted I have put wisdom*. Skill in common employment is the gift of God; it is he that puts even this *wisdom into the inward parts*, Job xxxviii. 36. He teacheth the husbandman discretion, Isa. xxviii. 26; and the tradesman too, and he must have the praise of it. Although it is probable that the arts were carried to a great height at this period in Egypt; yet, considering the state of slavery in which the Israelites had been held there, and the hard labour to which they had been compelled, it is not to be supposed that many of them had made any proficiency therein, or were qualified for such curious workmanship as had been prescribed. But that God who often chooses the weak things of the world to confound the wise; who took the apostles from their fishing-boats, and from other low occupations, and enabled them to speak fluently and correctly in the languages of all nations to which they were sent to preach! endued the persons, here mentioned, with the skill requisite for the work to which they were appointed. A late commentator remarks here, "Neither Moses nor Aaron, nor any of Aaron's sons, were appointed to this service; the honour already conferred must suffice for them, and if they attended to their proper work, they would find that also sufficient. Nor were Moses's sons

appointed; for it was the Lord's will that his disinterestedness and divine legation should appear *illustrious* in the obscurity of his posterity.

Ver. 5. *In cutting of stones*—That is, in cutting and setting the precious stones, and in graving on them what God commanded. *In carving of timber*—Rather in cutting of timber, as the same word is rendered in the beginning of the verse; for we do not read of any carved work about the tabernacle.

Ver. 8. *The pure candlestick*—Bright, resplendent, being of pure gold, and always kept clean and bright, chap. xxix. 37; Lev. xxiv. 4. The same original word occurs, chap. xxiv. 10, where the divine glory is compared to the *body of heaven in its clearness, or splendour*.

Ver. 10. *The cloths of service*—Wherewith the ark, the table, the candlestick, and golden altar, were covered when the camp removed, Num. iv. 6.

Ver. 13. *Verily my sabbaths ye shall keep*—This had been mentioned thrice before, chap. xvi. 23, and xx. 8, and xxiii. 12; but seems here to be repeated lest they should think the sacred work enjoined in this chapter would warrant their breaking in upon the holy rest of that day. Wherefore the clause had better be translated—*Nevertheless my sabbaths shall ye keep*; for *אשכח* is often an exceptive particle, and is so rendered here by Arias Montanus, Le Clerc, Junius, and Tremellius.

It is a sign between me and you—Some late commentators have quoted Poole here, as follows: "The Sabbath is a five-fold sign; 1, *Commemorative* of God's creation and dominion over them and all things, to whom they hereby profess their subjection. 2, *Indicative*, shewing that they were made to

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sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

r Ch. 20. 8.
Deut. 5.
12. Ezek.
20. 12.

4 ^r Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for ^a whosoever doeth *any* work therein, that soul shall be cut off from among his people.

s Ch. 35. 2.
Num. 15.
36.

t Ch. 29. 9.

15 ^t Six days may work be done; but in the ^u 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.

u Gen. 2. 2.
Ch. 16.
23. & 29.
10.† Heb. *Nolite neci.*

16 Wherefore the children of Israel shall keep the sabbath, to ob-

serve the sabbath throughout their generations, *for* a perpetual covenant.

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17 It *is* ^x a sign between me and the children of Israel for ever: for ^y in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

x Ver. 13.
Ezek. 20.
12, 20.y Gen. 1.
31. & 2. 2.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, ^a two tables of testimony, tables of stone, written with the finger of God.

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Ch. 24.
12. & 32.
15, 16, &
34, 28, 29.
Deut. 4.
13. & 5.
22. & 9.
10, 11.
2 Cor. 3.
3.

CHAP. XXXII.

Here is, I. The sin of Israel, and Aaron particularly, in making the golden calf, ver. 1—4, and worshipping it, ver. 5, 6. II. The notice which God gave of this to Moses, who was now in

be holy, and that their sanctification could be had from none but God, as it here follows, and from the observations of God's days and appointments. 3, *Distinctive*, whereby they owned themselves to be the Lord's peculiar people, by a religious keeping of those Sabbaths, which the rest of the world grossly neglected, and profanely scoffed at. 4, *Pre-figurative* of that rest which Christ should purchase for them, viz. a rest from the burden of the ceremonial, and the curses and rigours of the moral law, as also from sin and the wrath of God for ever, Heb. iv. 5, *Confirmative*, both assuring them of God's goodwill to them, and that, as he blessed the Sabbath for their sakes, so he would bless them in the holy use of it, with temporal, spiritual, and everlasting blessings; and assuring God of their standing, and that they would stand to the covenant made between God and them. So that this was a mutual stipulation or ratification of the covenant of grace on both sides." Certainly the institution of the Sabbath was a great instance of God's favour, and a sign that he had separated them from all other people; and their religious observance of it was a great instance of their duty to him. God, by sanctifying this day among them, let them know that he sanctified them, and set them apart for his service, otherwise he would not have revealed to them his holy sabbaths to be the support of religion among them. The Jews, by observing one day in seven, after six days' labour, testified that they worshipped the God that made the world in six days, and rested the seventh; and so distinguished themselves from other nations, who having first lost the Sabbath, the memorial of the creation, by degrees lost the knowledge of the Creator, and gave the creature the honour due to him alone.

Ver. 14—16. *It is holy unto you*—That is, it is designed for your benefit as well as for God's honour; it shall be accounted holy by you. It is the *Sabbath of rest holy to the Lord*—It is separated from common use to the service of

God; and by the observance of it we are taught to rest from worldly pursuits, and devote ourselves, and all we are, have, and can do, to God's glory. It was to be observed throughout their generations, in every age, *for a perpetual covenant*—This was to be one of the most lasting tokens of the covenant between God and Israel.

Ver. 17. *On the seventh day he rested, and was refreshed*—And as the work of creation is worthy to be thus commemorated, so the great Creator is worthy to be imitated by an holy rest on the seventh day. The expression, *was refreshed*, is spoken after the manner of men. It seems to signify that delight and complacency with which God surveyed all his works, and pronounced them good, Gen. i. 31. Of this divine pleasure we may form some faint idea by comparing it to that solace and refreshment which a benevolent mind enjoys upon bringing into execution some noble and arduous, some generous and well concerted plan, for advancing the glory of God, and good of mankind.

Ver. 18. *He gave unto Moses the two tables of testimony*—After his forty days' stay upon the mount, God dismissed him, giving him the ten articles of the moral law, written upon the two tables of stone, to be delivered to the people, and to be laid up in the ark, as the standing record of the divine will relating to the principal branches of their duty. In the most ancient times, it must be observed, laws were wont to be engraven upon tables of brass, marble, wood, &c. These tables of stone, it appears, were not prepared by Moses, but probably by the ministry of angels. They were written *with the finger of God*—That is, by his will and power immediately, without the use of any instrument. They were written in *two* tables, being designed to direct us in our duty towards God and towards man. They were called tables of *testimony*, because this written law testified the will of God concerning them, and would be a testimony against them, if they were disobedient.

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the mount with him, ver. 7, 8; and the sentence of his wrath against them, ver. 9, 10. III. The intercession which Moses made for them, ver. 11—13; and the prevalence of that intercession, ver. 14. IV. His coming down from the mount, and being an eye-witness of their idolatry, ver. 15—19; in detestation of which he broke the tables, ver. 19; and burnt the golden calf, ver. 20. V. The examination of Aaron about it, ver. 21—24. VI. Execution done upon the ring-leaders in the idolatry, ver. 25—29. VII. The farther intercession Moses made, to turn away the wrath of God from them, ver. 30—32; and a reprieve granted thereupon, reserving them for a farther reckoning, ver. 33—35.

1491.
a Ch. 24.
18. Deut.
9. 9.

AND when the people saw that Moses ^adelayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, ^bUp, make us

b Acta 7.
40.

CHAP. XXXII. Ver. 1. *The people*—That is, some of them, as it is explained, 1 Cor. x. 7. The defection, however, appears to have been very general, though we find several, particularly the sons of Levi, exempt from it, ver. 26. *Saw that Moses delayed*—He had now been absent from them near forty days; for this defection appears to have happened a day or two before he came down from the mount, Deut. ix. 11, 12. *Gathered themselves together unto Aaron*—Or, as the Hebrew is more properly rendered, *against Aaron*: and so the expression will denote that they came upon him in a tumultuous manner, insisting to have their demands complied with. *Up, make us gods*—No doubt other discourse had passed before this; to which Aaron making some difficulty to consent, they insisted on having their desire gratified, and said in a seditious manner, *Up, without further delay, make us gods, or make us a god*, as אלהים *Elohim*, is generally rendered, and ought to be rendered here, as Le Clerc observes, and that for two plain reasons; 1, Aaron made but one calf, one idol-god; 2, It appears from ver. 5, that this symbol was consecrated to Jehovah alone. They were weary of waiting for the promised land. They thought themselves detained too long at mount Sinai. They had a God that stayed with them, but they must have a god to go before them to the land flowing with milk and honey. They were weary of waiting for the return of Moses: *As for this Moses, the man that brought us up out of Egypt, we know not what is become of him*—Observe, How slightly they speak of his person, *this Moses*: and how suspiciously of his delay, *we know not what is become of him*. And they were weary of waiting for a divine institution of religious worship among them, so they would have a worship of their own invention, probably such as they had seen among the Egyptians. They say, *make us gods, or a god*. But what good would a god of their own making do them? They must have such a god to go before them, such as could not go itself farther than it was carried!

Ver. 2. *Break off the golden earrings*—These were probably some of the jewels which they had of the Egyptians. *From the ears of your sons*—Men wore these ornaments in

gods, which shall ^cgo 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.*

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c Ch. 13.
21.

2 And Aaron said unto them, Break off the ^dgolden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

d Judg. 6.
24—27.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

Ch. 20. 23.
Deut. 9.
18. Judg.
17. 8. 4.
1 Kings
12. 28.
Neh. 9.
18. 19.
108. 19.
Isa. 46. 6.
Acta 7.
41. Rom.
1. 28.

4 ^eAnd 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

the eastern countries as well as the women, Judg. viii. 24. Some suppose that when Aaron gave this direction he did it with a design to crush the proposal, believing, that if their covetousness did not hinder them from giving up their earrings, their pride, at least, would prevent their parting with them. He says, therefore, *Which are in the ears of your wives and daughters*—Thinking them most fond of their jewels, and most unlikely to part with them.

Ver. 3. *The people brake off their earrings*—Whereby they shewed both their madness upon their idols, and their base ingratitude to God, who had transferred these jewels from the Egyptians to them.

Ver. 4. *He made it a molten calf*—He melted it down, and, having a mold prepared, poured the melted gold into it, and then produced it in the shape of an ox or calf, giving it some finishing strokes with a graving tool. "They made a calf," says David, "in Horeb, and worshipped the molten image: They changed their glory into the similitude of an ox that eateth grass." It is probable that the origin of this idolatry was from Egypt. The Scriptures inform us that the Israelites in Egypt imitated the Egyptian superstitions, Josh. xxiv. 14; Ezek. xx. 7, 8. Now that the Egyptians worshipped animals as early as these days, appears from chap. viii. 26. An ox, or calf in particular, was their great idol; so that we may with certainty conclude, notwithstanding what some late Commentators have alleged, that Aaron, in compliance with the prejudices of the people, made this calf after the model of what the Israelites had seen in Egypt, consecrating it to Jehovah as the Egyptians had consecrated similar symbols to their principal deity Osiris. Aaron's compliance with the popular clamour was, undoubtedly, highly criminal: he ought to have opposed them with all his might, nay, he ought rather to have suffered death than to have yielded to their will in any degree. Accordingly, we find it recorded, Deut. ix. 20, that "the Lord was very angry with him to have destroyed him," but that Moses "prayed for him." They said, "These be thy gods," or, as Nehemiah expresses, chap. ix. 18, *This is thy god*—That is, This is the *image*, or symbol of thy God, who

A. M. 2513.
B. C. 1491. *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar 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 offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, *Go*, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 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.

9 And the LORD said unto Moses, *I* have seen this people, and behold, it is a stiffnecked people:

10 Now therefore *let* me alone, that *my* wrath may wax hot against them, and that I may consume them: and *I* will make of thee a great nation.

11 *And* Moses besought *the* LORD his God, and said, LORD, 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?

r Lev. 23.
2, 4, 21,
37.
2 Kings
10, 20.
2 Chron.
30, 3.

g 1 Cor. 10.
7.

h Deut. 9.
12, Ver.
1. Ch. 33.
1. Dan. 9.
24.

i Gen. 6.11,
12. Deut.
4, 16, &
32, 5.

Judg. 2.
19. Hos.
9, 9.

k Ch. 20, 3,
4, 23.
Deut. 9.
16.

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l 1 Kings
12, 28.

m Ch. 33, 3,
5, & 34.
9. Deut.
9, 6, 13, &
31, 27.
2 Chron.
30, 8. Isa.
48, 4. Acts
7, 51.

n Deut. 9.
14, 19.

o Ch. 22, 24.
p Num. 14.
12.

q Deut. 9.
18, 26—29.
Ps. 74, 1, 2,
& 106, 23.
r Heb. the
face of
the
LORD.

brought thee out of Egypt. For they intended to worship the true God, by this image, as afterwards Jeroboam did by the same image, it being incredible that the generality of the Israelites should be so void of all sense and reason as to think that this new made calf brought them out of Egypt, even before its own creation, and that this was the same Jehovah that had so lately spoken to them from heaven with an audible voice, saying, "I am the Lord thy-God who brought thee out of the land of Egypt."

Ver. 5. *Aaron built an altar*—Being borne down with the stream: *And proclaimed a feast*—Viz. Of Dedication; yet he calls it *a feast to Jehovah*: by which it is still more evident that the people did not intend to terminate their adoration in the image, but designed to worship the true God in and by this calf, which they meant to consider as only a visible token of God's presence with them, and a medium by which to convey their worship to him. And yet this did not excuse them from the sin of gross idolatry any more than it will excuse the Papists, whose plea it is that they do not worship the images which they use, but God, or Christ, by the images, so making themselves just such idolaters as the worshippers of the golden calf, whose feast was a *feast to Jehovah*, and proclaimed to be so, that the most ignorant and unthinking might not mistake it.

Ver. 6. *They rose up early*—To shew their zeal, they began betimes in the morning, and seem not to have stayed for Aaron; and *offered burnt offerings*, &c. to this new made image of Deity. *And the people sat down to eat and drink* of the remainder of what was sacrificed, and then *rose up to play*—To play the fool, to play the wanton. It was strange that any of the people, especially so great a number of them, should do such a thing. Had they not, but the other day, in this very place, heard the voice of the Lord God speaking to them out of the midst of the fire, "Thou shalt not make to thyself any graven image?"—Yet they

made a calf in Horeb, the very place where the law was given. It was especially strange that Aaron should be so deeply concerned, should make the calf, and proclaim the feast! Is this "Aaron the saint of the Lord!" Is this he that had not only seen, but had been employed in summoning the plagues of Egypt, and the judgments executed upon the gods of the Egyptians? What! and yet himself copying out the abandoned idolatries of Egypt? How true is it, that "the law made them Priests which had infirmity, and needed first to offer for their own sins?"

Ver. 8. *They have turned aside quickly*—Quickly after the law was given them, and they had promised to obey it; quickly after God had done such great things for them, and declared his kind intentions to do greater.

Ver. 9. *A stiffnecked people*—Untractable, wilful, and stubborn; unapt to come under the yoke of the divine law, averse from all good, and prone to all evil, incorrigible by judgments, and obstinate to all the methods of cure.

Ver. 10. *Let me alone*—What did Moses, or what could he do, to hinder God from consuming them? When God resolves to abandon a people, and the decree is gone forth, no intercession can prevent it. But God would thus express the greatness of his displeasure, after the manner of men, who would have none to intercede for those they resolve to be severe with. Thus also he would put an honour upon prayer, intimating, that nothing but the intercession of Moses could save them from ruin.

Ver. 11. *And Moses besought the Lord his God*—If God would not be called the God of Israel, yet he hoped he might address him as his own God. Now Moses is standing in the gap to turn away the wrath of God, Psal. cvi. 23. He took the hint which God gave him when he said, *Let me alone*, which, though it seemed to forbid his interceding, did really encourage it, by shewing what power the prayer of faith hath with God.

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Num. 14.
13. Deut.
9. 28. &
32. 27.

Ver. 14.

Gen. 22.
16. Heb.
6. 13.

Gen. 12.
7. & 13.
15. & 16.
7. 18. &
26. 4. &
28. 13. &
35. 11, 12.

Deut. 32.
26. 2 Sam.
24. 16.

1 Chron.
21. 15. Ps.
106. 45.
Jer. 18.
8. & 26.
13. 19.

Joel 2. 13.
Jonah 3.
10. & 4. 2.
Deut. 9.
15.

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 them that cry for being overcome: but the noise of them that sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the

Ver. 12, 13. Turn from thy fierce wrath—Not as if he thought God were not justly angry, but he begs that he would not be so greatly angry as to consume them. Let mercy rejoice against judgment; repent of this evil—Change the sentence of destruction into that of correction, against thy people which thou broughtest up out of Egypt—For whom thou hast done so great things? Wherefore should the Egyptians say, For mischief did he bring them out—Israel is dear to Moses, as his kindred, as his charge; but it is the glory of God that he is most concerned for. If Israel could perish without any reproach to God's name, Moses could persuade himself to sit down contented; but he cannot bear to hear God reflected on; and therefore this he insists upon, Lord, what will the Egyptians say? They will say, God was either weak, and could not, or fickle, and would not complete the salvation he begun. Remember Abraham—Lord, if Israel be cut off, what will become of the promise?

Ver. 14. The Lord repented of the evil—Changed his sentence at the intreaty of Moses, who in this represented the Lord Christ, the great Mediator and Intercessor for all the sinful race. He was pleased not to inflict upon them that punishment which he threatened, ver. 10, and so acted as men do when they repent and change their minds. Though he designed to punish them, yet he would not ruin them. See here the power of prayer! God suffers himself to be prevailed with, by humble, believing importunity. And see the compassion of God towards poor sinners, and how ready he is to forgive! It must, however, be well observed, that such expressions as this, of the Lord's repenting, must be understood as spoken after the manner of men. For that no

proper change or repentance can take place in the divine mind, plainly follows from the perfection of the divine knowledge which comprehends at one view all things past, present, and to come, and can never be surprised at their happening as they do, or change his mind on that account. See this further explained on Gen. vi. 6.

Ver. 15, 16. On both their sides—Thus it was effectually provided against a possibility of any one, either taking from or adding to this law, to do either of which God expressly forbade his people, Deut. iv. 2. The tables were the work of God—Herein they differed from the second tables, which were the work of Moses, 2 Chron. xxxiv. 1.

Ver. 17. Joshua said, There is a noise of war in the camp Joshua had waited upon the middle of the hill for Moses, and so neither knew what the people had done, nor heard what God had said to Moses.

Ver. 19. He saw the calf, and the dancing: and his anger waxed hot—It is no breach of the law of meekness to shew our displeasure at wickedness. Those are angry and sin not, that are angry at sin only. Moses shewed himself angry, both by breaking the tables, and burning the calf, that he might, by these expressions of a strong passion, awaken the people to a sense of the greatness of their sin. He broke the tables before their eyes, as it is, Deut. ix. 17, that the sight of it might fill them with confusion when they saw what blessings they had lost. The greatest sign of God's displeasure against any people is his taking his law from them.

Ver. 20. He took the calf which they had made—The people were evidently overawed by the presence of Moses, and therefore attempted no resistance while he took away

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fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink of *it*.

b Gen. 20.
9. & 26.
10.

21 And Moses said unto Aaron, ^bWhat did this people unto thee, that thou hast brought so great a sin upon them?

c Ch. 14.
11. & 16.
24. & 16.
2, 20, 28.
& 17. 2, 4.

22 And Aaron said, Let not the anger of my lord wax hot: ^cthou knowest the people, that they *are set* on mischief.

d Ver. 1.

23 For they said unto me, ^dMake us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Who-

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soever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there ^ecame out this calf.

e Ver. 4.

25 ¶ And when Moses saw that the people *were* ^fnaked; (for Aaron ^fhad made them naked unto *their* shame among [†]their enemies;)

f Ch. 33. 4.
5.
g 2 Chron.
26. 19.

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.

† Heb.
those that
rose up
against
them.

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 ^hslay

h Num. 25.
5. Deut.
33. 9.

their idol to destroy it. Here we see how much Moses excelled Aaron in courage and zeal for the glory of God, as also in authority among the people. *He burned the calf*—Melted it down, and then filed it to dust. This speedy reduction of the calf to powder, as well as the materials whereof it was made, inclines one to believe that it was not of any considerable size. *He strawed it upon the water*—Upon the brook which flowed for them from the rock in Horeb; *and he made the children of Israel drink of it*—Not that he constrained them to it; but having no other water to drink, they could not avoid, when thirsty, to drink of that with this mixture. Thus it would be taken notice of throughout the camp, and would appear to all who had the least discernment, that *an idol is nothing*, this being reduced to atoms, and made as mere a nothing as could be.

Ver. 21. *What did this people unto thee?*—He takes it for granted that it must needs be something more than ordinary that prevailed with Aaron to do such a thing. Did they overcome thee by importunity, and hadst thou so little resolution as to yield to popular clamour? Did they threaten to stone thee, and couldst thou not have opposed God's threatenings to theirs?

Ver. 23. *They said, Make us gods*—It is natural to us to endeavour thus to transfer our guilt. He likewise extenuates his own share in the sin, as if he had only bid them break off their gold, intending but to make a hasty essay for the present, and *childishly* insinuates that when he cast the gold into the fire, it came out either *by accident*, or by the *magic art* of some of the mixed multitude (as the Jewish writers dream) in this shape. This was all Aaron had to say for himself, and he had better have said nothing, for his defence did but aggravate his offence; and yet as sin did abound, grace did much more abound.

Ver. 25. *Moses saw that the people were naked*—This is the most common and obvious meaning of the word *γυμνός*, *parang*, here used, as many examples in the Old Testament shew, and it is the sense which seems best to suit this place.

They were stripped of their ornament and armour, not only of their jewels, but of the innocency of their minds and lives, and of their defence, the favour and protection of God, by which alone they were secured from the Egyptians, and by which they were to be defended against those many and mighty enemies towards whom they were about to march, and to whom, being thus disarmed and helpless, they would become an easy prey.

Ver. 26. *Moses stood in the gate of the camp*—The place of judgment; and said, *Who is on the Lord's side?*—Who abhors this idolatry, and adheres to the true worship of God? The Chaldee interprets it, *Who feareth the Lord, let him come to me*:—Let him take God's part, and plead his cause against idolatry and idolaters. They had set up the golden calf for their standard, and Moses sets up his in opposition to them. *The sons of Levi gathered themselves together to him*—This shews that the defection of the people to this idolatrous worship was general, since none but the sons of Levi joined Moses on this occasion: and it is probable, that even they were not all free from this sin.

Ver. 27. *Thus saith the Lord God of Israel*—What Moses now did was not done merely in the heat of a pious zeal, but by a divine influence and direction; and therefore can be no warrant to others to imitate his example, who cannot pretend to the same authority, and who are placed in circumstances entirely different from those in which he and the Israelites were placed. *Slay every man his brother, and every man his companion*—Moses being, under God, their chief ruler, at God's command, passed this extraordinary sentence upon the offenders, without the common process in courts of judicature, requiring the sons of Levi to go armed into the camp, and cut off the most notorious and obstinate offenders, without regard to kindred, friendship, or any other distinction whatever. And there was no fear of their killing the innocent in this case, because Moses had called to himself all that were on God's side. These, either by resorting to him, or by retiring to their tents, were separated from the

A. M. 2513.
B. C. 1491.
every man his brother, and every man his companion, and every man his neighbour.

Num. 25. 11, 12, 13.
Deut. 13. 6.
—11. & 23.
9, 10.
18 Sam. 15.
18, 22.
Prov. 21.
3. Zech.
13. 3.
Matt. 10.
37.

Or, And
Moses
said, Con-
secrate
your-

selves to
day to the
LORD,
because
every
man hath
been

against
his son,
and
against
his bro-
ther, &c.

Heb.
fill your
hands.

1 Sam. 12.
20, 23.
Luke 15.
18.

2 Sam. 16. 12. Amos 5. 15. m Num. 25. 13.

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 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, ^kYe have sinned a great sin: and now I will go up unto the LORD;

peradventure I shall ^mmake an atonement for your sin.

31 And Moses ⁿreturned unto the LORD, and said, Oh, this people have sinned a great sin, and have ^omade them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, ^pblot me, I pray thee, ^qout of thy book which thou hast written.

33 And the LORD said unto Moses, ^rWhosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: ^sbehold, mine Angel shall go before thee: nevertheless ^tin the day when I visit I will visit their sin upon them.

A. M. 2513.
B. C. 1491.

n Deut. 9. 18.

o Ch. 20. 23.

p Ps. 69. 28.
Rom. 9. 3.

q Ps. 56. 8.
& 139. 16

Dan. 12. 1. Phil. 4.

3. Rev. 3. 5 & 13. 8.

& 17. 8. & 20. 12, 15. & 21. 27.

& 22. 19. r Lev. 23. 30. Ezek. 18. 4.

Ch. 33. 2, 14, &c.

Num. 20. 16.

t Deut. 32. 35. Amos 3. 14.

Rom. 2. 8, 6.

guilty, who were impudently walking about the camp, trusting to their numbers. It may be observed further here, that, besides the authority of the command of Moses to the Levites, a peculiar impulse from God must have actuated them in this business, otherwise it is very improbable that they should have obeyed so readily, or have dared to attack so many; and a peculiar consciousness of guilt and terror must have fallen on the people to have caused such a multitude to submit to be slain without making any resistance.

Ver. 28. *And there fell of the people that day about three thousand men*—Probably these were but few in comparison with the many that were guilty; but these were the men that headed the rebellion, and were therefore picked out to be made examples of, for a terror to others.

Ver. 31. *Oh, this people have sinned a great sin*—God had first told him of it, ver. 7, and now he tells God of it by way of lamentation. He doth not call them God's people, he knew they were unworthy to be called so, but, *this people*. This treacherous, ungrateful people, they have made them gods of gold.

Ver. 32. *If thou wilt forgive their sin—; and if not—*If the decree be gone forth, and there is no remedy, but they must be ruined, *blot me, I pray thee, out of thy book which thou hast written*, termed *the book of the living*, Psal. lxxix. 28, and alluded to, Isa. iv. 3, where the Prophet speaks of being *written among the living in Jerusalem*. He evidently means—“*Let me die* rather than live to see the evils that are coming upon them, if thou shalt think fit to punish them as they deserve: if they must perish, let me perish with them.” God, it must be observed, is here represented after the manner of men, as having all the names of the living enrolled in a book, to signify his particular care and inspection of the sons of men. See Psal. lvi. 8. So to blot out of the *Book of Life*, or *of the living*, is to cut one off from the land of the living, equivalent to Moses's expression, Numb. xi. 15, *If thou deal thus with me, kill me, I pray thee, out of hand*. And thus it is understood by the Hebrew Doctors. Compare

Deut. xxv. 6, Psal. lxxxvii. 6, and Ezek. xiii. 9. In pursuance of the same allusion, God is represented as enrolling the citizens of the heavenly Jerusalem, or the members of his true church, in a book by themselves, Dan. xii. 1, Phil. iv. 3, and Rev. iii. 5. Moses's words may be further illustrated by those of St. Paul, Romans ix. 3, *I could wish myself to be an Anathema from Christ*, or rather, as the word *αὐτὸς Χριστοῦ*, may properly be rendered, *after Christ*, that is, after his example to be consigned to temporal death, and made a curse for my brethren's sake. In short, Moses here expresses his vehement zeal for God's glory, and love to his people, signifying that the very thought of their destruction, and the dishonour that would thereby come upon God, was so intolerable to him, that he rather wished, if it were possible, that God would accept of him as a sacrifice in their stead, and by his destruction prevent so great a mischief. Those who understand Moses's words as if he wished to be excluded from eternal life for the sake of his brethren, make him talk a language quite unnatural, and inconsistent with that desire of self-happiness which is the first law of nature. Besides, it should be remembered, that to be excluded from eternal life, implies not only the loss of heaven and final misery, but also *final and desperate enmity against God*; and that any man should think, a willingness to be eternally wicked, and a desperate hater of God, can spring from love, and be a proper expression of zeal for his glory, is wonderful indeed.

Ver. 33. *Whosoever hath sinned, him will I blot out of my book*—The soul that sins shall die, and not the innocent for the guilty.

Ver. 34, 35. *Mine Angel shall go before thee*—Some created angel that was employed in the common services of his kingdom, which intimated that they were not to expect any thing for the future to be done for them out of the common road of providence. *When I visit*—Hereafter when I shall see cause to punish them for other sins, *I will visit* for this among the rest. From hence the Jews have a saying, that from

A. M. 2513.
B. C. 1491.
2 Sam. 12.
9. Acta 7.
41.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

CHAP. XXXIII.

In this Chapter we have a further account of the mediation of Moses between God and Israel. I. He brings a very humbling message from God to them, ver. 1, 2, 3, 5, which has a good effect upon them, ver. 4—6. II. He settles a correspondence between God and them; and both God and the people signify their approbation of that correspondence, God, by descending in a cloudy pillar, and the people by worshipping at the tent doors, ver. 7—12. III. He is earnest with God in prayer, and prevails. 1, For a promise of his presence with the people, ver. 12—17. 2, For a sight of his glory for himself, ver. 18—23.

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:

henceforward no judgment fell upon Israel, but there was in it an ounce of the powder of the golden calf. *And the Lord plagued the people*—Probably by the pestilence, or some other infectious disease. Thus Moses prevailed for a mitigation of the punishment, but could not wholly turn away the wrath of God.

CHAP. XXXIII. Ver. 1. *Go up hence, thou and the people*—God here seems to disown them, and calls them no more his people, because of their perfidiousness and idolatry.

Ver. 3. *I will not go up in the midst of thee*—By my own special and gracious presence, as hitherto I have done, but I will depart from thee. In pursuance hereof God removes his tabernacle without the camp. I will only make good my promise to thy fathers, and send an angel to accomplish it, but I will shew no particular and further kindness to thee. *Lest I consume thee in the way*—Lest thy sins should be aggravated by my presence and favour, and thereby I should be provoked utterly to destroy thee. So God shews that their perverseness makes this severity necessary for them, and that he, even in his judgment, remembers mercy to them.

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.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him 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. 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.

A. M. 2513.
B. C. 1491.
e Ch. 3. 8.
f Ver. 15,
17.

g Ch. 32. 9.
& 34. 9.
Deut. 9.
6, 13.

h Ch. 23. 21.
& 32. 10.
Num. 16.
21, 45.

i Num. 14.
1, 39.

k 2 Sam.
6. 2.
10. 24.

l Kings
21. 27.
2 Kings
19. 1.

m Earth. 4. 1.
4. Ezra 9.
3. Job 1.
20. & 2. 12.
Isai. 32.
11. Ezech.
24. 17, 28.
& 26. 16.

n Ver. 3.
m See
Num. 16.
45, 46.

o Deut. 8.
2. Ps. 139.
23.

o Ch. 29. 42,
43.

p Deut. 4.
29. 2 Sam.
21. 1.

Ver. 4. *No man did put on his ornaments*—This was a visible sign and profession of their inward humiliation, and repentance for their sin, and of their deep sense of God's displeasure.

Ver. 5. *I will come up into the midst of thee*—In anger, not in favour. This threatening hath a condition implied, except thou repent, as the next words plainly shew. *That I may know what to do unto thee*—That I may either inflict my judgments, or suspend them, as thou art penitent or impenitent.

Ver. 7. *And Moses took the tabernacle*—The tent wherein he gave audience, heard causes, and inquired of God, and pitched it without, afar off from the camp—To signify to them that they were unworthy of it. Perhaps this tabernacle was a model of the tabernacle that was afterwards to be erected, a hasty draught from the pattern shewed him in the mount, designed for direction to the workmen, and used in the mean time as a tabernacle of meeting between God and Moses about public affairs. *And called it the tabernacle of the congregation*—Implying, that whosoever would seek the Lord, that is, would seek either for his favour, or for counsel and direction, must come thither.

A. M. 2513.
B. C. 1491.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man ^q *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

q Num. 16.
27.

9 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* ^r *talked* with Moses.

r Ch. 25.
22. & 31.
18. Ps. 99.
7.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and ^s *worshipped*, every man *in* his tent door.

s Ch. 4. 31.

Ver. 8. *When Moses went out unto the tabernacle*—Viz. to intercede with God for the people, *all the people stood every man at his tent door*—Acknowledging themselves unworthy to approach nearer. *And looked after Moses*—To observe what signs of favour he should receive from God in answer to his prayers. Hereby, also, they showed their grief for God's departure, their respect to Moses, whom they had lately slighted, their dependance on his mediation, and concern about the issue of it.

Ver. 9, 10. *As Moses entered the tabernacle, the cloudy pillar descended*—This symbol of the divine presence having before gone up, and stood aloof from the camp, which was become unclean through their idolatry, now came down again, upon the removal of the tabernacle. *And stood at the door of the tabernacle*—Openly to assert the authority of Moses, with whom God shewed himself present, though he had withdrawn himself from them; and to signify his approbation of what he had done, however severe and cruel it might appear to some of them. *All the people rose up and worshipped*—As soon as they saw the cloudy pillar, that sign of God's presence, give Moses the meeting; *every man at his tent door*—Hereby they signified their humble adoration of the divine Majesty; their thankfulness to God, that he was pleased to show them this token for good, for if he had been pleased to kill them, he would not have showed them such things as these; and their hearty concurrence with Moses, as their advocate, in every thing he should promise for them.

Ver. 11. *The Lord spake unto Moses face to face*—Or, *mouth to mouth*, as in Numb. xii. 8. Not that God hath a face or mouth, or that Moses could behold it, which is denied, ver. 20; but the sense is, he spake with him freely, familiarly, and immediately, and not as he did to other Prophets, in dreams, or visions, or by an angel. *As a man speaketh unto his friend*—Which intimates not only that God revealed himself to Moses with greater clearness than to any other of the Prophets, but also with greater expressions of particular kindness than to any other. He spake not as a Prince to a subject, but as a *man to his friend*, whom he loves, and with whom he takes sweet counsel. *And he turned again into the camp*—To tell the people what hopes he had

11 And *the LORD* spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but ^u *his servant* Joshua, the son of Nun, a young man, departed not out of the tabernacle.

A. M. 2513.
B. C. 1491.
t Gen. 22.
30. Num.
12. 8.
Deut. 34.
10.
u Ch. 24. 13.

12 ¶ And Moses said unto the LORD, See, ^x *thou sayest* unto me, *Bring up this people*: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, ^y *I know* thee by name, and thou hast also found grace in my sight.

x Ch. 32. 34.

y Ver. 17.
Gen. 18.
19. Ps. 1.
6. Jer. 1.
5. John
10. 14, 16.
2. Tim. 2.
19.

13 Now therefore, I pray thee, ^z *if I have found grace in thy sight*, ^a *shew me now thy way*, that I may

z Ch. 34. 9.
Ps. 25. 4.
& 27. 11.
& 86. 11.
& 119. 23.

of bringing this business to a good issue. *But his servant Joshua departed not out of the tabernacle*—Probably Joshua abode there to assist and direct those who resorted thither to seek God in Moses's absence. And he seems to have been appointed to this work rather than Aaron, or any other of the elders, because they had, one way or other, been guilty of the late idolatry, and God would hereby punish them with a temporary suspension from his service and their office.

Ver. 12. *And Moses said unto the Lord*—It is likely that Moses, being satisfied with the penitence of the people, returned to the tabernacle, and there had this communication with God, in which he is an importunate supplicant for two favours, and prevails for both. In this he was a type of Christ, the great Intercessor, whom the Father *heareth always*. He is earnest with God for a grant of his presence with Israel in the rest of their march to Canaan. *Thou sayest, Bring up this people*—Lord, it is thou thyself that employest me, and wilt thou not own me? I am in the way of my duty, and shall I not have thy presence with me in that way? *Thou hast not let me know whom thou wilt send with me*—Thou hast only said thou wilt send an angel before me, ver. 2, but holdest me in suspense whether thou wilt guide us in the pillar of cloud as thou hast hitherto done. For the Lord had left him at an uncertainty what he would do in case the people did repent, ver. 5. *Yet thou hast said, I know thee by name*—In a special and particular manner. Thou hast vouchsafed to me peculiar marks and testimonies of thy love and favour. The expression is borrowed from the manner of Kings, who, of all their subjects, know few by name but their favourites, and those who have access to their persons.

Ver. 13. *Now, if I have found grace in thy sight*—What favour God had expressed to the people they had forfeited the benefit of; and therefore Moses lays the stress of his plea upon what God had said to him. By this, therefore, he takes hold on God; Lord, if thou wilt do any thing for me, do this for the people. Thus our Lord Jesus, in his intercession, presents himself to the Father, as one in whom he is always well-pleased, and so obtains mercy for us, with whom

A. M. 2613.
B. C. 1491.
know thee, that I may find grace in thy sight; and consider that this nation is ^b thy people.

b Deut. 9. 26, 29.
Joel 2. 17.
c Ch. 18. 21. & 40. 34-38.
Isai. 63. 9.
d Deut. 8. 20. Josh. 21. 44. & 22. 4. & 23. 1. Ps. 95. 11.
e Ver. 3. Ch. 34. 9.
14 And he said, ^c My presence shall go with thee, and I will give thee ^d rest.

15 And he said unto him, ^e If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? ^f Is it not in that thou goest with us? so ^g shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And the LORD said unto Moses, ^h I will do this thing also that thou

he is justly displeased. *Shew me thy way*—What course thou meanest now to take with us. *That I may know thee, that I may find grace in thy sight*—That by proof and experience I may know how good thou art to them that seek thee, and may be assured that I have found grace in thy sight. He insinuates that the people also, though most unworthy, yet were in some relation to God; *consider that this nation is thy people*—A people that thou hast done great things for, redeemed to thyself, and taken into covenant with thyself; Lord, they are thy own, do not leave them.

Ver. 14. *My presence shall go with thee*—Hebrew, *my face*. I myself, my own person, as the same phrase is translated, 2 Sam. xvii. 11. Or, *the angel of my presence*, Isai. lxiii. 9. The meaning is, I will conduct you myself, as I have done hitherto, by my glorious presence in the tabernacle. So that this is a revocation of the sentence pronounced ver. 3. *And will give thee rest*—Not only thee, Moses, from thy present perplexity, but in due time will bring thy people to their rest and settlement in the promised land. For it is evident that Moses's care and prayer were more for the people than for himself.

Ver. 15, 16. *If thy presence go not with me, carry us not up hence*—Let us rather live and die in the wilderness, with thy presence and favour, than go into Canaan without it; for even that promise of rest I regard not unless thou be with us, and accept us. Thus he shews how highly he valued the special presence of God. He dreaded the very thought of going forward without it. *For wherein shall it be known*—To the nations that have their eyes upon us, and to future ages; by what other token shall it be manifest to them, that I and thy people have found grace in thy sight, that we are really thy people, and under thy peculiar protection and care? *Is it not that thou goest with us?* Can any thing short of this answer this end? *So shall we be separated I and thy people*—Distinguished by thy peculiar kindness, and the privileges vouchsafed to us; or shall be made *wonderful, eminent, and glorious*, (as the word נפלינו, *niphlinu*, rather means,) above all other people.

Ver. 17. *I will do this thing also that thou hast spoken*—

hast spoken: for ⁱ thou hast found grace in my sight, and I know thee ^j by name.

18 And he said, I beseech thee, shew me ^k thy glory.

19 And he said, ^l I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; ^m and will be ⁿ gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for ^o 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:*

See the power of prayer: See the riches of God's goodness! See, in type, the prevalency of Christ's intercession, which he ever lives to make for all those that come to God by him! and the ground of that prevalency is purely in his own merit, it is *because thou hast found grace in my sight*. And now God is perfectly reconciled to them, and his presence in the pillar of cloud returns to them.

Ver. 18. *I beseech thee, shew me thy glory*—Thy glorious majesty, the brightness of thy countenance, some such manifestation of thyself, as becomes thy excellency, and such as shall be seen in the other life, or the highest I am capable of seeing on earth. Moses had lately been in the mount with God, and had had as intimate communion with God, as ever any man had on this side heaven, and yet he still desires a further acquaintance. *Shew me thy glory*—Make me to see it; so the word is: make it some way or other visible, and enable me to bear the sight of it. Not that he was so ignorant as to think that God's essence could be seen with bodily eyes, but having hitherto only heard a voice out of a pillar of cloud or fire, he desired to see some representation of the divine glory, such as God saw fit to gratify him with.

Ver. 19. *I will make my goodness pass before thee*—Moses's request was to see God's glory, and God answers him by promising to shew him his goodness; intimating that, however in themselves all God's attributes are glorious, yet he glories most in the manifestation of his goodness, and that his creatures need this most. *Pass before thee*—So that thou mayest at least have a transient view of it. *I will be gracious to whom I will be gracious*—I will shew this particular favour to thee, and I will also be gracious to the people thou pleadest for; but not promiscuously to all: some, viz. such as turn to me in true repentance, I will pardon and save; but others, even all that are finally impenitent, I will eternally punish.

Ver. 20. *Thou canst not see my face*—The full display of my glory, that *light inaccessible*, before which the angels stand, but which would be insufferable to mortal eyes; this no man could see, and live.

Ver. 21. *Behold, there is a place by me*—Probably meant

f Num. 14. 14.
g Ch. 34. 10. Deut. 4. 7, 34. 2 Sam. 7. 23. 1 Kings 8. 53. Ps. 147. 20.

h Gen. 19. 21. Jam. 5. 16.

A. M. 2613.
B. C. 1491.
Ver. 12.

k Ver. 20. 1 Tim. 6. 16. Ch. 34. 5. 6, 7. Jer. 31. 14.

m Rom. 9. 15, 16, 18. **n** Rom. 4. 4, 16.

o Gen. 32. 30. Deut. 5. 24. Judg. 6. 22. & 13. 22. Isa. 6. 5. Rev. 1. 16, 17. See Ch. 24. 10.

A. M. 2513.
B. C. 1491.

22 And it shall come to pass, while my glory passeth by, that I will put thee ^p in a cleft of the rock, and will ^q cover thee with my hand while I pass by:

p Isa. 2. 21.

q Ps. 91. 1.

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall ^r not be seen.

r Ver. 20.
John 1. 18.

CHAP. XXXIV.

Four instances of the return of God's favour we have in this Chapter. I. The orders he gives to Moses to come up to the mount the next morning, and bring two tables of stone with him, ver. 1—4. II. His meeting him there, and the proclamation of his name, ver. 6—9. III. The instructions he gave him there, and his converse with him forty days, ver. 10—28. IV. The honour he put upon him when he sent him down with his face shining, ver. 29—35. In all which God dealt with Moses as a mediator between him and Israel, and a type of the great Mediator.

of some part of mount Horeb, where Moses had long enjoyed intercourse with God, and from which the tabernacle, where the cloud of glory now appeared, was at no great distance. *And thou shalt stand upon a rock*—If not that from which the water was miraculously brought, yet certainly one which, like it, was emblematical of Christ, 1 Cor. x. 4, through whom alone we can have the knowledge of the glory of God. For this glory none can see to their comfort but those that believe, confide, and take shelter in him. *While my glory passeth by, I will put thee in a cleft of the rock*—As the rock might limit Moses's view of the divine glory that he might not be overwhelmed by it; so the resplendent rays of the glory of God are limited and concealed by the humanity of Christ, and by faith we are hid in him, and secured from the effects of the glorious justice and wrath of God, which would otherwise consume us. *I will cover thee with my hand while I pass by*—My invisible power shall spread a cloud before thee, that thou mayest not be overpowered and struck dead by the excessive glory, and so be undone by thy own desires.

Ver. 23. *I will take away mine hand*—Speaking after the manner of men: As soon as the dazzling splendours of my majesty, termed, my face, which it is impossible for man to behold and live, are passed by, I will, by degrees, withdraw the cloud that limited and concealed those splendours, and thou shalt see my back parts, or those rays of my glory which are not too bright and piercing for mortal eyes to sustain. To explain this further, the face in man is the seat of majesty, and men are known by their faces, in them we take a full view of men; that sight of God Moses might not have, but such a sight as we have of a man who is gone past us, so that we only see his back. Now Moses was

AND the LORD said unto Moses, ^a Hew thee two tables of stone, like unto the first: ^b and I will write upon *these* tables the words that were in the first tables, which thou brakest.

A. M. 2513.
B. C. 1491.a Ch. 32. 16
19. Deut. 10. 1.
b Ver. 28.
Deut. 10. 2, 4.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me ^c in the top of the mount.

c Ch. 19.
20. & 24.
12.

3 And no man shall ^d come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

d Ch. 19. 12,
13, 21.

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

allowed to see this only, but when he was a witness to Christ's transfiguration, he saw *his face shine as the sun*.

CHAP. XXXIV. Ver. 1. *Hew thee two tables of stone like the first*—Before, God himself both provided the tables and wrote on them: now, Moses must prepare the tables, and God would only write upon them. This might be intended partly to signify God's displeasure on account of their sin; for though he had pardoned them, the wound was not healed without a scar: and partly to shew that although the covenant of grace was first made without man's care and counsel, yet it should not be renewed without man's repentance. And as the tables of stone were emblematical of the hardness of their hearts, so the *hewing* of them by Moses, and writing on them by the Lord, might denote that circumcision and renovation of their hearts by the ministry of God's Word, and the influence of his Spirit, which were necessary to prepare them for receiving God's mercies and the performance of their duties. We may observe also, that although the first tables were broken to shew that there was no hope for mankind to be saved by their innocence, yet God would have the law to be in force still as a rule of obedience, and therefore as soon as he was reconciled to them, ordered the tables to be renewed, and wrote his law on them. This plainly intimates, that even under the Gospel, (of which the intercession of Moses was typical,) the moral law continues to oblige believers. For though Christ hath redeemed us from the *curse of the law*, yet not from the *command* of it, but still we are *under the law to Christ*. When our Saviour, in his sermon on the mount, expounded the moral law, and vindicated it from the corrupt glosses with which the Scribes and Pharisees had obliterated and broken it, he did, in effect,

A. M. 2513.
B. C. 1491.
Ch. 33. 19.
Num. 14.
17.
f Num. 14.
18.
2 Chro. 30.
9. Neh. 9.
17. Ps. 86.
16. & 103.
8. & 111.
4. & 112.
4. & 116.
5. & 145.
8. Joel 2.
13.

in his hand the two tables of stone.
5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.
6 And the LORD passed by before him, and proclaimed, The LORD, The LORD 'GOD, merciful and gra-

A. M. 2513.
B. C. 1491.
g Ps. 31. 19.
Rom. 2. 4.
h Ps. 57. 10.
& 108. 4.
i Ch. 20. 6.
Deut. 5.
10. Ps. 86.
15. Jer.
32. 18.
Dan. 9. 4.
k Ps. 103. 3.
& 130. 4.
Dan. 9. 9.
Eph. 4.
32. 1 John
1. 9

cious, longsuffering, and abundant in goodness and truth.
7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto

1 Ch. 23. 7, 21. Josh. 24. 19. Job 10. 14. Micah 6. 11. Nah. 1. 3.

renew the tables, and make them like the first, that is, reduce the law to its primitive sense and intention. And by his writing it on our hearts by his Spirit, as he wrote it on the tables by his finger or power, we may be enabled to conform our lives to it.

Ver. 5. *The Lord descended*—By some sensible token of his presence, and manifestation of his glory. He descended in the cloud—Probably that pillar of cloud which had hitherto gone before Israel, and had the day before met Moses at the door of the tabernacle.

Ver. 6. *And the Lord passed by before him*—Fixed views of God are reserved for the future state: the best we have in this world are transient. *And proclaimed the name of the Lord*—By which he would make himself known. He had made himself known to Moses in the glory of his self-existence, and self-sufficiency, when he proclaimed that name, *I am that I am*; now he makes himself known in the glory of his grace and goodness and all-sufficiency to us. The proclaiming of it denotes the universal extent of God's mercy; he is not only good to Israel, but good to all. The God with whom we have to do is a great God. He is *Jehovah, the Lord*, that hath his being of himself, and is the fountain of all being; *Jehovah-El, the Lord, the strong God*, a God of almighty power himself, and the original of all power. This is prefixed before the display of his mercy, to teach us to think and to speak even of God's goodness with a holy awe, and to encourage us to depend upon these mercies. He is a good God. His greatness and goodness illustrate each other. That his greatness may not make us afraid, we are told how good he is: and that we may not presume upon his goodness, we are told how great he is. Many words are here heaped up to acquaint us with, and convince us of God's goodness. 1st, He is *merciful*. This speaks his *pity*, and *tender compassion*, like that of a father to his children. This is put first, because it is the first wheel in all the instances of God's good-will to fallen man. 2dly, He is *gracious*. This signifies both *freeness* and *kindness*: it speaks him not only to have compassion for his creatures, but a complacency in them, and in doing good to them; and this of his own good-will, not for the sake of any thing in them. 3dly, He is *longsuffering*. This is a branch of God's goodness which our wickedness gives occasion for. He is *longsuffering*, that is, he is slow to anger, and delays the executions of his justice, he waits to be gracious, and lengthens out the offers of his mercy. 4thly, He is *abundant in goodness and truth*. This imports plentiful goodness; it abounds above our deserts, above our conceptions. The springs of mercy are always full, the streams of mercy always flowing; there is mercy enough in God, enough for all, enough for each, enough for ever. It speaks promised goodness, goodness and truth put together, goodness engaged by promise. 5thly, He *keepeth mercy*

for thousands. This speaks, 1, Mercy extended to thousands of persons. When he gives to some, still he keeps for others, and is never exhausted: 2, Mercy entailed upon thousands of generations, even to those upon whom the ends of the world are come: nay, the line of it is drawn parallel with that of eternity itself. 6thly, He *forgiveth iniquity, transgression, and sin*. Pardoning mercy is instanced in, because in that divine grace is most magnified, and because it is that which opens the door to all other gifts of grace. He forgives offences of all sorts, iniquity, transgression, and sin, multiplies his pardons, and with him is plenteous redemption. Nevertheless, 7thly, He is *just and holy*, for he will by no means clear the guilty. The word *guilty*, indeed, is not in the original; but the sense requires this, or some such word to be supplied, as it is in the Septuagint. The expression intimates, that however merciful and forgiving God is towards the penitent, yet he will not suffer his honour and authority to be trampled upon by those who wantonly abuse his lenity and forbearance. Therefore the passage is thus rendered by the Chaldee: *Sparing those who are converted to his laws, and not justifying those who are not converted*. It is true, *Maimonides*, and others after him, take these words to be a farther amplification of the goodness of God, signifying, that in punishing offenders he will not utterly destroy them. For he translates, *נקק לא נקקח לו jekkeh lo jekkeh, extirpating he will not extirpate, in visiting the iniquities of the fathers upon the children*: that is, Though he chastise the guilty, yet he will not destroy them. But there appears to be no authority for translating the passage thus, unless *Isai. iii. 26*, be an instance in which the word *נקק, nakkeh*, requires to have such a sense affixed to it. Certainly the other is the common meaning of it, and is perfectly consistent with the account of God's other perfections, and the delineation of his character here given. For his justice is in perfect harmony with his mercy, and is equally a branch of his love and goodness; to curb and restrain sin, being as much an act of divine goodness as to pardon the penitent and reward the obedient. 1, He will by no means clear the impenitently guilty, those that go on still in their trespasses. For none are pardoned, but those that repent and forsake all known sin. 2, He will not clear even the penitent without satisfaction to his justice. His pardoning mercy is never exercised but through the atonement of Christ, and by faith in him. "For without shedding of blood there is no remission." 3, The sin which is even pardoned is generally chastised, and the people of God themselves are corrected for the failures and imperfections of their obedience. Nay, in many cases, the children suffer for the follies and vices of their parents, and the parents may read their own sins in the disorders and miseries of their offspring. Thus, at least, does God "visit the iniquity of the fathers upon the children:" yet he "keepeth not his anger for ever," but visits to the third and fourth generation only,

A. M. 2513.
B. C. 1491.

the third and to the fourth *genera-
tion.*

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, ⁿ let my Lord, I pray thee, go among us; for ^o it is a stiffnecked people; and pardon our iniquity and our sin, and take us for ^p thine inheritance.

10 ¶ And he said, Behold, ^q I make a covenant: before all thy people I will ^r 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 ^s a terrible thing that I will do with thee.

11 ^t Observe thou that which I command thee this day: behold, ^u I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 ^x Take heed to thyself, lest

thou make a covenant with the inhabitants of the land whither thou goest, lest it be for ^y a snare in the midst of thee:

13 But ye shall ^z destroy their altars, break their [†] images, and ^a cut down their groves:

14 For thou shalt worship ^b no other god: for the LORD, whose ^c name is Jealous, is a ^d jealous God:

15 ^e Lest thou make a covenant with the inhabitants of the land, and they ^f go a whoring after their gods, and do sacrifice unto their gods, and ^g one ^h call thee, and thou ⁱ eat of his sacrifice;

16 And thou take of ^j their daughters unto thy sons, and their daughters ^k go a whoring after their gods, and make thy sons go a whoring after their gods.

17 ^l Thou shalt make thee no molten gods.

18 ¶ The feast of ^m unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I com-

A. M. 2513.
B. C. 1491.Ch. 21. 33.
Ch. 23. 24.Deut. 12.
3. Judg.2. 2.
Heb.statues.
Deut. 7.5. & 12. 2.
Judg. 6.25.
2 Kings18. 4. &
23. 14.2 Chron.
31. 1. &
34. 3. 4.Ch. 20. 3.
5.So Isa. 9.
6. & 57.15.
d Ch. 20. 5.

e Ver. 12.

f Deut. 31.
16. Judg.2. 17.
Jer. 3. 9.

Ezek. 6. 9.

g Num. 25.
2. 1 Cor.10. 27.
h Ps. 106.

28. 1 Cor.

8. 4. 7. 10.

Deut. 7.
3. 1 Kings11. 2.
Ezra 9. 2.Neh. 13.
25.k Num. 25.
1. 2.l 1 Kings
11. 4.m Ch. 32. 8.
Lev. 19. 4.Ch. 12.
15. & 23.

19.

while he "keeps mercy for thousands." This is God's name for ever, and this is his memorial to all generations.

Ver. 8. *And Moses made haste, and bowed his head*—Thus he expressed his humble reverence and adoration of God's glory, together with his joy in this discovery God had made of himself, and his thankfulness for it. Then likewise he expressed his holy submission to the will of God made known in this declaration, subscribing to his justice as well as mercy, and putting himself and his people Israel under the government of such a God as Jehovah had now proclaimed himself to be. Let this God be our God for ever and ever.

Ver. 9. *And he said, I pray thee, go among us*—Thus Moses prays for the things God had already promised, not as doubting the sincerity of God's grants, but as one solicitous for the ratification of them. But it is a strange plea he urges, *for it is a stiffnecked people*—God had given this as a reason why he would not go along with them, chap. xxxiii. 3. Yea, saith Moses, the rather go along with us; for the worse they are, the more need they have of thy presence. Moses sees them so *stiffnecked*, that he has neither patience nor power enough to deal with them; therefore, Lord, do thou *go among us*; else they will never be kept in awe; thou wilt spare, and bear with them, for thou art *God, and not man*.

Ver. 10. *Behold, I make a covenant*—When the covenant was broke, it was Israel that broke it; now it comes to be renewed, it is God that makes it: if there be quarrels, we must bear all the blame; if there be peace, God must have all the glory. *Before all thy people I will do marvels*—Such as drying up of Jordan, the causing the sun to stand still. Marvels indeed, for they were without precedent; and they were the terror of their enemies: it is a *terrible thing that I will do*.

Ver. 11. *Observe that which I command thee*—We cannot expect the benefit of the promises, unless we make conscience of the precepts. The two great precepts are, 1, *Thou shalt worship no other gods*—A good reason is annexed; *for the Lord, whose name is Jealous, is a Jealous God*—As tender in the matters of his worship as the husband is of the honour of the marriage-bed. 2, *Thou shalt make thee no molten gods*—Thou shalt not worship the true God by images. This was the sin they had lately fallen into, which therefore they are particularly cautioned against. That they might not be tempted to *worship other gods*, they must not join in affinity or friendship with those that did.

Ver. 12. *Take heed to thyself*—It is a sin thou art prone to, and that will easily beset thee; carefully abstain from all advances towards it, *make no covenant with the inhabitants of the land*—If God in kindness to them drove out the

^{A. M. 2513.}
^{B. C. 1491.}
manded thee, in the time of the month Abib: for in the ^a month Abib thou camest out from Egypt.

^{Ch. 13. 2, 12. & 22.}
^{29. Ezek. 44. 30.}
^{Luke 2. 23.}
19 ^oAll that openeth the matrix is mine; and every firstling among thy cattle, *whether ox or sheep, that is male.*

^{Ch. 13. 13.}
^{Num. 18. 15.}
^{1 Or, kid.}
20 But ^pthe firstling of an ass thou shalt redeem with a ^{||} lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me ^qempty.

^{Ch. 23. 15.}
^{Deut. 16. 16. 1 Sam. 9. 7, 8.}
^{2 Sam. 24. 24.}
^{Ch. 20. 9. & 23. 12. & 35. 2.}
^{Deut. 5. 12, 13.}
^{Luke 13. 14.}
21 ¶ ^rSix days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

^{Ch. 23. 16.}
^{Deut. 16. 10, 13.}
^{† Heb. resolution of the year.}
22 ¶ ^sAnd thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the [†] year's end.

^{Ch. 23. 14.}
^{17. Deut. 16. 16.}
^{Ch. 33. 2.}
^{Lev. 18. 24. Deut. 7. 1. Pa. 78. 55. & 80. 8.}
23 ¶ ^tThrice in the year shall all your menchildren appear before the LORD God, the God of Israel.

^{Deut. 12. 20 & 19. 8.}
^{See Gen. 35. 5.}
^{2 Chro. 17. 10. Prov. 16. 7. Acts 18. 10.}
24 For I will ^ucast out the nations before thee, and ^xenlarge thy borders: neither shall any man desire thy land, when thou shalt go up to ap-

^{A. M. 2513.}
^{B. C. 1491.}
pear before the LORD thy God thrice in the year.

^{Ch. 23. 18.}
^{Ch. 12. 10.}
25 ^zThou shalt not offer the blood of my sacrifice with leaven: ^aneither shall the sacrifice of the feast of the passover be left unto the morning.

^{Ch. 23. 19.}
^{Deut. 26. 2. 10.}
^{Ch. 23. 19.}
^{Deut. 14. 21.}
26 ^bThe first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. ^cThou shalt not see the a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou ^dthese words: for after the tenor of these words I have made a covenant with thee and with Israel.

^{Ch. 24. 18. Deut. 9. 9, 18.}
28 ^eAnd he was there with the LORD forty days and forty nights: he did neither eat bread, nor drink water. And ^fhe wrote upon the tables the words of the covenant, the ten [†]commandments.

^{Verse 1. Ch. 31. 18. & 32. 16. Deut. 4. 13. & 10. 2. 4.}
^{† Heb. words.}
29 ¶ And it came to pass, when Moses came down from mount Sinai with the ^gtwo tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the ^hskin of his face shone while he talked with him.

Canaanites, they ought in duty to God not to harbour them: If they espoused their children they would be in danger of espousing their gods. That they might not be tempted to *make molten gods*, they must utterly destroy those they found, and all that belonged to them, the altars and groves, lest, if they were left standing, they should be brought in process of time either to use them, or to take pattern by them.

Ver. 21. Here is a repetition of several appointments made before, especially relating to their solemn feasts: when they had made the calf, they proclaimed a feast in honour of it: now, that they might never do so again, they are here charged with the observance of the feasts which God had instituted. *Thou shalt rest, even in earing time, and in harvest*—The most busy time of the year. All worldly business must give way to that holy rest: the harvest work will prosper the better for the religious observation of the sabbath-day in harvest time. Hereby we must shew that we prefer our communion with God, before either the business or the joy of harvest.

Ver. 23, 24. *Thrice in the year shall all your men children appear*—But it might be suggested, when all the males from

every part were gone up to worship in the place that God should choose, the country would be left exposed to the insults of their neighbours; and what would become of the poor women and children? Trust God with them. *Neither shall any man desire thy land*—Not only they shall not invade it, but they shall not so much as think of invading it. What a standing miracle was this for so many generations!

Ver. 28. *He, God, wrote.*

Ver. 29. *The skin of his face shone*—At this time of his being in the mount he heard only the same he had heard before. But he saw more of the glory of God, which having with open face beheld, he was, in some measure, changed into the same image. This was a great honour done to Moses, that the people might never again question his mission, or think or speak slightly of him. He carried his credentials in his very countenance; some think, as long as he lived he retained some remainders of this glory, which perhaps contributed to the vigour of his old age; that eye could not wax dim which had seen God, nor that face wrinkle which had shone with his glory.

Ver. 30. *And Aaron and the children of Israel saw it, and*

A. M. 2513.
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30 And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put ^ka vail on his face.

34 But ^lwhen Moses went in before the LORD to speak with him, he took the vail off, until he came out, and he came out, and spake unto the children of Israel *that* which he was commanded.

35 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.

CHAP. XXXV.

The sad interruption which had been given to the great affair of setting up God's worship being now happily ended, I. Moses gives Israel those instructions he had received, which required a present observance, 1, Concerning the sabbath,

were afraid—It not only dazzled their eyes, but struck such an awe upon them as obliged them to retire. Probably they doubted whether it was a token of God's favour, or of his displeasure.

Ver. 33. *And Moses put a vail upon his face*—This vail signified the darkness of that dispensation: the ceremonial institutions had in them much of Christ and the Gospel, but a vail was drawn over it, so that the children of Israel could not distinctly and steadfastly see those good things to come which the law had a shadow of. It was beauty veiled, gold in the mine, a pearl in the shell; but thanks be to God, by the Gospel, the vail is taken away from off the Old Testament; yet still it remains upon the hearts of those who shut their eyes against the light.

Ver. 34. *When Moses went before the Lord, he took off the vail*—Every vail must be thrown aside when we go to present

ver. 1—3. 2, Concerning the contribution that was to be made for erecting the tabernacle, ver. 4—9. 3, Concerning the framing of the tabernacle, and the utensils of it, ver. 10—19. II. The people bring in their contributions, ver. 20—29. III. The head workmen are nominated, ver. 30—35.

A. M. 2513.
B. C. 1491.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, ^aThese are the words which the LORD hath commanded, that ye should do them.

2 ^bSix 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 ^cYe 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, ^dThis is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: ^ewhosoever 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, ^fand spices

ourselves unto the Lord. This signified also, as it is explained, 2 Cor. iii. 16, that when a soul turns to the Lord, the vail shall be taken away, that with open face it may behold his glory.

CHAP. XXXV. Ver. 2. *Six days shall work be done*—Work for the tabernacle: but on the seventh day—You must not strike a stroke, no, not at the tabernacle-work; the honour of the Sabbath was above that of the sanctuary.

Ver. 3. *Ye shall kindle no fire, for any servile work, throughout your habitations*—No, not for the service of the tabernacle, as for the heating of tools, or the melting of metals, or other things belonging to it; which being made for God's service, and deserving and requiring all expedition, they might probably conceive that such work might be done upon that day. And here also, as often elsewhere, under

A. M. 2513.
B. C. 1491.

for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

g Ch. 31. 6. 10 And ^e every wise hearted among you shall come, and make all that the LORD hath commanded ;

h Ch. 26. 1, 2, &c. 11 ^h The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

i Ch. 26. 10, &c. 12 ⁱ The ark, and the staves thereof, *with* the mercy seat, and the veil of the covering,

k Ch. 25. 23. 13 The ^k table and his staves, and all his vessels, ^l and the shewbread,

m Ch. 25. 31, &c. 14 ^m The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

n Ch. 30. 1. 15 ⁿ And the incense altar, and his staves, ^o and the anointing oil, and

p Ch. 30. 34. ^p the sweet incense, and the hanging for the door at the entering in of the tabernacle,

q Ch. 27. 1. 16 ^q The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

r Ch. 27. 9. 17 ^r 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,

s Ch. 31. 10, & 30. 1, 41. Num. 4. 5, &c. 19 ^s The cloths of service, to do

A. M. 2513.
B. C. 1491.

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 ^t 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 bracelets, and earrings, and rings, and tablets, all jewels of gold : and every man that offered *offered* an offering of gold unto the LORD.

23 And ^u every man with whom ^u 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 ^v 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.

Ver. 5, 22, 26, 29. Ch. 25. 2. & 36. 2. 1 Chro. 28. 2, 9. & 29. 9. Ezra 7. 27. 2 Cor. 8. 12. & 9. 7.

1 Chro. 29. 8.

Ch. 28. 3. & 31. 6. & 36. 1. 2 Kings 23. 7. Prov. 31. 19, 22, 24.

one kind of work, lighting a fire, every other kind is comprehended and forbidden. It is justly observed by Mr. Scott here, "If the kindling of fires in general on the Sabbath-days be here understood to be prohibited, it must either be viewed as a mere temporary institution, to continue only during the time when the people were miraculously provided for in the wilderness ; or that some exceptions were allowed in favour of the sick, infirm, and children, who must suffer extremely, at some seasons, even in warm climates, for want of fire ; or that a fire which was burning might be kept up, though a fresh one might not be kindled." It is remarkable

that "the subsequent parts of Scripture give no light on this subject," further than that, "among the various instances recorded of the Israelites being reprov'd, and individuals punished, for neglecting to sanctify the Sabbath, this is not once mentioned. The modern Jews understand the prohibition literally, yet they use fires in various ways, on the Sabbath, but employ other persons to kindle them, or to keep them up."

Ver. 21, 22. *Every one whom his spirit made willing*—What they did they did cheerfully. They were willing ; and it was not any external inducement that made them so, but

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26 And all the women whose heart stirred them up in wisdom spun goats' hair.

x 1 Chro.
29. 6.
Ezra 2.
69.

27 And ^x the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

y Ch. 30. 23.

28 And ^y spice, and oil for the light, and for the anointing oil, and for the sweet incense.

z Ver. 21.
1 Chro.
29. 9.

29 The children of Israel brought a ^z willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

a Ch. 31. 2.
&c.

30 ¶ And Moses said unto the children of Israel, See, ^a 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,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

b Ch. 31. 6.
c Ver. 31.
Ch. 31. 3.
6. 1 Kings
7. 14.
2 Chro. 2.
14. Isai.
28. 26.

34 And he hath put in his heart that he may teach, *both* he, and ^b Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he ^c filled with wisdom of heart, to work all manner of

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work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

CHAP. XXXVI.

In this Chapter, I. The work of the tabernacle is begun, ver. 1—4. II. A stop put to the people's contributions, ver. 5—7. III. A particular account of the making the tabernacle; the fine curtains of it, ver. 8—13. The coarse ones, ver. 14—19. The boards, ver. 20—30. The bars, 31—34. The partition veil, ver. 35, 36, and the hangings of the door, ver. 37, 38.

THEN wrought Bezaleel and Aholiab, and every ^a 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 ^b sanctuary, according to all that the LORD had commanded.

1491.
Ch. 28. 3.
& 31. 6. &
35. 10, 36.

b Ch. 25. 9.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one ^c whose heart stirred him up to come unto the work to do it:

c Ch. 25. 2.
26. 1 Chro.
29. 9.

3 And they received of Moses all the offering, which the children of Israel ^d had brought for the work of the service of the sanctuary, to make *it withal*. And they brought yet unto him free offerings every morning.

d Ch. 35. 27.

4 And all the wise men, that wrought all the work of the sanc-

their spirits. It was from a principle of love to God, and his service; a desire of his presence with them by his ordinances, gratitude for the great things he had done for them, and faith in his promises of what he would do farther.

Ver. 30. *The Lord hath called Bezaleel*—And those whom God called by name to this service, he filled with the Spirit of God, to qualify them for it. The work was extraordinary which Bezaleel was designed for, and therefore he was qualified in an extraordinary manner for it. Thus when the

Apostles were appointed to be master-builders in setting up the Gospel-tabernacle, they were filled with the Spirit of God in wisdom and understanding.

CHAP. XXXVI. Ver. 2. *And Moses called Bezaleel*—Even those whom God has qualified for, and inclined to the service of the tabernacle, yet must wait for a call to it, either extraordinary, as that of preachers and apostles; or ordinary, as that of pastors and teachers. And observe who they were

A. M. 2513.
B. C. 1491. tuary, came every man from his work which they made;

1 Cor. 8.
2, 3. 5 ¶ And they spake unto Moses, saying, ^e 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.

7 For the stuff they had was sufficient for all the work to make it, and too much.

f Ch. 26. 1. 8 ¶ ^f 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.

g Ch. 26. 5. 12 ^g 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.

A. M. 2513.
B. C. 1491. 13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ ^h And he made curtains of h Ch. 26. 7. 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 ⁱ And he made a covering for i Ch. 26. 14 the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.

20 ¶ ^k And he made boards for the k Ch. 26. 15. tabernacle of shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he

that Moses called; those in whose heart God had put wisdom for this purpose, beyond their natural capacity, and whose heart stirred him up to come to the work in good earnest. Those are to be called to the building of the Gospel-

tabernacle, whom God has by his grace made in some measure fit for the work, and free to it: ability and willingness, with resolution, are the two things to be regarded in the call of Ministers.

A. M. 2513.
B. C. 1491.

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.

† Heb. twined.

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.

† Heb. two sockets, two sockets under one board.
1 Ch. 26, 26.

31 ¶ And he made ¹ 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 ^m a vail of blue, ^{A. M. 2513. B. C. 1491.} and purple, and scarlet, and fine ^m 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 ⁿ hanging ^{a Ch. 26, 36.} for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, † of needlework:

† Heb. the work of a needle worker, or, embroiderer.

38 And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets *were* of brass.

CHAP. XXXVII.

Bezaleel and his workmen are still busy, making, I. The ark with the mercy seat and the cherubim, ver. 1—9. II. The table with its vessels, ver. 10—16. III. The candlestick with its appurtenances, ver. 17—24. IV. The golden altar for incense, ver. 25—28. V. The holy oil and incense, ver. 29.

AND Bezaleel made ^a the ark of ^{a Ch. 25, 10.} 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.

Ver. 37. *An hanging*—Which divided the holy place from the court.

CHAP. XXXVII. Ver. 1. The house of God being thus finished, the furniture is next made for it. The several articles and ornaments of this the people were not admitted to see, but the Priests only; and therefore it was requisite that they should be largely described, as they are in this

Ver. 35. *And he made a vail*—The vail, made for a partition between the holy place and the most holy, signified the darkness and distance of that dispensation compared with the New Testament, which shews us the glory of God more clearly, and invites us to draw near to it; and the darkness and distance of our present state in comparison with heaven, where we shall be *ever with the Lord*, and see *him as he is*.

A. M. 2513.
B. C. 1491.

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.

^b Ch. 25. 17. 6 ¶ And he made the ^b 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;

¹ Or, out of, &c.
¹ Or, out of, &c.
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 seat-ward were the faces of the cherubims.

^c Ch. 25. 23. 10 ¶ And he made ^c 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: A. M. 2513.
B. C. 1491.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth 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 ^d dishes, and his spoons, and his bowls, and his covers || to cover withal, of pure ¹ gold. ^d Ch. 25. 29.
¹ Or, to pour out, withal.

17 ¶ And he made the ^e candlestick of pure gold: of beaten work made he the candlestick; his shaft, ^e Ch. 25. 31.

Chapter, particularly to them. And Moses would thus shew the great care which he and his workmen took to make every thing exactly according to the pattern shewed him in the mount. Thus he appeals to every reader concerning his fidelity to him that appointed him *in all his house*. And thus he teaches us to have respect to all God's commandments, even to every jot and tittle of them.

Bezaleel made the ark of shittim wood—The ark, with its glorious appurtenances, the mercy seat and the cherubim, was the principal part of the furniture of the tabernacle. It was placed in the most sacred apartment of the house, and was the great symbol of the divine presence and protection. "It represented," says Henry, "the glory of a holy God, the sincerity of a holy heart, and the communion that is between them by a Mediator. It is the glory of a holy God, that he dwelleth between the cherubim, that is, he is continually attended by the blessed angels, whose swiftness was signified by the wings of the cherubim, and their unanimity in their services, by their faces being one towards another. It is the character of an upright heart, that, like the ark of the testimony, it hath the law of God hid and kept in it. By Jesus Christ, the great propitiation, there is reconciliation made, and a communion settled between us and God: he interposeth between us and God's

displeasure; and through him we become entitled to God's favour."

Ver. 10. Observe how much the dispensation of the Gospel exceeds that of the Law. Though here was a table furnished, it was only with *shewbread*, bread to be *looked upon*, not to be *fed upon*, while it was on the table, and afterwards only by the Priest: but to the table Christ has spread, in the new covenant, all good Christians are invited as guests, and to them it is said, *Eat, O friends, come, eat of my bread*. What the law gave but a sight of at a distance, the Gospel gives the enjoyment of.

Ver. 17. This *candlestick*, which was not of wood overlaid with gold, but all *beaten work of pure gold* only, signified that light of divine revelation with which God's church upon earth (which is his tabernacle among men) hath always been enlightened, being always supplied with fresh oil from Christ the good olive, Zech. iv. 2, 3. The Bible is a golden candlestick, it is of *pure gold*; from it light is diffused to every part of God's tabernacle, that by it the spiritual Priests may see to do the service of his sanctuary. This candlestick has not only its *bowls* for necessary use, but its *knops and flowers* for ornament; many things with which God saw fit to beautify his word, which we can no more give a reason for than for these knops and

A. M. 2618.
B. C. 1491.

and his branch, his bowls, his knops, 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 knop and a flower; and three bowls made like almonds in another branch, a knop 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 knops and his flowers:

21 And 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 going out of it.

22 Their knops 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.

Ch. 30. 1.

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 two cubits was the height of it; the horns thereof were of the same.

flowers, and yet must be sure they were added for some good purpose. Let us bless God for this candlestick, have an eye to it continually, and dread the removal of it out of its place!

Ver. 25. The incense burnt on this altar daily, signified both the prayers of saints and the intercession of Christ, to which is owing the acceptableness of them.

CHAP. XXXVIII. Ver. 1. Having finished the furniture

A. M. 2618.
B. C. 1491.

26 And he overlaid it with pure gold, both the top of it, 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.

Ch. 30.
23, 24.

CHAP. XXXVIII.

Here is an account, I. Of the making of the brazen altar, ver. 1—7. And the laver, ver. 8. II. The preparing of the hangings for the inclosing of the court in which the tabernacle was to stand, ver. 9—20. III. A summary account of the gold, silver, and brass that was contributed to, and used in the preparing of the tabernacle, ver. 21—31.

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.

Ch. 27. 1.

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,

of the house itself, Bezaleel, and those who were employed under him, proceeded next to that of the court of the tabernacle, where the sacrifices and services were commonly performed; wherein first they made the great brazen altar for burnt sacrifices, with all its appurtenances, in mode and form exactly agreeable to the orders given about it in chap. xxvii. 1—3. On this all their sacrifices were offered. Christ was himself the altar to his own sacrifice of atonement, and so he is to all our sacrifices of acknowledgment.

A. M. 2513.
B. C. 1491.

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.

b Ch. 30. 16.

8 ¶ And he made ^b 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.

1 Or, brasen glasses.

† Heb. assem- bling by groups, as 1 Sam. 2. 32.

c Ch. 27. 9.

9 ¶ And he made ^c 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 brasen 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. A. M. 2513.
B. C. 1491.

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* brass: the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapters *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,

We must have an eye to him in offering them, as God hath in accepting them.

Ver. 8. *He made the laver of brass*—The brass font for the Priests to wash in before service, chap. xxx. 18. This laver signified the provision that is made in the Gospel for cleansing our souls from the pollution of sin by the atoning blood of Christ and the regenerating Spirit of God, that we may be fit to serve God in holy duties. That is here said to be made *of the lookingglasses* (or mirrors rather, for they were not glasses) *of the women that assembled at the door of the tabernacle*. Mirrors, before the invention of glass, were made of polished brass. Pliny says, those of brass and tin mixed together were esteemed the best, before those of silver came to be in use. These here mentioned, no doubt, were of the finest kind of brass, and the women who gave them seem to have been eminent for devotion, attending more

constantly than others at the place of public worship, which is here taken notice of to their honour. In the laver these mirrors were either artfully joined together, or else molten down and cast anew; but it is probable the laver was so brightly burnished that the sides of it still served for mirrors, that the Priests when they came to wash might there see their faces, and so discover the spots to wash them clean.

Ver. 9. *He made the court*—The inner utensils of the court being thus completed, they proceeded to make the court itself, which was a large oblong square, fenced in with thick, well wrought hangings; the size, dimensions, and workmanship of each side whereof have been described in chap. xxvii. 9—19. This court represented the state of the Old Testament church, it was a *garden inclosed*; the worshippers were then confined to a little compass. But the inclosure being of curtains only, intimated that that

A. M. 2513.
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and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

d Ch. 27. 19.

20 And all the ^d pins of the tabernacle, and of the court round about were of brass.

e Num. 1.
50, 53. &
9, 15. &
10, 11. &
17, 7, 8. &
18, 2.
2 Chro. 24.
6. Acta 7.
44.
f Num. 4.
28, 33.

21 ¶ This is the sum of the tabernacle, even of ^e the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, ^f by the hand of Ithamar, son to Aaron the priest.

g Ch. 31. 2,
6.

22 And ^g Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after ^h the shekel of the sanctuary.

h Ch. 30. 13,
24. Lev. 5.
15. & 27. 3.
25. Num.
3, 47. &
18, 16.

25 And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.

confinement of the church to one particular nation was not to be perpetual. The dispensation itself was a tabernacle-dispensation, moveable and mutable, and in due time to be taken down and folded up, when the place of the tent should be enlarged, and its cords lengthened, to make room for the Gentile world.

Ver. 21. *This is the sum of the tabernacle*—That is, this is the charge of the foregoing work of the tabernacle, under the direction of the two chief workmen. *For the service of the Levites, by the hand of Ithamar*—The particle *for* is not in the original, and therefore it may be better rendered, *By*

26 ⁱ A bekah for [†] every man, *that* <sup>A. M. 2513.
B. C. 1491.</sup> is, half a shekel, after the shekel of ^f the sanctuary, for every one that [†] went to be numbered, from twenty [†] years old and upward, for ^k six hundred thousand and three thousand and five hundred and fifty *men*. [†] Heb. a poll. ^k Num. 1. 46.

27 And of the hundred talents of silver were cast ^l the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. ^l Ch. 36. 19, 21, 25, 32.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapters, 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.

CHAP. XXXIX.

This Chapter gives us an account of the finishing of the work of the tabernacle. I. The last thing prepared was the holy garments. The ephod, and its curious girdle, ver. 1—5. The onyx stones for the shoulders, ver. 6, 7. The breastplate, with the precious stones in it, ver. 8—21. The

the ministry of the Levites under the conduct of Ithamar. By Moses's appointment the Levites took and kept an account of the gold, silver, and brass, that was brought in for the use of the tabernacle, and how it was employed. Ithamar, the son of Aaron, was appointed to draw up this account. The gold amounted to twenty-nine talents, and seven hundred and thirty shekels, which sum of gold, at the rate of 5250*l.* to a talent, and 1*l.* 15*s.* to a shekel of gold, will be found to have amounted to upwards of 150,000 pounds, English. As to the *silver*, there being 603,550, who offered each of them half a shekel, as verse 26 informs us, 301,775 shekels were

A. M. 2519.
B. C. 1491.

robe of the ephod, ver. 22—26. The coats, bonnets, and breeches for the inferior Priests, ver. 27—29. And the plate of the holy crown, ver. 30, 31. II. A summary account of the whole work, ver. 32—43.

a Ch. 36. 23.

b Ch. 31. 10.
& 35. 19.

c Ch. 28. 4.

d Ch. 28. 6.

AND of ^a the blue, and purple, and scarlet, they made ^b cloths of service, to do service in the holy place, and made the holy garments for Aaron; ^c as the LORD commanded Moses.

2 ^d 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 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.

e Ch. 28. 9.

6 ¶ ^e And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

thus raised, which sum amounts to 35,207 pounds, English. The raising of the gold by voluntary contribution, and the silver by way of tribute, shews that either way may be taken for the defraying of public expenses, provided that nothing be done by partiality.

CHAP. XXXIX. Ver. 1. The tabernacle and its court being now fitted for divine service, the next things to be wrought were the robes of the High Priest and Priests, to be put on when they did service in the holy place. Hence these garments are termed *clothes of service*. And "those that wear robes of honour," says Henry, "must look upon them as *clothes of service*; for, from them upon whom honour is put, service is expected. Holy garments were not made for men to sleep in, but to do *service* in, and then they are indeed for *glory and beauty*." These also were shadows of good things to come, but the substance is Christ. He is our great High Priest! he put upon him the clothes of service when he undertook the work of our redemption! arrayed

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 ¶ ^e 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 ^h 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 ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches 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.

himself with the gifts and graces of the Spirit, which he received not by measure: charged himself with all God's spiritual Israel, bare them on his shoulder, carried them in his bosom, and presented them in the breastplate of judgment unto his Father. And, lastly, he crowned himself with holiness to the Lord, consecrated his whole undertaking to the honour of his father's holiness. And all true believers are spiritual Priests. The clean linen with which all their clothes of service must be made, is the righteousness of saints: and holiness to the Lord must be so written upon their foreheads, that all who converse with them may see they bear the image of God's holiness.

Ver. 3. *Cut it into wires*—They had not then the art which we have now, of drawing a piece of gold into threads of what length we please; but they beat it first into thin plates, and then cut off small wires, which they wove with the other materials here mentioned.

Ver. 8. *He made the breastplate*—This was the next piece in order, and it was formed with its four rows of jewels, and

A. M. 2513.
B. C. 1491.

f Ch. 28. 12.

g Ch. 28. 15.

h Ch. 28. 17.
&c.
i Or, ruby.

A. M. 2513.
B. C. 1491.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, 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.

¹ Ch. 26. 31. 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.

its chains, rings, and laces to tie it inseparably to the ephod; all which was done according to the model given chap. xxviii. It is observable that nothing is here said of the *Urim* and *Thummim*, which is thought an argument that they were not distinct things from the precious stones in the breastplate.

A. M. 2513.
B. C. 1491.

24 And they made upon the hems of the robe, pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made ^k 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 ¶ ¹ And they made coats of fine linen of woven work for Aaron, and for his sons.

28 ^m And a mitre of fine linen, and goodly bonnets of fine linen, and ⁿ linen breeches of fine twined linen,

29 ^o And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

30 ¶ ^p 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 ^q 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,

Ver. 32. *Thus was all the work finished*—In not much more than five months. Though there was a great deal of fine work, such as used to be the work of time, embroidering, and engraving, not only in gold, but in precious stones, yet they went through with it in a little time, and with the greatest exactness imaginable. The workmen were taught

A. M. 2515.
B. C. 1491.

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.

* Heb. the incense of sweet spices.

38 And the golden altar, and the anointing oil, and † the sweet incense, and the hanging for the tabernacle door,

39 The brasen 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, behold, they had done it as the LORD had commanded, even so they had done it: and Moses † blessed them.

CHAP. XL.

In this Chapter, I. Orders are given for setting up the tabernacle, and fixing all the appurtenances of it, ver. 1—8; and the consecrating of it, ver. 8—11; and of the Priests, ver. 12—15. II. Care taken to do all this, and as it was appointed to be done, ver. 16—33. III. God's taking possession of it by the cloud, ver. 34—38.

A. M. 2515.
B. C. 1491.
† Ch. 36. 19.

Lev. 2. 22.
23. Num.
6. 28.
Joab. 22.
6. 2 Sam.
6. 18.
1 Kings
8. 14.
2 Chron.
30. 27.

AND the LORD spake unto Moses, saying,

2 On the first day of the ^a first month shalt thou set up ^b the tabernacle of the tent of the congregation.

Ch. 12. 2.
& 13. 4.
Ver. 17.
& Ch. 26.
1. 30.

3 And ^c thou shalt put therein the ark of the testimony, and cover the ark with the vail.

Ver. 21.
Ch. 26. 28.
Num. 4. 5.

4 And ^d thou shalt bring in the table, and ^e set in order † the things that are to be set in order upon it; ^f and thou shalt bring in the candlestick, and light the lamps thereof.

Ver.
Ch. 26. 26.
Ver. 26.
Ch. 25. 30.
Lev. 24. 5.

† Heb. the order thereof.
† Ver. 24.
26.

5 ^g 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.

† Ver. 26.

6 And thou shalt set the altar of

of God, and so were kept from making blunders, which would have retarded them. And the people were hearty and zealous in the work, and impatient till it was finished. God had prepared their hearts, and then the thing was done suddenly, 2 Chron: xxix. 36.

Ver. 43. And Moses did look upon all the work—Piece by piece, and behold, they had done it according to the pattern shewed him—For the same person that shewed him the pattern, guided their hands in the work. And Moses blessed them—He not only praised them, but prayed for them: he blessed them as one having authority. We read not of any wages Moses paid them for their work, but his blessing he gave them. For though ordinarily the labourer be worthy of his hire, yet in this case they wrought for themselves. The honour and comfort of God's tabernacle among them

would be recompense enough. And they had their meat from heaven on free cost, for themselves and their families, and their raiment waxed not old upon them; so that they neither needed wages, nor had any reason to expect any. But indeed this blessing, in the name of the Lord, was wages enough for all their work. Those whom God employs he will bless, and those whom he blesses they are blessed indeed. The blessing he commands is life for evermore.

CHAP. XL. Ver. 2. Thou shalt set up the tabernacle—The time for doing this was, On the first day of the first month—This wanted but fourteen days of a year since they came out from Egypt. Probably the work was made ready just at the end of the year, so that the appointing this day gave no delay. In Hezekiah's time they began to sanctify

A. M. 2513.
B. C. 1491.

the burnt offering before the door of the tabernacle of the tent of the congregation.

h Ver. 30.
Ch. 30.18.

7 And ^h 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.

i Ch. 30.26.

9 And thou shalt take the anointing oil, and ⁱ anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

k Ch. 29.36,
37.

† Heb. Aoliness of holinesses.

l Lev. 8.1
—18.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and ^k it shall be an altar [†] most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ^l And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

m Ch. 28.
41.

13 And thou shalt put upon Aaron the holy garments, ^m and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be ⁿ an everlasting priesthood throughout their generations.

n Num. 25.
13.

16 Thus did Moses; according to all that the LORD commanded him, so did he.

1490.

17 ¶ And it came to pass in the

the temple on the first day of the first month, 2 Chron. xxix. 17. The new moon (which by their computation was the first day of every month) was observed by them with some solemnity; and therefore this first new moon of the year was thus made remarkable.

first month in the second year, on <sup>A. M. 2513.
B. C. 1491.</sup> the first *day* of the month, *that* the ^o tabernacle was reared up.

o Ver. 1.
Num. 7.1.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

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 ^p the ^p testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

p Ch. 25.16.

21 And he brought the ark into the tabernacle, and ^q set up the vail of the covering, and covered the ark of the testimony: as the LORD commanded Moses.

q Ch. 26.33.
& 35.12.

22 ¶ ^r And he put the table in the ^r tent of the congregation, upon the side of the tabernacle northward, without the vail.

r Ch. 26.35.

23 ^s And he set the bread in order ^s upon it before the LORD; as the LORD had commanded Moses.

s Ver. 4.

24 ¶ ^t And he put the candlestick ^t in the tent of the congregation, over against the table, on the side of the tabernacle southward.

t Ch. 26.38.

25 And ^u he lighted the lamps ^u before the LORD, as the LORD commanded Moses.

u Ver. 4.
Ch. 26.37.

26 ¶ ^x And he put the golden ^x altar in the tent of the congregation before the vail:

x Ver. 5.
Ch. 30.6.

27 ^y And he burnt sweet incense ^y thereon; as the LORD commanded Moses.

y Ch. 30.7.

28 ¶ ^z And he set up the hanging

z Ver. 5.
Ch. 26.36.

Ver. 15. *Their anointing shall be an everlasting priesthood*—A seal that their priesthood shall continue as long as the Jewish polity lasts. He signifies that this unction should be sufficient for all succeeding Priests. None were afterwards anointed but the High Priests.

A. M. 2514.
B. C. 1490. *at the door of the tabernacle.*
a Ver. 6. 29 ^a And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and ^b offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.
b Ch. 29. 38,
&c.
c Ver. 7.
Ch. 30. 18. 30 ¶ ^c And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withul*.
 31 And Moses and Aaron and his sons washed their hands and their feet thereat:
 32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; ^d as the LORD commanded Moses.
d Ch. 30. 19,
20.
e Ver. 8.
Ch. 27. 9,
16. 33 ^e And he reared up the court round about the tabernacle and the altar, and set up the hanging of

the court gate. So Moses finished the work. A. M. 2514.
B. C. 1490.
f Ch. 29. 43.
Lev. 16. 2.
Num. 9.
15. 1 Kings
8. 10, 11.
2 Chro. 5.
13. & 7. 2.
Isa. 6. 4.
Hag. 2. 7.
9. Rev.
15. 8.
Lev. 16. 2.
1 Kings 8.
11.
2 Chro. 5.
14.
 34 ¶ ^f Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.
 35 And Moses ^g 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 g Lev. 16. 2.
1 Kings 8.
11.
2 Chro. 5.
14.
 36 ^h And when the cloud was taken h Num. 9.
17. & 10.
11. Neh.
9. 19.
Heb.
journey-
ed. up from over the tabernacle, the children of Israel [†] went onward † Heb.
journey-
ed. in all their journeys:
 37 But ⁱ if the cloud were not i Num. 9.
19—22. taken up, then they journeyed not till the day that it was taken up.
 38 For ^k the cloud of the LORD *was* k Ch. 13. 21.
Num. 9.
15. upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Ver. 33, 34. *So Moses finished the work*—As when God had finished this earth, which he designed for man's habitation, he made man, and put him in possession of it; so when Moses had finished the tabernacle, which was designed for God's dwelling-place among men, God came and took possession of it. By these visible tokens of his coming among them, he testified both the return of his favour, which they had forfeited by the golden calf, and his gracious acceptance of their care and pains about the tabernacle. Thus God shewed himself well pleased with what they had done, and abundantly rewarded them. *A cloud covered the tent*—the same cloud which, as *the chariot or pavilion* of the Shechinah, had come up before them out of Egypt, now settled upon the tabernacle, and hovered over it, even in the hottest and clearest day; for it was none of those clouds which the sun scatters. This cloud was intended to be a token of God's presence, constantly visible day and night to all Israel. It was also a protection of the tabernacle; they had sheltered it with one covering upon another, but after all, the cloud that covered it was its best guard; and a guide to the camp of Israel in their march through the wilderness. While the cloud continued on the tabernacle, they rested; when it removed, they removed and followed it, as being purely

under a divine conduct. *And the glory of the Lord filled the tabernacle*—The Shechinah now made an awful entry into the tabernacle, passing through the outer part of it into the most holy place, and there seating itself between the cherubim. It was in *light and fire*, and, for aught we know, no otherwise, that the Shechinah made itself visible. With these the tabernacle was now filled; yet, as before, *the bush*, so now *the curtains were not consumed*; for to those that have *received the anointing*, the majesty of God is not destroying. Yet now so dazzling was the light, and so dreadful was the fire, that Moses was *not able to enter into the tent of the congregation*, at the door of which he attended till the splendor was a little abated, and the *glory of the Lord* retired within the veil. But what Moses could not do, our Lord Jesus has done, whom *God caused to draw near and approach*, and, as *the forerunner, he is for us entered*, and has invited us to *come boldly*, even to the mercy-seat. He was *able to enter into the holy place not made with hands*; he is himself the true tabernacle, *filled with the glory of God*, even with that divine *grace and truth* which were figured by this *fire and light*. In him the Shechinah took up its *rest for ever*, for *in him dwells all the fulness of the Godhead bodily*.

THE
THIRD BOOK OF MOSES,
 CALLED
LEVITICUS.

ARGUMENT.

THIS Book contains the Actions of about one Month. It is chiefly employed in describing the Sacrifices and Services of the Tabernacle, to be performed by Aaron the Levite, as he is called Exod. iv. 14, and by his sons, who alone had the office of Priesthood in the tribe of Levi; and is therefore termed, by the Greek and Latin Translators, LEVITICUS. And that part of the Jewish Religion which is ceremonial, is fitly denominated The Levitical Law. These ceremonial services are reducible to the following heads. I. Sacrifices. These, (from the constant and early use of them, recorded in the Book of Genesis,) there is reason to think were appointed by God himself, immediately upon the fall of man, as a temporary expedient, prefiguring that great sacrifice of his Son, whereby he had determined in his counsel to expiate the sins of the world. We find there were principally two kinds of sacrifices: The one expiatory, or atoning for sins, whereby the SAVIOUR of the World, by whose blood alone we have remission of sins, and reconciliation with God, was signified. The other Eucharistical, or those which were offered by way of thanksgiving, in return for blessings and mercies received. These sacrifices had too a relation to spiritual worship, and pointed out several moral duties; while the whole was a typical scheme, and fit introduction to the more perfect Dispensation of the Messiah, by whom both they and we were to receive our full atonement and reconciliation with God. II. Purifications from various kinds of legal uncleanness; which, though they cannot be denied to have been a troublesome branch of the Jewish Religion, and one of those circumstances which denominated it an elementary institution, and a yoke which neither they nor their fathers were well able to bear, were not, however, intended to terminate in mere ritual observance. They were most apt significations of inward and substantial holiness; such as, devotedness to God, and purity of heart and life. III. The Solemn Festivals. The observance whereof was so far from being a needless institution, that they appear to have been exceeding proper for preserving the whole nation in the practice of true, and from the corruptions of false religion. They were thankful commemorations of signal national mercies. And by their constant attendance upon these joyful solemnities, at so many stated times of the year, and at the one fixed place of national worship, they went through those courses of divine service, and such acts of kindness, generosity, and charity, to each other, as tended to confirm them in the true Religion, and in the love of that happy Constitution. IV. As to the Civil and Judicial Laws here prescribed, they cannot but seem to any reasonable man, to be far the best body of Rules that are found in the records of any nation; as making the surest provision for the honour of Magistracy and Government, and for securing the rights and properties of the people. And not only so, but for advancing that benevolence and mutual love, as well as common justice to each other, which are the strongest cements of society. V. The historical parts of this Book are few, but very instructive: chiefly for creating in men a just veneration for all persons and things consecrated to the special service of God.

CHAP. I.

A. M. 2514.
 B. C. 1490.

Directions concerning burnt offerings: A bullock, ver. 1—9. A sheep, goat, lamb, or kid, ver. 10—13. A turtle-dove, or young pigeon, ver. 14—17.

^a Ex. 19. 3.

AND the LORD ^a called unto Moses, and spake unto him

CHAP. I. Ver. 1. *And the Lord called unto Moses*—The particle *and* shews that the beginning of this book is closely connected with the conclusion of the former; and therefore it is probable that this order was given to Moses immediately after the consecration of the tabernacle; that now, when all

^b out of the tabernacle of the congregation, saying,

A. M. 2514.
 B. C. 1490.

^b Ex. 40. 34.
 35. Num. 12. 4, 5.

2 Speak unto the children of Israel, and say unto them, ^c If any man of you bring an offering unto the LORD, ye shall bring your offer-

^c Ch. 22. 16, 19.

things were ready for divine service, he drew nigh to the oracle of God to receive the following instructions about its ministrations and sacrifices.

Ver. 2. Divers kinds of sacrifices are here prescribed, some by way of acknowledgment to God for mercies either

A. M. 2514.
B. C. 1490.

ing of the cattle, *even* of the herd, and of the flock.

d Ex. 12. 5.
Ch. 3. 1.
& 22. 20.
21. Deut.
15. 21.
Mal. 1. 14.
Eph. 5. 27.
Heb. 9.
14. 1 Pet.
1. 19.
e Ch. 4. 15.
& 3. 2, 8,
13. & 8.
14. 22. &
16. 21.
Ex. 29. 10,
15, 19.

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male ^d without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 ^e And he shall put his hand upon the head of the burnt offering; and

it shall be ^f accepted for him ^g to make atonement for him.

5 And he shall kill the ^h bullock before the LORD: ⁱ and the priests, Aaron's sons, shall bring the blood, ^k and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall slay the burnt offering, and cut it into his pieces.

A. M. 2514.
B. C. 1490.
f Ch. 22.
21, 27.
Isai. 56.
7. Rom.
12. 1.
Phil. 4. 18.
Ch. 4. 20.
26, 31, 35.
& 9. 7. &
16. 24.
Num. 15.
25.
2 Chron. 29.
23, 24.
Rom. 5.
11.
h Mic. 6. 6.
i 2 Chron. 35.
11. Heb.
10. 11.
k Ch. 3. 8. Heb. 12. 24. 1 Pet. 1. 2.

desired or received; others by way of satisfaction to God for men's sins; others were mere exercises of devotion. And the reason why so many kinds of them were appointed was, partly a respect to the childish state of the Jews, who, by the custom of nations, and their own natural inclinations, were much addicted to outward rites and ceremonies, that they might have full employment of that kind in God's service, and thereby be kept from temptations to idolatry; and partly to represent, as well the several perfections of Christ, the true sacrifice, and the various benefits of his death, as the several duties which men owe to their Creator and Redeemer, all which could not be so well expressed by one sort of sacrifices. *Of the herd, and of the flock*—By the *herd*, is meant oxen or kine; and by the *flock*, sheep or goats, as ver. 10. The only living creatures which were allowed to be offered on the Jewish altar were these five, viz. out of the herd, the *bullock* only; out of the flock, the *sheep* and the *goat*; from among the fowls, the *turtledove*, or *young pigeon*. These living creatures were common, and easy to be procured; besides, they were tame and gentle, useful and innocent. No ravenous beasts or birds of prey were admitted. Now God chose these creatures for his sacrifices, either, 1, In opposition to the Egyptian idolatry, to which divers of the Israelites had been used, and were still in great danger of revolting to again, that the frequent destruction of them might bring such silly deities into contempt. Or, 2, Because these were the fittest representations both of Christ and of true Christians, as being gentle, and harmless, and patient, and useful to men. Or, 3, As the best and most profitable creatures, with which it is fit God should be served, and which we should be ready to part with, when God requires us to do so. Or, 4, As things most common, that men might never want a sacrifice when they needed, or God required it.

Ver. 3. *If his offering be a burnt sacrifice*—This was called an *Holocaust* by the Greeks, being wholly given to God and consumed upon his altar, the skin excepted, neither the Priests nor offerer having any share of it, ver. 9, and 1 Sam. vii. 9. It was the principal sacrifice, and is properly mentioned first, as being that which spoke most significantly the goodwill of the offerer, and his enlargement of heart, 2 Chron. xxix. 31. These sacrifices signified that the whole man, in whose stead the sacrifice was offered, was to be entirely and unreservedly offered or devoted to God's service; and that the whole man did deserve to be utterly consumed, if God should deal severely with him; and they direct us to serve the Lord with all singleness of heart, and to be ready to offer to God even those sacrifices or services

wherein we ourselves have no part or benefit. *A male*—As being more perfect than the female, Mal. i. 14, and more truly representing Christ. *Without blemish*—To signify, 1, That God must be served with the best of every kind. 2, That man, represented by those sacrifices, must aim at all perfection of heart and life, and that Christians would one day attain to it, Eph. v. 27. 3, The spotless and complete holiness of Christ. *Of his own will*—According to this translation, the place speaks only of freewill offerings, or such as were not prescribed by God to be offered in course, but were offered by the voluntary devotion of any person, either by way of supplication for any mercy, or by way of thanksgiving for any blessing received. But it may seem improper to restrain the rules here given to *freewill offerings*, which were to be observed in other offerings also. *At the door*—In the court near the door, where the altar stood, ver. 5. For here it was to be sacrificed, and here the people might behold the oblation of it. And this farther signified, that men could have no entrance, neither into the earthly tabernacle, the church, nor into the heavenly tabernacle of glory, but by Christ, who is the door, John x. 7, 9, by whom alone we have access to God.

Ver. 4. *He shall put his hand*—Both his hands, Lev. viii. 14, 18, and xvi. 21; whereby he signified, 1, That he willingly gave it to the Lord; 2, That he judged himself worthy of that death which it suffered in his stead; and that he laid his sins upon it with an eye to him upon whom God would *lay the iniquity of us all*, Isa. liiii. 6; and that together with it he did freely offer up himself to God. *To make atonement*—Sacramentally; as directing his faith and thoughts to that true propitiatory sacrifice which in time was to be offered up for him. And although burnt offerings were commonly offered by way of thanksgiving, yet they were sometimes offered by way of atonement for sin, that is, for sins in general, as appears from Job i. 5; but for particular sins, there were special sacrifices.

Ver. 5, 6. *And he*—Either, 1, The offerer, who is said to do it, namely, by the Priest; for men are commonly said to do what they cause others to do, as John iv. 1, 2. Or, 2, The Priest, as it follows, or the Levite whose office this was. *Shall sprinkle the blood*—Which was done in a considerable quantity, and whereby was signified, 1, That the offerer deserved to have his blood spilt in that manner. 2, That the blood of Christ should be poured forth for sinners, and that this was the only mean of their reconciliation to God, and acceptance with him. *Pieces*—Namely, the head, and fat, and inwards, and legs.

A. M. 2514.
B. C. 1490.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

1 Gen. 22. 9.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a ^m sweet savour unto the LORD.

m Gen. 8.
21. Ezek.
20. 26, 41.
2 Cor. 2.
15. Eph 5.
2. Phil. 4.
18.

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male ⁿ without blemish.

n Ver. 3.

11 °And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

o Ver. 5.

12 And he shall cut it into his

pieces, with his head and his fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

A. M. 2514.
B. C. 1490.

13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of ^p turtledoves, or of young pigeons.

p Ch. 5. 7.
& 12. F.
Luke 2.
24.

15 And the priest shall bring it unto the altar, and || wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar:

Or, pinch
off the
head with
the nail.

16 And he shall pluck away his crop with || his feathers, and cast it ⁱ beside the altar on the east part, by the place of the ashes:

i Or, the
filth
thereof.
q Ch. 6. 10.

17 And he shall cleave it with the wings thereof, but ^r shall not divide

r Gen. 15.
10.

Ver. 7. *The sons of Aaron shall put fire*—The fire was originally kindled from heaven, when the first sacrifices were offered, chap. ix. 24, and was to be carefully preserved and kept burning, chap. vi. 13, and therefore the expression of *putting fire upon the altar* is to be understood, not of kindling, but of feeding the fire with fresh fuel, or disposing and putting it in order.

Ver. 8, 9. *The fat*—All the fat was to be separated from the flesh, and to be put together, to increase the flame, and to consume the other parts of the sacrifice more speedily. *But the inwards shall he wash*—To signify the universal and perfect purity both of the inwards, or the heart, and of the legs, or ways, or actions, which was in Christ, and which should be in all Christians. And he washed not only the parts now mentioned, but all the rest, the trunk of the body, and the shoulders. *A sweet savour*—Not in itself, but as it represented Christ's offering up himself to God as a *sweet smelling savour*.

Ver. 11. *Northward*—Here this and other kinds of sacrifices were killed, Lev. vi. 25, and vii. 2; because here seems to have been the largest and most convenient place for that work, the altar being probably near the middle of the east end of the building, and the entrance being on the south side.

Ver. 14. *Turtledoves*—Those who were not able to go to the charge of a sheep or goat, might offer a bird. And these birds were preferred before others, 1, Because they

were easily obtained; for Maimonides observes, that they were so plenteous in Canaan, and consequently so cheap, that the poorer sort could easily afford to bring this oblation. 2, Because they fitly represented Christ's chastity, meekness, and gentleness, and that purity of mind, which becomes every worshipper of God. Hence birds of prey, and those of a coarser kind, were not to be offered. The pigeons were to be young, because then they are best; but the turtle-doves are better when they are grown up, and therefore they are not confined to that age.

Ver. 15. *His head*—From the rest of the body; as sufficiently appears, because this was to be burnt by itself, and the body afterwards, ver. 17. And whereas it is said, Lev. v. 8, *He shall wring his head from his neck, but shall not divide it asunder*, that is spoken not of the burnt offering, as here, but of the sin offering.

Ver. 16. *With his feathers*—Or, with its dung or filth, contained in the crop and in the guts. *On the east*—Of the tabernacle. Here the filth was cast, because this was the remotest place from the holy of holies, which was in the west end; to teach us that impure things and persons should not presume to approach to God, and that they should be banished from his presence. *The place of the ashes*—Where the ashes fell down and lay, whence they were afterwards removed without the camp.

Ver. 17. He shall cleave the bird through the whole length, yet so as not to separate the one side from the other. A

A. M. 2514.
B. C. 1490. *it* asunder : and the priest shall burn ^a it upon the altar, upon the wood that ^b is upon the fire : ^c it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAP. II.

Directions concerning the offerings, I. Of fine flour with oil and frankincense, ver. 1—11. II. Of the firstfruits, ver. 12—16.

• Ch. 6. 14.
& 9. 17.
Num. 15.
4. **A**ND when any will offer ^a a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon :

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the

sweet savour unto the Lord—Yet after all, “to love God with all our hearts, and to love our neighbour as ourselves, is better than all burnt offerings and sacrifices.”

CHAP. II. Ver. 1. *When any will offer a meat offering*—The word מִנְחָה *mincha*, which we render *meat offering*, signifies generally a single oblation or gift. In this chapter and elsewhere it signifies an offering of things *inanimate*, in opposition to *animal* sacrifices, described in the former chapter. The word *meat offering*, (which is supposed by some to have been an ancient false print, that has run through many editions of our Bible, for *meal offering*) conveys a quite different idea to the English reader. It certainly would be better rendered *meal offering*, or *wheat offering*. It was of two kinds: the one which, being joined with other offerings, Num. xv. 4, 7, 10, was particularly prescribed, with the measure and proportion of it. The other, which is here spoken of, was left to the offerer's goodwill, both for the thing offered and the quantity. As to the matter of these *minchas*, or offerings of things inanimate, it was of such things as were of great use to the support of human life, viz. flour, bread, wine, salt, &c. Now this sort of sacrifices was appointed, 1, Because these are things of the greatest necessity and benefit to man, and therefore it is meet that God should be served with them, and owned and praised as the giver of them. 2, In condescension to the poor, that they might not want an offering for God, and to shew that God would accept even the meanest services, when offered with a sincere mind. Some of these offerings were for the whole congregation, as the *waved sheaf*, chap. xxiii. 11, and the two *wave loaves*, chap. xxiii. 17. Some, again, were for private persons; among which were that for the poor sinner who could not afford the more expensive sacrifices, chap. v. 11; that for the suspected woman, Num. v. 15; besides the voluntary ones. *He shall*

priest shall burn ^b the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD :

3 And ^c the remnant of the meat offering *shall be* Aaron's and his sons: ^d it is a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers ^e anointed with oil.

5 ¶ And if thy oblation *be* a meat offering *baken* || in a pan, it shall be of fine flour unleavened, 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

pour oil upon it, and put frankincense thereon—To make a sweet odour in the court of the tabernacle, which otherwise would have been very offensive, by reason of the blood that was sprinkled, and the flesh that was burned there daily. Besides, the pouring oil, and putting frankincense thereon, signified its being grateful and acceptable to God. And therefore in the offering of jealousy, when guilt was supposed, and sin brought to remembrance, no oil nor frankincense was to be put on the oblation. Now both these things were emblematical of spiritual blessings; the oil, of the graces of the Holy Spirit, which are compared to oil and to anointing therewith, Psal. xlv. 7, and 1 John ii. 20, and are necessary to make any offering acceptable to God; and the frankincense, of Christ's atonement and intercession, compared to a sweet odour, Eph. v. 2. And the intention of all these offerings being fully answered by the mediation of the Messiah, and the blessings of his Gospel, it was proper they should cease upon his death, as is thought to have been expressly foretold, Dan. ix. 27.

Ver. 2. *He shall take*—That Priest to whom he brought it, and who is appointed to offer it. *The memorial*—That part thus selected and offered; which is called a memorial, either, 1, To the offerer, who by offering this part was reminded, that the whole of that which he brought, and of all which he had of that kind, was God's, to whom this part was paid as an acknowledgment. Or, 2, To God, whom (to speak after the manner of men) this did put in mind of his gracious covenant and promises of favour, and acceptance of the offerer and his offering. *A sweet savour unto the Lord*—And so are our spiritual offerings, which are made by the fire of holy love, particularly that of almsgiving. With such sacrifices God is well pleased.

Ver. 3—6. *Shall be Aaron's and his sons*—To be eaten by them, Lev. vi. 16. *Most holy*—Or such as were to be

A. M. 2514.
B. C. 1490.
b Ver. 9. &
Ch. 5. 12.
& 6. 15. &
24. 7.
Isa. 66.
3. Eccclus.
45. 16.
Acts 10. 4.
c Ch. 7. 9. &
10. 12, 13.
Eccclus. 7.
41.
d Ex. 29. 37.
Num. 18.
9.

e Exod. 29.
2.

Or, on a
flat plate,
or, slice.

A. M. 2514.
B. C. 1490.

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.

9 And the priest shall take from the meat offering ^f a memorial thereof, and shall burn *it* upon the altar: *it* is an ^g offering made by fire, of a sweet savour unto the LORD.

10 And ^h 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.

11 No meat offering which ye shall bring unto the LORD, shall be made with ⁱ leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ ^k 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

eaten only by the Priests, and that only in the holy place near the altar. *In the oven*—Made in the sanctuary for that use. *In pieces*—Because part of it was offered to God, and part given to the Priests.

Ver. 11. *No leaven*—Namely, in that which is offered of free-will; for in other offerings it might be used, Lev. vii. 13, and xxiii. 17. This was forbidden, partly to remind them of their deliverance out of Egypt, when they were forced through haste to bring away their meal or dough (which was the matter of this oblation) unleavened; partly to signify what Christ would be, and what they should be, pure and free from all error in the faith and worship of God, and free from all hypocrisy, and malice or wickedness, all which are signified by *leaven*. *Nor any honey*—Either, 1, Because it hath the same effect with leaven in paste or dough, making it sour, and swelling. Or, 2, In opposition to the sacrifices of the Gentiles, in which the use of honey was most frequent. Or, 3, To teach us, that God's worship is not to be governed by men's fancies and appetites, but by God's will.

Ver. 12. *Ye shall offer them*—Or either of them, leaven or honey. *They shall not be burnt*—But reserved for the Priests.

Ver. 13. *Salt*—To signify that incorruption of mind, and sincerity of grace, which in Scripture is signified by salt,

offering ^l shalt thou season with salt; neither shalt thou suffer ^m the salt of the covenant of thy God to be lacking from thy meat offering: ⁿ with all thine offerings thou shalt offer salt.

14 And if thou offer a meat offering of thy firstfruits unto the LORD, ^o thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of ^p full ears.

15 And ^q thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

16 And the priest shall burn ^r the memorial of it, *part* of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof; *it* is an offering made by fire unto the LORD.

CHAP. III.

Directions concerning peace offerings. A bullock or an heifer, ver. 1—5. A lamb, ver. 6—11. A goat, ver. 12—16. No fat or blood to be eaten, ver. 17.

AND if his oblation be a ^a sacrifice of peace offering, if he

Mark ix. 49, Col. iv. 6, and which is necessary in all them that would offer an acceptable offering to God. Or in testimony of that communion which they had with God in these exercises of worship; salt being the great symbol of friendship in all nations and ages. *The salt of the covenant of thy God*—It is so called, either, 1, Because it represented the perpetuity of God's covenant with them, which is designed by salt, Num. viii. 19; 2 Chron. xiii. 5. Or, 2, Because it was so particularly required as a condition of their covenant with God; this being made absolutely necessary in all their offerings; and as the neglect of sacrifices was a breach of covenant on their part, so also was the neglect of salt in their sacrifices.

Ver. 14. *Firstfruits*—Of thine own freewill; for there were other first-fruits, and those of several sorts, which were prescribed, and the time, quality, and proportion of them appointed by God.

Ver. 16. *Made by fire*—The fire denotes the fervency of spirit, which ought to be in all our religious services. Holy love is the fire by which all our offerings must be made, else they are not of a sweet savour to God.

CHAP. III. Ver. 1. *A sacrifice of peace offering*—The original word here used, שלמים, *shelamim*, is in the plural

A. M. 2514.
B. C. 1490.l Mark 59.
49. Col. 4.6.
m Num. 18.
19.n Ezek. 41.
24.o Ch. 23. 10.
14.p 2 Kings 4.
42.

q Ver. 1.

r Ver. 2.

a Ch. 7. 11.
29. & 22.
21.

A. M. 2514.
B. C. 1490.

b Ch. 1. 3.

c Ch. 1. 4, 5.
Ex. 29. 10.

d Ex. 29. 13,
22. Ch. 4.
8, 9.
e Or, suet.

offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And ^c 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 peace offering an offering made by fire unto the LORD; ^d 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 ^e 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, ^f he shall offer it without blemish.

A. M. 2514.
B. C. 1490.

Or, mid-
riff over
the liver,
and over
the kid-
neys.

Ch. 6. 12.
Ex. 29. 13.

Ver. 1.
&c.

number, and is properly rendered *peaces, pacifications, and also payments*. These were offerings for *peace, prosperity, and the blessing of God, either, 1, Obtained, and then they were thank offerings, or peace offerings for thanksgiving, as they are termed, Lev. vii. 15. Or, 2, Desired; and so they were a kind of supplications to God. Sometimes, again, they were offered by way of vow, Chap. vii. 16, Prov. vii. 14, in expectation of peace and future blessings; for peace, in the Hebrew language, signifies all manner of prosperity and happiness. In this case they were properly termed payments, viz. of the vows previously made. Sometimes they were offered without any antecedent obligation of a vow, in which case they were called freewill offerings, Lev. vii. 11, 16. Those sacrifices which were called sin offerings and trespass offerings, supposed the offerer to be obnoxious to the divine justice on account of sin, and God to be displeased; and they were appointed for atonement and reconciliation. But peace offerings supposed God to be reconciled to the offerer, and him to be at peace with God; in testimony of which reconciliation and peace, the offerer was in this case admitted to partake of the altar. For, whereas, in the holocausts, or whole burnt offerings, the altar consumed all the flesh of the sacrifice, neither the Priest nor any of the people being allowed to partake; and in the sin and trespass offerings, though the Priests did partake, yet the offerers had no share; in these peace offerings the offerers themselves were allowed to partake of the sacrifice, and feast upon it. They partook of the Lord's table, and that was a sign of favour and friendship. For eating together was always esteemed so, and was therefore used in ancient times in making covenants and agreements. Thus, when Christ becomes our peace, and being justified through his blood, we are made one with him and with his followers; through him we have communion with God, and with his people in his ordinances, finding the flesh of Christ to be meat indeed, and his blood drink indeed. Through the exercise of faith in his sacrifice, which puts away sin, love to him and each other is shed abroad in our hearts, and while we gratefully offer and dedicate ourselves to his service as a freewill offering, we rejoice in each other's gifts and graces, and communicate to one another's necessities. This fellowship with the Father and the Son, and one with another, is happily shadowed forth, and seems*

to have been intended to be represented in this significant ceremony of the Jewish church.

Whether it be male or female—Females were allowed here, though not in burnt offerings, because those principally respected the honour of God, who is to be served with the best; but the peace offerings did primarily respect the benefit of the offerer, and therefore the choice was left to himself. Again, burnt offerings had regard to God, as in himself the best of beings, and therefore was wholly burned. But peace offerings had regard to God as a benefactor to his creatures, and therefore were divided between the altar, the Priest, and the offerer.

Ver. 2. *He shall lay his hand on the head of his offering*—Here, as in the former case, chap. i. 4, *the laying on of the offerer's hand* may denote his devoting the sacrifice wholly to God. In the peace offerings it was accompanied with solemn thanksgiving to God, and an acknowledgment of those mercies which were the occasion of it. Thus Conradus, "This laying on of hands signifies devotion and faith, with an acknowledgment of the benefits, for which we can offer nothing of our own, but only return to God what we have received; that we may understand gratitude and thanksgiving to be the greatest sacrifices."

And kill it at the door—Not on the north side of the altar, where the burnt offering was killed, as also the sin offering, and the trespass offering, but in the very entrance of the court where the brasen altar stood, which place was not so holy as the other; as appears, both because it was more remote from the holy of holies, and because the ashes of the sacrifices were to be laid here. And the reason of this difference is not obscure, both because part of this sacrifice was to be waved by the hands of the offerer, Lev. vii. 30, who might not come into the court; and because this offering was not so holy as the others, which were to be eaten only by the Priest, whereas part of these were eaten by the offerer.

Ver. 5. *Upon the burnt sacrifice*—Either, 1, Upon the remainders of it, which were yet burning; or rather, 2, After it: for the daily burnt offering was first to be offered, both as more eminently respecting God's honour; and as the most solemn and stated sacrifice, which should take place of all occasional oblations, and as a sacrifice of a higher nature, being for atonement, without which no peace could be obtained, nor peace offering offered with acceptance.

A. M. 2514.
B. C. 1490.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the back bone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

10 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.

11 And the priest shall burn it upon the altar; *it is* ^ε the food of the offering made by fire unto the LORD.

12 ¶ And if his offering be a goat, then ^h 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,

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: ⁱ all the fat is the LORD's.

17 *It shall be* a ^k perpetual statute for your generations throughout all your dwellings, that ye eat neither ^l fat nor ^m blood.

CHAP. IV.

Directions concerning sin offerings; which were intended for sins committed through ignorance, either by the Priest himself, ver. 1—12; or by the whole congregation, ver. 13—21; or by a ruler, ver. 22—26; or by a private person, ver. 27—35.

AND the LORD spake unto Moses, saying,

A. M. 2514.
B. C. 1490.

ⁱ Ch. 7. 23.
25. 1 Sam.
2. 15.
² Chro. 7.
7.
^k Ch. 6. 18.
& 7. 36. &
17. 7. &
23. 14.
^l Ver. 16.
compare
with
Deut. 32.
14. Neh.
8. 10.
^m Gen. 9. 4.
Ch. 7. 23.
26. & 17.
10. 14.
Deut. 12.
16.
1 Sam. 14.
33. Ezek.
44. 7, 15.

^g See Ch.
21. 6, 8.
17. 21, 22.
& 22. 25.
Ezek. 44.
7. Mal. 1.
7. 12.

^h Ver. 1, 7,
&c.

Ver. 9, 11. *The rump*—Which in sheep is fat, and sweet, and in these countries was much larger and better than in ours. *The food of the offering*—So called, to denote God's acceptance of it, and delight in it; as men delight in their food.

Ver. 16. *Shall burn them*—The parts mentioned, among which the tail is not one, as it was in the sheep, because that in goats is a refuse part. *All the fat is the Lord's*—This is to be limited, 1, To those beasts which were offered or offerable in sacrifice, as it is explained Lev. vii. 23, 25. 2, To that kind of fat which is above mentioned, and required to be offered, which was separated, or easily separable from the flesh: for the fat which was here and there mixed with the flesh they might eat.

Ver. 17. *All your dwellings*—Not only at or near the tabernacle, not only of those beasts which you actually sacrifice, but also in your several dwellings, and of all that kind of beasts. *Fat*—Was forbidden, 1, To preserve the reverence of the holy rites and sacrifices. 2, That they might be

taught hereby to acknowledge God as their Lord, and the Lord of all the creatures, who might reserve what he pleased to himself. 3, To exercise them in obedience to God, and self-denial and mortification of their appetites, even in those things which probably many of them would much desire. *Blood*—Was forbidden partly to maintain reverence to God and his worship; partly, according to Maimonides, out of opposition to idolaters, who used to drink the blood of their sacrifices; partly with respect to Christ's blood, thereby manifestly signified. God would not permit the very shadows of this to be used as a *common thing*. Nor will he allow us, though we have the comfort of the atonement made, to assume to ourselves any share in the honour of making it.

CHAP. IV. Ver. 1. *The Lord spake unto Moses*—The laws contained in the first three chapters, seem to have been delivered to Moses at one time. Here begin the laws of another day, which God delivered from between the cherubim.

A. M. 2514.
B. C. 1490.

^a 2 Speak unto the children of Israel, saying, ^a 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 :

^b 3 ^b 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, ^c a young bullock without blemish unto the LORD for a sin offering.

^d 4 And he shall bring the bullock ^d 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.

^e 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 before the LORD, before the vail of the sanctuary.

7 And the priest shall ^f put some of the blood upon the horns of the altar of sweet incense before the LORD, which ^g is in the tabernacle of the congregation ; and shall pour ^g all the blood of the bullock at the bottom of the altar of the burnt offering, which ^g 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 ; the fat that covereth the inwards, and all the fat that ^h is upon the inwards,

Ver. 2. *If a soul sin through ignorance*—The next kind of sacrifices appointed were for the expiation of particular sins, and are therefore called *sin offerings*. The first sort of these were for sins of ignorance. These must necessarily be understood of such as exceeded common daily infirmities ; for, if every such sin had required an offering, it had not been possible either for most sinners to bear such a charge, or for the altar to receive so many sacrifices, or for the Priests to manage so laborious a work. And for ordinary sins, they were ceremonially expiated by the daily offering, and by that on the great day of atonement, Lev. xvi. 30. *Through ignorance*—Or *error*, either not knowing his act to be sinful, as appears by comparing ver. 13, 14, or not considering it, but falling into sin through the power of some sudden temptation, as the Hebrew word signifies, Psal. cxix. 67. In short, the doing any thing expressly forbidden, whether heedlessly or by surprise, was a *sin of ignorance* ; and that whether committed by the *High Priest*, by the whole body of the community, by their rulers, or by any one of the people. In order, it seems, 1, To excite the Israelites to greater diligence in the study of their laws and religion, a sin offering was imposed by way of fine upon those who sinned through ignorance or inadvertence. And, 2, The sin offering was required in these cases to shew them, that to disobey God in any instance, or in any respect whatever to neglect or fall short of their duty, would expose them to the divine wrath unless an atonement was made for them. It is observable that the Apostle calls such sins, *the errors of the people*, Heb. v. 2, distinguishing them from wilful transgressions. They were confined to things of a ritual nature, or to such particular cases wherein the plea of ignorance could be admitted : for as to notorious violations of the moral law, ignorance could be no excuse,

because these were known by the light of reason, and therefore could not be reckoned sins of ignorance, but presumptuous sins ; and for them no expiatory sacrifice was admitted, Num. xv. 30.

Ver. 3. *If the priest*—The High Priest, who only was anointed. His *anointing* is mentioned, because he was not complete High Priest until he was anointed. *Do sin*—Either in doctrine or practice, which it is here supposed he might do. And this is noted as a character of imperfection in the priesthood of the law, whereby the Israelites were directed to expect another and better High Priest, even one who is “holy, harmless, and separate from sinners,” Heb. vii. 26. *According to the sin of the people*—In the same manner as any of the people do ; which implies that God expected more circumspection from him than from the people. But the words may be rendered, *to the sin or guilt of the people*, which may be mentioned as an aggravation of his sin, that by it he commonly brings sin and guilt, and punishment upon the people, who are infected or scandalized by his example. *A young bullock*—The same sacrifice which was offered for all the people, to shew how much his sin was aggravated by his quality. *Sin offering*—Hebrew, *sin*, which word is often taken in that sense.

Ver. 4. *On the head*—To testify both his acknowledgment of his sin, and faith in God's promise for the expiation of his sins through Christ, whom that sacrifice typified.

Ver. 5. *To the tabernacle*—Into the tabernacle, which was not required nor allowed in any other sacrifice, possibly to shew the greatness of the High Priest's sin, which needed more than ordinary diligence in him, and favour from God to expiate it.

Ver. 6. *Seven times*—A number much used in Scripture, as a number of perfection ; and here prescribed, either to shew

A. M. 2514.
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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, it shall be taken away,

h Ch. 3. 3,
4, 5.

10 ^h 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.

i Ex. 29. 14.
Num. 19.
5.

11 ⁱ And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

† Heb. to
without
the camp.
k Ch. 6. 11.
l Heb. 13.
11.

12 Even the whole bullock shall he carry forth † without the camp unto a clean place, ^k where the ashes are poured out, and ^l burn him on the wood with fire: † where the ashes are poured out shall he be burnt.

† Heb. at
the pour-
ing out
of the
ashes.m Num. 15.
24. Josh.
7. 11.

13 ¶ And ^m if the whole congregation of Israel sin through ignorance, ⁿ 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;

n Ch. 5. 2,
3, 4, 17.

14 When the sin, which they have sinned against it, is known, then the

that his sins needed more than ordinary purgation, and more exercise of his faith and repentance, both which graces he was obliged to join with that ceremonial rite. *Before the vail*—The second vail, dividing between the holy place and the holy of holies, which is generally called *the vail of the sanctuary*.

Ver. 12. *The whole bullock*—So no part of this was to be eaten by the Priests, as it was in other sin offerings. The reason is plain, because the offerer might not eat of his own sin offering, and the Priest was the offerer in this case, as also in the sin offering for the whole congregation below, of which the Priest himself was a member. *Shall be carried forth*—Not by himself, which have defiled him, but by another whom he shall appoint for that work. *Without the camp*—To signify either, 1, The abominable nature of sin, especially in high and holy persons, or when it overspreads a whole people. Or, 2, The removing of the guilt or punishment of that sin from the people. Or, 3, that Christ should suffer without the camp or gate. *Where the ashes are*—For the ashes, though at first they were thrown down near the altar, Lev. i. 16, yet afterwards they, together with

congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

A. M. 2514.
B. C. 1490.

15 And the elders of the congregation ^o shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

o Ch. 1. 4.

16 ^p And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

p Ver. 6.
Heb. 9.
12, 13, 14.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

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

the filth of the sacrifices, were carried into a certain place without the camp.

Ver. 13, 14. *The whole congregation*—The body of the people, or the greater part of them, their rulers concurring with them. *A bullock*—But if the sin of the congregation was only the omission of some ceremonial duty, a kid of the goats was to be offered, Num. xv. 24.

Ver. 15. *The elders*—Who here acted in the name of all the people, who could not possibly perform this act in their own persons.

Ver. 17, 18, *And sprinkle it*—It was not to be poured out there, but sprinkled only; for the cleansing virtue of the blood of Christ was sufficiently represented by sprinkling. It was sprinkled *seven times*—Because God made the world in six days, and rested on the seventh. This signified the perfect satisfaction Christ made, and the complete cleansing of our souls thereby. *The altar*—Of incense: *Which is before the Lord*—That is, before the holy of holies, where the Lord was in a more special manner present.

Ver. 20. *For a sin offering*—That is, for the Priest's sin offering, called the *first bullock*, ver. 21.

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as he did ^q with the bullock for a sin offering, so shall he do with this : ^r and the priest shall make an atonement for them, and it 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 ^s done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty ;

23 Or, ^t 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 ^u 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 ^x 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 ^y the fat of the sacrifice of peace offerings : ^z and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And ^a if [†] any one of the [†] common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD

concerning things which ought not to be done, and be guilty ;

28 Or ^b if his sin, which he hath sinned, come to his knowledge : then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 ^c And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof 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.

31 And ^d he shall take away all the fat thereof, ^e as the fat is taken away from off the sacrifice of peace offerings ; and the priest shall burn it upon the altar for a ^f sweet savour unto the LORD ; ^g and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, ^h he shall bring it a female without blemish.

33 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.

34 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 :

35 And he shall take away all the fat thereof, as the fat of the lamb

Ver. 22, 24. *A ruler*—Of the people, or a civil magistrate. *Where they kill the burnt offering*—So called by way of eminency, to wit, the daily burnt offering. *It is a sin offering*—And therefore to be killed where the burnt offering is killed ; whereby it is distinguished from the peace offerings, which were killed elsewhere.

Ver. 26. *It shall be forgiven*—Both judicially, as to all

ecclesiastical censures or civil punishment ; and really, upon condition of repentance and faith in the Messiah to come.

Ver. 28. *A female*—Which here was sufficient, because the sin of one of those was less than the sin of the ruler, for whom a male was required.

Ver. 33—35. *He shall slay it*—Not by himself, but by the hands of the Priest. *Burn them*—The fat ; but he useth

^{A. M. 2514.}
^{B. C. 1490.} is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, ⁱ according to the offerings made by fire unto the LORD: ^k and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

ⁱ Ch. 3. 5.

^k Ver. 26, 31.

CHAP. V.

Directions concerning trespass offerings. Both this and the sin offering were intended to make atonement for sin, but the former was more general: the latter was to be offered only in some particular cases. If a man sinned, by hearing and concealing blasphemy, ver. 1. By touching an unclean thing, ver. 2, 3. By swearing, ver. 4. He was to offer a lamb or kid, ver. 5, 6. Or two young pigeons, ver. 7—10. Or fine flour, ver. 11—13. Or a ram, if he had embezzled holy things, ver. 14—19.

ⁱ 1 Kings 8. 31. Matt. 26. 63.

AND if a soul sin, ^a and hear the voice of swearing, and is a wit-

ness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall ^b bear his iniquity.

ness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall ^b bear his iniquity.

2 Or ^c 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 ^d guilty.

3 Or if he touch ^e the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, 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* ^f to do evil, or ^g to do good, whatsoever *it be* that a man shall pronounce with an oath, and *it be* hid from him; when he knoweth

^{A. M. 2514.}
^{B. C. 1490.}

^b Ver. 17. Ch. 7. 18. & 17. 16. & 19. 8. & 20. 17. Num. 9. 13. Ch. 11. 24. 28, 31, 39. Num. 19. 11, 13, 16.

^d Ver. 17.

^e Ch. 12. & 13. & 15.

^f See 1 Sam. 26. 22. Acts 26. 17. See Mark 6. 32.

the plural number, because the fat was of several kinds, as we saw, ver. 8, 9. Heb. upon the offerings, together with them, or after them; because the burnt offerings were to have the first place.

CHAP. V. Ver. 1. *And hear the voice of swearing, and is a witness*—The meaning seems to be, If a person sin, in not revealing the voice of swearing, which he has seen, that is, been a witness to, or been present when it was said, or known by sufficient information from others. But it must be observed that the word אלה, *alah*, here used, probably means cursing, blasphemy, or execration, and that either against one's neighbour, or against God. This seems to be principally intended here, if not also, as many suppose, false swearing, for the crime spoken of is of so high a nature, that he who heard it was obliged to reveal it, and prosecute the guilty. Some think the expression ought to be rendered,—*The voice of adjuration, or, being adjured in the name of God, when he is called to be a witness in a cause, to speak the truth.* For in those countries the judges were wont to demand, in court, of accused persons or witnesses, in the name of God, to declare the whole truth; and this laid the same obligation upon them, as the administering an oath now does with us. See instances of this, Num. v. 21; 1 Kings viii. 31; and xxii. 16; Prov. xxix. 24; Matt. xxvi. 63. *Whether he hath seen or known*—That is, according to this last sense of the expression, if he be adjured to declare what he can say of the matter in question, whether upon his own knowledge, or from information of credible persons. *If he do not utter it*—If he suppress the truth, or be guilty of prevaricating, or dissimulation. *He shall bear his iniquity*—That is, the punishment of his iniquity; for the word נָפַח, *gnawon*, has frequently that meaning. Let him not think it is no offence to suppress the truth, when so

solemnly called upon to declare it. He is unclean and guilty, and in token of his repentance, let him offer such a sacrifice for his sin as is prescribed ver. 6, which belongs to this and all the following cases. The expression, *Shall bear his iniquity*, is very emphatic, and imports that guilt, like a grievous burden, shall lie heavy upon him. Houbigant, however, an acknowledged critic, prefers the former interpretation.

Ver. 2. *If it be hidden from him*—If he did it unawares, yet that would not excuse him, because he should have been more circumspect to avoid all unclean things. Hereby God designed to awaken men to watchfulness against, and repentance for their unknown, or unobserved sins. *He shall be unclean*—Not morally, for the conscience was not directly polluted by these things, but ceremonially. *When he knoweth*—As soon as he knoweth it, he must not delay to make his peace with God. *Otherwise he shall be guilty*—For his violation and contempt of God's authority and command.

Ver. 4 *If a soul swear*—Rashly and unadvisedly, without consideration, either of God's law, or of his own power or right, as David did, 1 Sam. xxv. 22: so the following word, לְבַטֵּחַ, *lebattee*, rendered *pronouncing*, properly signifies, Psa. cvi. 33. The meaning is, Whosoever shall, in a passion or otherwise, make an oath to do a person an injury, or to do him a kindness, and afterwards, forgetting his oath, shall fail in the performance, so soon as he recollects himself, he shall make atonement for his offence. In the case of threatening private revenge, or to do evil in any other way, the oath ought to be recalled, as being a thing in itself unlawful. But the person who thus rashly uttered that oath, was involved in guilt, and needed to have his sin expiated. And for a similar reason he was punishable, if with an oath he promised to do any thing that was not in his power. It may also be under-

A. M. 2514.
B. C. 1490. *of it*, then he shall be guilty in one of these.

^h Ch. 16. 21. & 26. 40. Num. 5. 7. Ezra 10. 11, 12. 5 And it shall be, when he shall be guilty in one of these *things*, that he shall ^h confess that he hath sinned in that *thing* :

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

^j Ch. 12. 6. & 14. 21. [†] Heb. his hand cannot reach to the sufficiency of a lamb. ^k Ch. 1. 14. 7 And ⁱ if [†] he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two ^k turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

^l Ch. 1. 16. 8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and ^l wring off his head from his neck, but shall not divide *it* asunder :

^m Ch. 4. 7. 18, 30, 34. 9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and ^m the rest of

A. M. 2514.
B. C. 1490. the blood shall be wrung out at the bottom of the altar: *it is* a sin offering.

ⁿ Or, ordinance. ^o Ch. 1. 14. ^o Ch. 4. 26. 10 And he shall offer the second *for* a burnt offering, according to the ^{||} manner: ^o and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

^p Num. 5. 15. 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: ^p he shall put no oil upon it, neither shall he put *any* frankincense thereon: for *it is* a sin offering.

^q Ch. 2. 2. ^r Ch. 4. 35. 12 Then shall he bring it to the priest, and the priest shall take his handful of it, ^q *even* a memorial thereof, and burn *it* on the altar, ^r according to the offerings made by fire unto the LORD: *it is* a sin offering.

^s Ch. 4. 26. 13 ^s And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these,

stood of a person's making a vow to do something either beneficial or hurtful to himself, as to fast, or afflict himself. For that is the sense of *swearing to do evil*, or to his own hurt. *And it be hid from him*—That is, if through forgetfulness he neglect punctually to perform what he promised on oath. *When he knoweth it, he shall be guilty in one of these*—As soon as he recollects himself, and comes to the knowledge of such an omission, he shall be obliged to expiate his offence by sacrifices, being guilty *in one of these*; that is, in one of the things which are forbidden to be done.

Ver. 5. *In one of these things*—In one of the three fore-mentioned cases, either by sinful silence, or by an unclean touch, or by rash swearing. *He shall confess*—Before the Lord, in the place of public worship. And this confession is not to be restrained to the present case, but by a parity of reason, and comparing of other scriptures, to be extended to other sacrifices for sin, to which this was a constant companion.

Ver. 6. *His trespass offering*—But how comes confession and sacrifice to be necessary for him that touched an unclean thing, when such persons were cleansed with simple washing? as appears from Lev. xi. and Num. xix. This place speaks of him that being so unclean did come into the tabernacle,

as may be gathered by comparing this place with Num. xix. 13; which if any man did, knowing himself to be unclean, which was the case there, he was to be *cut off* for it; and if he did it ignorantly, which was the case here, he was, upon discovery of it, to offer this sacrifice.

Ver. 7. *Not able*—Through poverty. And this exception was allowed also in other sin offerings. *For a sin offering*—Which was for that particular sin, and therefore offered first before the burnt offering, which was for sins in general; to teach us not to rest in general confessions and repentance, but distinctly and particularly, as far as we can, to search out, and confess, and loathe, and leave our particular sins, without which God will not accept our other religious services.

Ver. 9, 10. *It is a sin offering*—This is added as the reason why its blood was so sprinkled and spilt. *According to the manner*—Or order appointed by God. *The priest shall make an atonement*—Either declaratively, he shall pronounce him to be pardoned; or typically, with respect to Christ.

Ver. 11. *The tenth part of an ephah*—About six pints. *He shall put no oil, neither frankincense*—Either as a fit expression of his sorrow for his sins, in the sense whereof he was to abstain from things pleasant; or to signify, that by

^{A. M. 2514.}
^{B. C. 1490.}
^{t Ch. 2. 8.} and it shall be forgiven him: and ^t *the remnant* shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,

^{u Ch. 22. 14.} 15 ^u If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then ^x he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after ^y the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and ^z shall add the fifth part thereto, and give it unto the priest: ^a and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

^{b Ch. 4. 2.} 17 ¶ And if a ^b soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD: ^c though he wist *it* not, yet is he ^d guilty, and shall bear his iniquity.

his sins he deserved to be utterly deprived both of the oil of gladness, the gifts, graces, and comforts of the Holy Ghost; and of God's gracious acceptance of his prayers and sacrifices, which is signified by incense, Psalm cxli. 2.

Ver. 15. *A trespass*—Against the Lord and his Priests. *Through ignorance*—For if a man did it knowingly, he was to be cut off, Num. 15. 30. *In the holy things*—In things consecrated to God, and to holy uses; these were many, and by various ways a man might be guilty, even unwittingly, with respect to them; such as tythes and firstfruits, or any thing due or devoted to God, which possibly a man might either withhold, or employ to some common use. *A ram*—A more chargeable sacrifice than the former, as the sin of sacrilege was greater. *With thy estimation*—As thou, O Priest, shall esteem or rate it; and at present, thou, O Moses, for he as yet performed the Priest's part. And this was an additional charge and punishment to him; besides the ram, he was to pay for the holy thing which he had withheld or abused, so many shekels of silver as the Priest should esteem proportionable to it.

Ver. 17. The former law concerns the alienation of holy things from sacred to common use; this may concern other miscarriages about holy things, and holy duties, as may be

18 ^e And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: ^f and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 *It is* a trespass offering: ^g he hath certainly trespassed against the LORD.

CHAP. VI.

Farther directions concerning trespass offerings, ver. 1—7. Concerning the burnt offerings, ver. 8—13. Concerning the meat offering, ver. 14—18. Particularly that at the consecration of the Priests, ver. 19—23. Concerning the sin offering, ver. 24—30.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and ^a commit a trespass against the LORD, and ^b lie unto his neighbour in that ^c which was delivered him to keep, or in ^d fellowship, or in a thing taken away by violence, or hath ^e deceived his neighbour;

gathered from ver. 19, where this is said to be a *trespass against the Lord*, not in a general sense, for so every sin was, but in a proper and peculiar sense.

CHAP. VI. Ver. 2. *If a soul sin*—This sin, though directly committed against man, is emphatically said to be done *against the Lord*, not only in general, for so every sin against man is also against the Lord, but in a special sense, because this was a violation of human society, whereof God is the author, and president, and defender; and because it was a secret sin, of which God alone was the witness and judge; and because God's name was abused in it by perjury. *In that which was delivered to keep*—By breach of trust in any goods committed to his care, and by denial of the facts when brought upon his oath before the judges. *Or in fellowship*—Heb. *in putting the hand*; alluding to the form of making contracts, by the parties giving the hand to each other. So it may either signify, In carrying on a common trade by joint stock, or in any matter of trust, for which he *gave his hand*, and plighted his faith to another. *In any thing taken away by violence*—By robbery or stealth, for the word signifies both. Theft not being punished among the Jews with death, they tendered an oath to those who were accused or suspected

A. M. 2514.
B. C. 1450.

e Deut. 22.
1, 2, 3.

f Ex. 22. 11.
Ch. 19. 12.

Jer. 7. 9.
Zech. 5.
4.

3 Or ^e have found that which was lost, and lieth concerning it, and ^fswearth falsely; in any of all these that a man doeth, sinning therein :

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

g Ch. 5. 16.
Num. 5.
7. 2 Sam.
12. 6.
Luke 19.
8.

5 Or all that about which he hath sworn falsely; he shall even ^grestore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth,

i Or, in the day of his being found guilty.

† Heb. in the day of his trespass.
h Ch. 5. 15.

|| † in the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, ^ha ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest :

of it, to clear themselves from the imputation, Exod. xxii. 11. Or hath deceived (rather defrauded) his neighbour, as Mal. iii. 5, where the same word signifies, to defraud an hireling of his wages, and to oppress the widow and fatherless by acts of injustice.

Ver. 3. *Swearth falsely*—His oath being required, seeing there was no other way of discovery left. *And is guilty*—Makes his guilt manifest by his voluntary confession upon remorse; whereby he reapeth this benefit, that he only restores the principal with the addition of a fifth part; whereas, if he were convicted of his fault, he was to pay in some cases fivefold, in some fourfold, in others double.

Ver. 5. *In the day of his trespass offering*—It must not be delayed, but restitution to man must accompany repentance towards God. Wherever wrong has been done, restitution must be made, and till it is made to the utmost of our power, we cannot look for forgiveness; for the keeping of what is unjustly gotten, avows the taking; and both together make but one continued act of unrighteousness.

Ver. 8. *The Lord spake unto Moses*—Here begins a new subject, and if our Bibles were rightly divided, it ought to begin a new chapter, as in Junius and Tremellius, who join the first seven verses of this chapter to the former. Indeed, according to the Jewish division, the twenty-fifth section of the law begins here.

Ver. 9. *Command Aaron and his sons*—Having instructed the people concerning the sacrifices to be brought by them, Moses now proceeds, at God's command, to direct the Priests respecting several parts of their official services. *This is the law of the burnt offering*—Of the daily one, as the following words show, which may be better rendered, *This burnt offering shall be on the burning (the fire) upon the*

7 ⁱ 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.

A. M. 2514.
B. C. 1450.
† Ch. 4. 26.

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.

Or, for the burning.

10 ^k And the priest shall put on his linen garment, 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 ^lbeside the altar.

k Ch. 16. 4.
Ex. 28. 39,
40, 41, 43,
Ex. 44. 17,
18.

l Ch. 1. 16.

11 And ^mhe shall put off his garments, and put on other garments,

m Ex. 44. 19.

altar all night until the morning, and the fire of the altar shall be burning in it. The Vulgate, the Chaldaic, the Syriac, and Arabic versions are to this purpose. For, according to Calmet, "the Priests watched all night, and put the sacrifice upon the altar, piece by piece, consuming it by a slow and gentle fire, so that the sacrifice was burning on the altar from the evening, when the Jewish day began, till the morning. Then succeeded the morning sacrifice, which was in like manner consumed gradually, and kept burning till the time of the evening sacrifice; unless there were other sacrifices to come after, and then it was consumed more quickly, in order to make room for these extraordinary burnt offerings." It has already been observed, chap. iii. 5, that when the sin offerings, or peace offerings were offered, the fat of those parts of them that were appropriated to the altar, were laid upon the daily sacrifice and consumed with it. Thus, there was not a moment, night or day, in which the sacrifice was not offered to God, to make atonement for the sins of the people; or rather, to represent the continual and extensively efficacious sacrifice of Jesus Christ the Righteous, who abideth a priest continually, Heb. vii. 3, at the altar which is before the throne of God, Rev. viii. 3; being himself the Lamb slain from the foundation of the world, and having suffered in his own person the penalty due from divine justice to guilty sinners.

Ver. 10. *The ashes which the fire hath consumed*—As the word אָשֶׁר, *asher*, rendered *which* here, also signifies *when*, and is so translated chap. iv. 22, Gen. xxx. 38, Num. v. 29, and in many other places, it is evident the passage here ought to have been translated, *And take up the ashes when the fire hath consumed the burnt offering.*

Ver. 11. *Other garments*—Because this was no sacred,

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B. C. 1490.
n Ch. 4. 12.

and carry forth the ashes without the campⁿ unto a clean place.

o Ch. 3. 3,
9, 14.

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^o the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

p Ch. 2. 1.
Num. 15.
4.

14 ¶^p And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

q Ch. 2. 2, 9.

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.

r Ch. 2. 3.
Ezek. 44.
29.
s Ver. 26.
Ch. 10. 12,
13.
Num. 18.
10.

16 And^r 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.

t Ch. 2. 11.

17^t It shall not be baked with

but a common work. *A clean place*—Where no dung or filth was laid. The Priest himself was to do all this. God's servants must think nothing below them but sin.

Ver. 12, 13. *It shall not be put out*—The fire coming down from heaven, was to be perpetually preserved, and not suffered to go out, partly that there might be no occasion or temptation to offer strange fire; and partly to teach them whence they were to expect the acceptance of all their sacrifices, even from the divine mercy, through the influence of the Holy Spirit, signified by the fire that came down from heaven, which was an usual token of God's favourable acceptance. *Every morning*—Though the evening also be doubtless intended, yet the morning is only mentioned, because then the altar was cleansed, and the ashes taken away, and a new fire made. *Thereon*—Upon the burnt offering, which thereby would be sooner consumed, that so way might be made for other sacrifices.

Ver. 16. *The remainder shall Aaron and his sons eat*—Unless they had some legal uncleanness upon them, chap. xxii. 6. *His sons*—The males only might eat these, because they were most holy things: whereas the daughters of Aaron might eat other holy things. *In the court*—In some special

leaven. ^u I have given it unto them^u for their portion of my offerings made by fire; ^v it is most holy, as is the sin offering, and as the trespass offering.

A. M. 2514
B. C. 1490
u Num. 18.
9, 10.

x Ver. 29.
Ch. 2. 3.
& 7. 1.
Ex. 29. 37.

18^y All the males among the children of Aaron shall eat of it. ^z It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: ^a every one that toucheth them shall be holy.

y Ver. 29.
Num. 18.
10.
z Ch. 3. 17.

a Ch. 20. 3,
4, 5, 6, 7.
Ex. 29. 37.

19 ¶ And the LORD spake unto Moses, saying,

20^b 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.

b Ex. 29. 2.

c Ex. 16. 36.

21 In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons^d that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; ^e it shall be wholly burnt.

d Ch. 4. 3.

e Ex. 20. 26.

23 For every meat offering for the

room appointed for that purpose. The reason why this was to be eaten only by holy persons, and that in a holy place, is given, ver. 17, because it is most holy.

Ver. 17, 18. *It*—That part which remains to the Priest; for the part offered to God seems not to have been baked at all. *Every one that toucheth them*—That is, none should touch or eat them, but consecrated persons, Priests, or their sons. This preserved the dignity of the sacrifice, to have it eaten only by the Priests, and by them only in a holy place.

Ver. 20, 21. *When he is anointed*—To be High Priest; for he only of all the Priests was to be anointed in future ages. This law of his consecration was delivered before, and is here repeated because of some additions made to it. *Perpetual*—Whensoever any of them shall be so anointed. *At night*—Or, in the evening; the one to be annexed to the morning sacrifice, the other to the evening sacrifice, over and besides that offering of things inanimate, which every day was to be added to the daily morning and evening sacrifice. *Thou shalt bring it in*—Who art so anointed and consecrated.

Ver. 23. *It shall not be eaten*—No part of it shall be eaten by the Priest, as it was when the offering was for the people. The reason of the difference is, partly because when he offered

A. M. 2514.
B. C. 1490. priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

f Ch. 4. 2.
g Ch. 1. 3,
5, 11. & 4.
24, 29, 33. 25 Speak unto Aaron and to his sons, saying, 'This is the law of the sin offering: ' In the place where the burnt offering is killed shall the sin offering be killed before the LORD:

h Ver. 17.
Ch. 21. 22. ^h it is most holy.

i Ch. 10. 17,
18. Num.
18. 9, 10.
Ezek. 44.
28, 29.
k Ver. 16. 26 ⁱ The priest that offereth it for sin shall eat it: ^k in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

l Ex. 29. 37.
& 30. 29. 27 ^l Whatsoever 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.

m Ch. 11.
33. & 15.
12. 28 But the earthen vessel wherein it is sodden ^m shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

n Ver. 18.
Num. 18.
10.
o Ver. 25. 29 ⁿ All the males among the priests shall eat thereof: ^o it is most holy.

p Ch. 4. 7,
11, 12, 16,
21. & 10.
18. & 16.
27. Heb.
13. 11. 30 ^p And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place,

it for the people, he was to have some recompense for his pains; partly to signify the imperfection of the Levitical Priests, who could not bear their own iniquity; for the Priest's eating part of the people's sacrifice, did signify his typical bearing of the people's iniquity; and partly to teach the Priests and Ministers of God, that it is their duty to serve God with singleness of heart, and to be content with God's honour, though they have no present advantage by it.

Ver. 26. The Priest that offereth it for sin—For the sins of the rulers, or of the people, or any of them, but not for the sins of the Priests; for then its blood was brought into the tabernacle, and therefore it might not be eaten.

Ver. 27. Upon any garment—Upon the Priest's garments; for it was he only that sprinkled it, and in so doing he might easily sprinkle his garments. *In the holy place*—Partly out of reverence to the blood of sacrifices, which hereby was kept from a profane or common touch; and partly that such garments might be decent, and fit for sacred administrations.

Ver. 28. The earthen vessel shall be broken—This relates

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CHAP. VII.

Farther directions, concerning the trespass offering, ver. 1—7. The burnt offering, and meat or meal offering, ver. 8—10. The peace offering, ver. 11—21. Fat and blood again forbidden, ver. 22—27. The Priest's share of it, ver. 28—34. The conclusion of these instructions, ver. 35—38.

LIKEWISE ^a this is the law of ^a the trespass offering: ^b it is ^b most holy.

2 ^c 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 it ^d all the fat thereof: the rump, and the fat that covereth the inwards,

4 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;

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 ^e Every male among the priests shall eat thereof: it shall be eaten in the holy place: ^f it is most holy.

not to the consecrated vessels of the tabernacle, for none of these were of earth, Exod. xxvii. 19; but to such vessels as were sometimes employed by private persons in dressing the meat of their sacrifices, whereof we have an example, 1 Sam. ii. 13, 14. These, after the flesh of the sacrifice had been boiled in them, were to be broken, in order that what retained the smallest tincture of the holy things, might not be profaned by being afterwards employed in common use. *If it be sodden in a brasen pot, it shall be scoured*—Vessels of brass being more solid, and less apt to imbibe the moisture, might be thoroughly cleansed from all tincture of the sacrifice by washing and scouring, and therefore were not to be broken. Besides, being of considerable value, God would not have them destroyed unnecessarily.

CHAP. VII. Ver. 1, 2. Here the Priests are directed in their office about the trespass offerings, as the people had been before. *The blood shall he sprinkle round about.* This is a different rule from that observed in the *sin offering*,

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B. C. 1490.f Ch. 6. 25,
26. & 14.
13.

7 As the sin offering is, so is ^e 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.*

b Ch. 2. 3,
10. Num.
18. 9. Ez.
44. 29.i Or, on the
flat plate,
or, slice.

9 And ^h 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.*

i Ch. 3. 1.
& 22. 18,
21.

11 And ⁱ this is the law of the

the blood of which was to be put upon the horns of the altar, chap. iv. 25; but this was to be sprinkled round about it, as was ordered respecting the whole burnt offerings.

Ver. 7, 8. *As is the sin offering, so is the trespass offering*—In the matter following, for in other things they differed. *The Priest shall have it*—That part of it, which was by God allowed to the Priest. *The Priest shall have to himself the skin*—The note of Bishop Patrick is worth transcribing here: "All the flesh of the burnt offerings being wholly consumed, as well as the fat, upon the altar, there was nothing that could fall to the share of the Priest but the skin, which is here given him, for his pains. It was observed upon Gen. iii. 21, that it is probable Adam himself offered the first sacrifice, and had the skin given him by God to make the garments for him and his wife. In conformity to which the Priests ever after had the skin 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 burned with their sacrifices, as in some sin offerings they were among the Jews, see chap. iv. 11; and they employed them to a superstitious use, by lying upon them in their temples, in hopes to have future things revealed to them in their dreams. Of this we have a proof in Virgil's seventh Æneid, line 86.—See Dryden's Translation, ver. 127."

Ver. 9. *All the meat or meal-offering shall be the Priest's*—Except the part reserved by God, chap. ii. 2, 9, these being ready dressed, and hot, and to be eaten presently. And the Priest who offered it was, in reason, to expect something more than his brethren who laboured not about it, and that he had only in this offering; for the others were equally distributed. For, ver. 10, every meat or meal offering, which was of raw flour, whether mingled with oil or dry, that is, without oil, or drink offering, all the sons of Aaron were to share equally among them. And there was manifest reason for this difference, because these were offered in greater quantities than the former; and being raw might more easily

sacrifice of peace offerings, which he shall offer unto the LORD. A. M. 2514.
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12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers ^k anointed with oil, and cakes mingled with oil, of fine flour, fried. k Ch. 2. 4.
Num. 6.
15.

13 Besides the cakes, he shall offer for his offering ^l leavened bread with the sacrifice of thanksgiving of his peace offerings. l Amos 4. 5.

14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, ^m and it shall be the priest's that sprinkleth the blood of the peace offerings. m Num. 18.
8, 11, 19.

be reserved for the several Priests, to dress them in the way which each of them might prefer.

Ver. 11. *This is the law of the sacrifice of peace offerings*—These are the only sort of offerings to be spoken of. There were several sorts of them, which required various rites. The first was a *gratulatory* offering, or a sacrifice of thanksgiving, so called, because it was offered to God for some particular benefit received, ver. 12. Such sacrifices were accompanied with feasting, and sometimes with high demonstrations of joy, 1 Sam. xi. 15, 1 Kings viii. 6. Of these the Psalmist speaks, when he says,—*Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing*, Psal. cvii. 22. The second was a *votive offering*, or *vow*, being also a sacrifice of thanksgiving, but offered in consequence of a vow, or religious oath, whereby the party obliged himself to offer to God such a sacrifice, in case of receiving some particular benefit. The third was a *voluntary offering*, being a sacrifice freely made beforehand, in the nature of a prayer for obtaining some future blessing, ver. 16; or, as Le Clerc explains it, a voluntary offering was a sacrifice offered, not for any particular benefit either received or expected, but merely from the overflowing of a heart grateful to God for his goodness in general. We find this oblation plainly distinguished from a votive offering, chap. xxii. 23.

Ver. 12. *If he offer it for a thanksgiving*—Heb. על תודה, *gnal todah*, for confession, it being accompanied with a public confession or acknowledgment of the mercies and deliverances which the offerer had received from God. And to this the Apostle alludes, Heb. xiii. 15, exhorting Christians to offer to God continually through Christ, the sacrifice of praise; that is, says he, the fruit of our lips, giving thanks, *ομολογώντας*, confessing to his name.

Ver. 13. *Leavened bread*—Because this was a sacrifice of another kind than those in which leaven was forbidden, this being a sacrifice of thanksgiving for God's blessings, among which leavened bread was one. Leaven indeed was

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B. C. 1490.
Ch. 22. 30.

15 ^a And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

o Ch. 19. 6,
7, 8.

16 But ^o 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 ^aabomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any

p Nam. 18.
27.
q Ch. 11. 10,
41. & 19.
7.

universally forbidden, Lev. ii. 11; but that prohibition concerned only things offered and burnt upon the altar, which this bread was not.

Ver. 15. *The flesh shall be eaten the same day*—This was partly that none of it might be exposed to corruption, (for by the third day it might easily in those hot countries putrefy,) and partly that the offerer might not be sordidly saving of this sacred banquet, but be taught to shew his piety to God by his love to his fellow-creatures, forthwith inviting his friends to partake of it with him; and, in case he and they could not eat it up, by distributing the remains among the poor. This law might also be intended to prevent their spending many days in feasting under the pretence of religion. It may be observed further here, that the longest time allowed for eating the flesh of any of the sacrifices enjoined by Moses, was the day after that on which they were killed; the eating of it on the third day is declared to be an abomination.

Ver. 16. *If the sacrifice be a vow*—Offered in performance of a vow, the offerer having desired some special favour from God, and vowed the sacrifice to God if he would grant it. *A voluntary offering*, which a person offered freely to God, in testimony of his faith and love, not being under the obligation of any particular vow of his own, or command from God. *On the morrow also the remainder shall be eaten*—Which was not allowed in the case of the thank offering. The reason of which is to be fetched only from God's good pleasure and will, to which he expects our obedience, though we discern not the reason of his appointments.

Ver. 17, 18. *The flesh on the third day shall be burnt with fire*—Lest it should putrefy, and so be exposed to con-

unclean *thing*, shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

A. M. 2514.
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20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, ^rhaving his uncleanness upon him, even that soul ^sshall be cut off from his people.

r Ch. 15. 3.
s Gen. 17.
14.

21 Moreover the soul that shall touch any unclean *thing*, as ^tthe uncleanness of man, or *any* ^uunclean beast, or any ^vabominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul ^xshall be cut off from his people.

t Ch. 12. &
13. & 15.
u Ch. 11. 24.
28.
v Ezek. 4.
14.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, ^yYe shall eat no

y Ch. 3. 17.

tempt, and to prevent their distrust of God's providence, or indulging a covetous disposition, by reserving for domestic use what ought to be given to their friends or the poor. *If eaten at all on the third day, it shall not be accepted*—In this case, not only the sacrifice became worthless, but the offerer guilty of a new offence. *Neither shall it be imputed unto him*—For an acceptable service to God, but reckoned as if it had not been offered at all. *whatsoever is not of faith is sin*, and that cannot be of faith which has not the sanction of God's authority, expressed or implied, and is not done agreeably to his will. It is therefore not acceptable to him.

Ver. 19—21. *All that be clean shall eat thereof*—Whether Priests, or Officers, or guests invited. Both the flesh and the eaters of it must be clean. *The soul that eateth*—Knowingly; for if it were done ignorantly, a sacrifice was accepted for it. *Having his uncleanness upon him*—Not being cleansed according to the appointment, Lev. xi. 24, &c. *Shall be cut off from his people*—That is, excluded from all the privileges of an Israelite. The intention of all these precepts was to preserve the greater reverence and regard for things sacred, and to signify, that all who live in sin, not repented of and mortified, are rejected when they draw nigh to God in outward acts of worship.

Ver. 23, 24. The general prohibition of eating fat, Lev. iii. 17, is here explained of those kinds of creatures which were sacrificed. The fat of others they might eat. And, ver. 24, he shews that this prohibition reached not only to the fat of those beasts which were offered to God, but also of those that died, or were killed at home.

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manner of fat, of ox, or of sheep, or of goat.

† Heb. case, Ch. 17. 15.
Dout. 14. 21. Ezek. 4. 14. & 44. 31.

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.

‡ Gen. 9. 4. Ch. 3. 17. & 17. 10. —14.

26 [‡] Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

§ Ch. 3. 1.

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.

|| Ch. 3. 3. 4. 9. 14.

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.

¶ Ex. 29. 24. 27. Ch. 8. 27. & 9. 21. Num. 6. 20.

Ver. 29, 30. *Shall bring*—Not by another, but by himself, that is, those parts of the peace offering, which are in a special manner offered to God. *His oblation unto the Lord*—That is, to the tabernacle, where the Lord was present in a special manner. *His own hands*—After the beast was killed, and the parts of it divided, the Priest was to put the parts mentioned into the hands of the offerer. *Offering made by fire*—So called, not strictly, as burnt offerings are, because some parts of these were left for the Priest, but more largely, because even these peace offerings were in part, though not wholly burnt. *Waved*—To and fro, by his hands, which were supported and directed by the hands of the Priest.

Ver. 34. *The wave breast and the heave shoulder*—Heb. *The breast of elevation, and the shoulder of exaltation*; that is, those parts which are consecrated to me by *lifting*,

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31 ^d And the priest shall burn the fat upon the altar: ^d but the breast shall be Aaron's and his sons'.

Ch. 3. 5, 11, 16. e Ver. 34.

32 And ^f the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

f Ver. 34. Ch. 9. 21. Num. 6. 20.

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 ^g the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

g Ex. 29. 29. Ch. 10. 14. 15. Num. 18. 18, 19. Deut. 18. 3.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, ^h in the day that he anointed them, *by* a statute for ever throughout their generations.

h Ch. 8. 12, 30. Ex. 40. 15, 15.

37 This *is the law* ⁱ of the burnt offering, ^k of the meat offering, ^l and of the sin offering, ^m and of the

i Ch. 6. 9. k Ch. 6. 14. l Ch. 6. 28. m Ver. 1.

or *heaving* them up towards heaven. The breast or heart is the seat of wisdom; and the shoulder, of strength for action; and these two may denote that wisdom and power which were in Christ our High Priest, and which ought to be in every Priest. They also signify that God is to be served with all our heart, mind, and strength. *By a statute for ever*—An ordinance to continue so long as the law of sacrifice should remain. And the equity of it remained still; for as they who waited at the altar were partakers with the altar, *even so hath the Lord ordained that those who preach the Gospel should live by the Gospel*, 1 Cor. ix. 13, 14. In other words, the Ministers of Christ, who devote their time and labours to his service and that of the public, have a right to be maintained by the public.

Ver. 35—37. *This is the portion of the anointing*—That

A. M. 2514.
B. C. 1490.
n Ch. 6. 20.
Ex. 29. 1.
o Ver. 11.

trespass offering, ⁿ and of the consecrations, and ^o of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in Mount Sinai, in the day that he commanded the children of Israel ^p to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

This Chapter gives an account of the consecration of Aaron and his sons before the congregation. Moses washes and dresses them, ver. 1—9. Anoints the tabernacle with its utensils, and Aaron, ver. 10—12. Clothes his sons, ver. 13. Offers for them a sin offering, ver. 14—17. A burnt offering, ver. 18—21. The ram of consecration, ver. 22—30. Declares to them God's charge, which they perform, ver. 31—36.

AND the LORD spake unto Moses, saying,

2 ^a Take Aaron and his sons with him, and ^b the garments, and ^c 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

is, their portion in consequence of their unction to the Priests' office, appointed them by God in that day, and therefore to be given them in after ages. Thus God kindly provides for them that are given up entirely to his service in things sacred. *Of the consecrations*—That is, of the sacrifice offered at the consecration of the Priests.

Ver. 38. *In Mount Sinai*—Rather, by *Mouni Sinai*; for Moses had been some time come down from the mount, and these commands were given him from the tabernacle, chap. i. 1. He and the people, however, were still *in the wilderness of Sinai*, or in that tract of land adjoining to the mount, which, being desert and thinly inhabited, is termed a *wilderness*.

CHAP. VIII. Ver. 1, 2. *The Lord spake unto Moses*—This is here premised to shew that Moses did not confer the priesthood upon his brother Aaron because of his relation or affection to him, but by God's appointment. *Take Aaron and his sons with him*—All the directions which were

door of the tabernacle of the congregation.

5 And Moses said unto the congregation, ^d This is the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, ^e and washed them with water.

7 ^f And he put upon him the ^g 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 he ^h put in the breastplate the Urim and the Thummim.

9 ⁱ And he put the mitre upon his head: also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD ^k commanded Moses.

10 ^l 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.

needful being given respecting sacrifices, and the rites belonging to them, Moses is now ordered to consecrate the Priests according to the injunctions given before, Exod. xxviii. xxix. and xxx.

Ver. 3. *All the congregation*—The elders who represented all, and as many of the people as would, and could get thither, that all might be witnesses both of Aaron's commission from God, and of his work and business.

Ver. 9. *The holy crown*—The crown signified the dignity of the High Priest, and its being termed *holy*, the sanctity of his person and office. Thus he was a type of Christ, crowned with glory and honour, perfectly holy, and consecrated for evermore.

Ver. 11. *He sprinkled thereof upon the altar seven times*—To signify the singular use and holiness of it, which it was not only to have in itself, but to communicate to all the sacrifices laid upon it. And thus does the blood of atonement give efficacy to all the services of believers, and render them acceptable to God.

A. M. 2514.
B. C. 1490.

d Ex. 29. 4.

e Ex. 29. 4.

f Ex. 29. 5.
g Ex. 28. 4.

h Ex. 28. 30.

i Ex. 29. 6.

k Ex. 28. 37.
&c.

l Ex. 30. 26
—29.

A. M. 2514.
B. C. 1490.
m Ch. 21. 10.
12. Ex. 29.
7. & 30. 30.
Ps. 133. 2.
Eccles.
45. 15.
n Ex. 29. 8,
9.
† Heb.
bound.

12 And he ^m poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 ⁿ 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.

o Ex. 29. 10.
Ex. 43. 19.
p Ch. 4. 4.

14 ^o And he brought the bullock for the sin offering; and Aaron and his sons ^p laid their hands upon the head of the bullock for the sin offering.

q Ex. 29. 12,
36. Ch. 4.
7. Eack.
43. 20, 29.
Heb. 9.
22.

15 And he slew *it*; ^q and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

r Ex. 29. 13.
Ch. 4. 8.

16 ^r 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.

Ver. 12. *He poured the oil upon Aaron's head*—In a plentiful manner, as appears from Psal. cxxxiii. 2, whereas other persons and things were only sprinkled with it; because his unction was to typify the anointing of Christ with the Spirit, which was not given by measure to him. A measure of the same anointing is given to all believers, to all the members of Christ's mystical body, who, by virtue of their union with their living head, partake of those gifts and graces of the Holy Spirit which were in him. Reader, hast thou received a measure of them? Remember, *If any man have not the Spirit of Christ, he is none of his.*

Ver. 14. *The bullock*—There were, indeed, seven bullocks to be offered at his consecration, one every day; but here he mentions only one, because he describes only the work of the first day.

Ver. 15. *Moses took the blood—and purified the altar*—This ceremony of touching the altar with blood, emphatically signified that all the services which they offered to God, partook of their impurity, and that the very altar which consecrated their oblations was defiled by their unhallowed touch. But the sprinkling it with the blood of the victim, which, by divine appointment, was substituted and accepted instead of the forfeited life of the sinner, made room for repentance, the removal of guilt, and purification; on which account the altar is said to be purified and sanctified by this action.

Ver. 17. *The bullock—and his flesh—he burnt*—As commanded, Exod. xxix. 14. The Priests were not to eat of their own sin offering, chap. vi. 23, to teach them that they could not make a proper atonement for their own sins; much

A. M. 2514.
B. C. 1490.
s Ch. 4. 11.
12. Ex.
29. 14.
t Ex. 29. 15.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD ^s commanded Moses.

18 ¶ ^t 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 into 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; ^u as the LORD com- u Ex. 29. 18.
manded Moses.

22 ¶ ^v And ^v he brought the other w Ex. 29. 19.
31.
ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

less for the sins of others; though God was pleased to appoint their eating the sin offering of others to be a sign to the people of God's accepting their sacrifice; and their eating of the sin offering is therefore called *making atonement* for them, or *bearing their iniquity*. Compare chap. vi. 26, with x. 17, 19; see also Exod. xxiv. 14, and Lev. xix. 7. *His hide*—Which, in the offerings for the people, was not burnt, but given to the Priest.

Ver. 18. *He brought the ram*—Hereby they gave God the glory of this great honour which was put upon them, and returned him praise for it; and also signified the devoting themselves and all their services to the honour of God. Thus Paul thanked Jesus Christ for *putting him into the ministry*, and devoted himself and all he had to his service.

Ver. 19. *He*—Either Moses, as in the following clause, or some other person by his appointment; which may be the reason why he is not named here, as he is to the sprinkling of the blood, which was an action more proper to the Priest, and essential to the sacrifice.

Ver. 22. *He brought the ram of consecration*—This was brought for a peace offering, Exod. xxix. 19, 31, 32. The order wherein these sacrifices were brought was most rational; for first, a sacrifice for sin was offered, ver. 14, as an acknowledgment of their unworthiness; then followed the *whole burnt offering*, ver. 18, which was a sign of their devoting themselves henceforth wholly to the service of God. After this, followed the sacrifice of peace offering, ver. 31, which betokened their being so far in favour with God as to hold communion with him, and partake of his sacred feast. The blood of this was, in part, put on the Priests, their *ears*,

A. M. 2514.
B. C. 1490.

23 And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

^x Ex. 29. 22. 25 ^x And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

^y Ex. 29. 23. 26 ^y And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

^z Ex. 29. 24. &c. 27 And he put all ^z upon Aaron's hand, and upon his sons' hands, and waved *them* *for* a wave offering before the LORD.

^a Ex. 29. 25. 28 ^a 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' ^b part; as the LORD commanded Moses. ^b Ex. 29. 26.

30 And ^c 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. ^c Ex. 29. 21. & 30. 30. Num. 3. 3.

31 ¶ And Moses said unto Aaron and to his sons, ^d 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 consecration, as I commanded, saying, Aaron and his sons shall eat it. ^d Ex. 29. 31. 32.

32 ^e And that which remaineth of the flesh and of the bread shall ye burn with fire. ^e Ex. 29. 34.

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 ^f seven days shall he consecrate you. ^f Ex. 29. 30. 35. Ex. 44. 26, 28.

34 ^g As he hath done this day, so ^g the LORD hath commanded to do, to make an atonement for you. ^g Heb. 7. 16.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and ^h keep the charge of the LORD, that ye die not: for so I am commanded. ^h Num. 3. 7. & 9. 10. Deut. 11. 1. 1 Kings 2. 3.

thumbs, and toes: and, in part, sprinkled on the altar, signifying that they were (so to speak) married to the altar, and must all their days attend upon it.

Ver. 29—31. *Moses' part*—Who, at this time administering the Priest's office, was to receive the Priest's wages. *Boil the flesh*—That which was left of the ram, and particularly the breast, which was said to be Moses's part, ver. 29, and by him was given to Aaron, that he and his sons might eat of it, in token that they, and only they, should have the right to do so for the future.

Ver. 33. *Seven days*—In each of which the same ceremonies were to be repeated, and other rites to be performed.

He—Either God or Moses; for the words may be spoken by Moses, either in God's name or in his own.

Ver. 35. *Abide at the door of the tabernacle—day and night*—Apply yourselves assiduously to the service of God and the business of your consecration. Let nothing divert you from your sacred duty. Gospel-ministers are compared to those that serve at the altar, 1 Cor. ix. 13; and being solemnly dedicated to God, ought not to depart from his service, but faithfully abide in it all their days; and they that do so, and continue labouring in the word and doctrine, ought to be counted worthy of *double honour*, double to that of the Old Testament Priests.

A. M. 2514.
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36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

Moses appoints Aaron to offer various sacrifices, ver. 1—7. Aaron offers for himself, ver. 8—14. Offers for, and blesses the people, ver. 15—22. God signifies his acceptance of their persons and of their sacrifices, ver. 23, 24.

a Ezek. 43.
27.

AND ^ait came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

b Ch. 4. 3.
& 8. 14.
Ex. 29. 1.

2 And he said unto Aaron, ^bTake thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

c Ch. 8. 18.

3 And unto the children of Israel thou shalt speak, saying, ^dTake ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

d Ch. 4. 23.
Ezra 6.
17 & 10.
19.

4 Also a bullock and a ram for

Ver. 36. So Aaron and his sons did all things—And thus the covenant of life and peace, Mal. ii. 5, was made with them. But after all the ceremonies used in their consecration, one point was reserved for the honour of Christ's priesthood. They were made priests without an oath; but Christ with an oath, Heb. vii. 21. For neither these Priests nor their priesthood was to continue. But his is a perpetual and unchangeable priesthood.

CHAP. IX. Ver. 1. *On the eighth day*—Namely, from the day of his consecration, or when the seven days of his consecration were ended. The eighth day is famous in Scripture for the perfecting and purifying both of men and beasts:—See Lev. xii. 2, 3; xiv. 8—10; xv. 13, 14; xxii. 27. *And the elders of Israel*—All the congregation were called to be witnesses of Aaron's instalment to his office, to prevent their murmurings and contempt; which being done, the elders were now sufficient to be witnesses of his first execution of his office.

Ver. 2. *For a sin offering*—For himself and his own sins, which was an evidence of the imperfection of that priesthood, and of the necessity of a better. The Jewish writers suggest, that a calf was appointed to remind him of his sin in making the golden calf. Thereby he had rendered himself for ever unworthy of the honour of the priesthood: on

peace offerings, to sacrifice before the LORD; and ^ea meat offering mingled with oil: for ^fto day the LORD will appear unto you.

A. M. 2514.
B. C. 1490.
e Ch. 2. 4.
f Ver. 6. 23.
Ex. 29. 43.

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 ^gthe glory of the LORD shall appear unto you.

g Ver. 23.
Ex. 24. 16.

7 And Moses said unto Aaron, Go unto the altar, and ^hoffer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and ⁱoffer the offering of the people, and make an atonement for them; as the LORD commanded.

h Ch. 4. 3.
1 Sam. 3.
14. Heb.
5. 8. & 7.
27. & 9. 7.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 ^kAnd the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and ^lput it

i Ch. 4. 16.
20. Heb.
5. 1.

k Ch. 8. 15.

l See Ch. 4.
7.

which he had reason to reflect with sorrow and shame, in all the atonements he made.

Ver. 3. *A sin offering*—For the people, for whose sin a young bullock was required, chap. iv. 15; but that was for some particular sin; this was more general for all their sins. Besides, there being an eye here to the Priest's consecration and entrance into his office, it is no wonder if there be some difference in these sacrifices from those before prescribed.

Ver. 4. *The Lord will appear*—Heb. *Hath appeared*. He speaks of the thing to come as if it were past, which is frequent in Scripture, to give them the more assurance of its taking place.

Ver. 5—7. *The glory of the Lord*—The glorious manifestation of God's powerful and gracious presence. *Go and offer*—Moses had hitherto sacrificed, but now he resigns his work to Aaron, and actually gives him that commission which from God he had received for him. *For thyself and for the people*—The order is very observable, first for thyself, otherwise thou art unfit to do it for the people. Hereby God would teach us, both the deficiency of this priesthood, and how important it is that God's Ministers should be in the favour of God themselves, that their ministrations might be acceptable to God, and profitable to the people.

Ver. 9. *Upon the horns of the altar*—Of burnt offering, of which alone he speaks, both in the foregoing and following

A. M. 2514.
B. C. 1490. upon the horns of the altar, and poured out the blood at the bottom of the altar :

m Ch. 8. 16. 10 ^m But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; ⁿ as the LORD commanded Moses.

o Ch. 4. 11.
& 8. 17. 11 ^o And the flesh and the hide be burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, ^p which he sprinkled round about upon the altar.

q Ch. 8. 30. 13 ^q And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

r Ch. 8. 31. 14 ^r And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

s Ver. 2.
Isa. 43.
19. Heb.
2. 17. & 8.
3. 15 ¶ ^s 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.

t Ch. 1. 3.
10.
l Or, ordi-
nance. 16 And he brought the burnt offering, and offered it ^t according to the || manner.

words; and the blood was poured out at the bottom of this altar only, not of the altar of incense, as appears from Lev. iv. 7, where indeed there is mention of putting some of the blood upon the horns of the altar of incense, in this case of the Priest's sacrificing for his own sins. But there seems to be a double difference, 1, That sacrifice was offered for some particular sin, this for his sins indefinitely. 2, There he is supposed to be complete in his office, and here he is but entering into it, and therefore must prepare and sanctify himself by this offering upon the brazen altar in the court, before he can be admitted into the holy place where the altar of incense was. And the like is to be said for the difference between the sin offering for the people here, and chap. iv. 17, 18.

Ver. 10. *He burnt it*—By ordinary fire, which was used until the fire came down from heaven, ver. 24, though afterwards it was forbidden. And if it had not been allowed otherwise, yet this being done by Aaron at the command of Moses, consequently with God's approbation, it was unquestionably lawful.

Ver. 16, 17. *The burnt offering*—Which also was offered

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17 And he brought ^u 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 ^v 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, ^x and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved ^y for a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and ^b 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

for the people, as the last-mentioned sin offering was. *Besides the burnt sacrifice*—Which was to be first offered every morning; for God will not have his ordinary and stated service swallowed up by extraordinary.

Ver. 22. *Aaron lifted up his hand*—Which was the usual rite of blessing. By this posture he signified both whence he expected the blessing, and his hearty desire of it for them. *And blessed them*—In some such manner, as is related Num. vi. 24, &c. though not in the same form, for it is not probable that he used it before God delivered it. And this was an act of his priestly office, no less than sacrificing. And herein he was a type of Christ, who came into the world to bless us, and when he was parting from his disciples, lifted up his hands and blessed them; yea, and in them his whole church, of which they were the elders and representatives. *And came down*—From the altar; whence he is said to come down, either, 1, Because the altar stood upon raised ground; or, 2, Because it was nearer the holy place, which was the upper end.

Ver. 23. *And Moses*—Went in with Aaron to direct him, and to see him perform those parts of his office which were

A. M. 2514.
B. C. 1490. people : ^c and the glory of the LORD appeared unto all the people.

^c Ver. 6.
Num. 14.
10. & 16.
19, 42.
^d Gen. 4. 4.
Judg. 6.
21. 1 Kings
18. 38.
2 Chro. 7.
.. Ps. 20.
2. 2. Mac.
2. 10, 11.
1 Kings
18. 39.
2 Chro. 7.
3. Ezra 3.
11.

24 And ^d there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat : *which* when all the people saw, ^c they shouted, and fell on their faces.

CHAP. X.

The death of Nadab and Abihu, and quieting of Aaron, ver. 1—3. Orders given to bury them, and not to mourn, ver. 4—7. A command not to drink wine or strong drink, and to distinguish

to be done in the holy place, about the lights, and the table of shew-bread, and the altar of incense, upon which part of the blood of the sacrifices now offered was to be sprinkled, chap. iv. 7, 16. *And blessed the people*—Prayed to God for his blessing upon them, as this phrase is explained, Num. vi. 23, &c. and particularly for his gracious acceptance of these and all succeeding sacrifices, and for his signification thereof by some extraordinary token. *And the glory of the Lord*—Either a miraculous brightness shining from the cloudy pillar, as Exod. xvi. 10, or a glorious and visible discovery of God's gracious presence and acceptance of the present service.

Ver. 24. *And there came a fire*—In token of God's approbation of the priesthood now instituted, and the sacrifices offered, and consequently of others of the like nature. And this fire now given was to be carefully kept, and not suffered to go out, chap. vi. 13, and therefore was carried in a peculiar vessel in their journeys in the wilderness. It is said to have lasted till the time of Solomon, when God sent fire anew from heaven to consume the sacrifices offered at the dedication of the temple. And that again is said to have been preserved till the destruction of that first temple. *From before the Lord*—Or, *From the presence of the Lord*; that is, from the place where God was in a special manner present, either from heaven or from the holy of holies. *They shouted*—As wondering at, rejoicing in, and blessing God for this gracious discovery of himself, and his favour. This also was a figure of good things to come. Thus the Spirit descended in fire upon the Apostles, so ratifying their commission, as this did that of the Priests. And the descent of this holy fire into our souls, to kindle in them devout affections, and such an holy zeal as burns up all unholiness, is a certain token of God's gracious acceptance.

CHAP. X. Ver. 1. *Nadab and Abihu, sons of Aaron*—He had other sons; but these were the two eldest, Exod. vi. 23. *Took either of them his censer*—That is, a certain vessel, in which they put coals of fire for burning incense. This is supposed to have happened on the last day of their consecration, when fire came down from heaven, chap. ix. 24. Their sin was, that they offered incense with what is here called *strange fire*, that is, common fire, or fire not taken from the altar. Thus incense, which was not such as was

between holy and unholy, ver. 8—11. Directions concerning the parts of the burnt offerings which were to be eaten, ver. 12—15. Moses reproves the Priests, but is pacified by Aaron, ver. 16—20.

A. M. 2514.
B. C. 1490.

AND ^a Nadab and Abihu, the sons ^b of Aaron, ^b took either of them his censer, and put fire therein, and put incense thereon, and offered ^c strange fire before the LORD, which he commanded them not.

2 And there ^d went out fire from the LORD, and devoured them, and they died before the LORD.

Ch. 16. 1.
& 22. 9.
Num. 2.
3. 4. & 26.
61.
1 Chro. 24.
2.
Ch. 16. 12.
Num. 16.
18.
Ex. 30. 9.

Ch. 9. 24.
Num. 16.
35. 2 Sam.
6. 7.

prescribed, is called *strange incense*, Exod. xxx. 9. *Which he commanded them not*—This is what we call a *Meiosis*, where more is understood than is expressed. It implies not only that they did it of their own proper motion, without any command or authority from God, but that they did it against his command; in which sense the expression is used, Jer. xxxii. 35. For though no express law is recorded, as having been already given, prohibiting to offer common fire, yet as it was forbidden implicitly, Lev. vi. 12, especially when God himself made a comment upon that text, and by sending fire from heaven declared, of what fire he there spake; so it is more than probable it was forbidden expressly, though that be not here mentioned, nor was it necessary it should. Indeed it is not to be supposed they would have been punished with death, if they had not done something which God had expressly forbidden, or omitted what he had expressly commanded. It is not easy to say how two such persons, who had the honour and happiness of being with God on the mount, Exod. xxiv. 1—10, could be guilty of this fatal error. Some think they had drunk too freely at the feast upon the peace offerings, which made them forget themselves: because of the prohibition against drinking wine or strong drink, which immediately follows the relation of this event.

Ver. 2. *And there went out fire from the Lord*—From heaven, or rather, from the sanctuary, and devoured them—Not reduced them to ashes, as the word signifies at the end of the former chapter, but struck them dead in a moment, their bodies and garments remaining entire. Thus the sword is said to devour, 2 Sam. ii. 26. Thus lightning often kills persons without injuring their garments. To take off from our surprise at this great severity, let it be considered, that the wisest legislators have always judged it necessary to inflict a heavy punishment upon the first transgressors of a law, especially in cases of great moment, in order to deter others from the like offence. Had this first irregularity been connived at in the inferior Priests, it might have emboldened them, and much more the High-Priests, to introduce further and more important innovations, to the total subversion of the order God had appointed. Thus Ananias and Suphira, presuming to lie against the Holy Ghost, were punished in a way very similar, when the Gospel law had been confirmed by the descent of a different fire from heaven.

A. M. 2514.
B. C. 1490.

3 Then Moses said unto Aaron, *This is it* that the LORD spake, saying, I will be sanctified in them ^ethat come nigh me, and before all the people I will be ^fglorified. ^gAnd Aaron held his peace.

^e Ex. 19.
22. & 29.
43. Ch. 21.
6, 17, 21.
Isai. 52.
11. Es.
20. 41. &
42. 13.
^f Isai. 49. 3.
Es. 28. 22.
John 18.
31, 52. &
14. 13.
2 Thess.
1. 10.
^g Ps. 39. 9.
^h Ex. 6, 18,
22. Num.
3. 19, 30.
ⁱ Luke 7.
12. Acts
5. 6, 9, 10.
& 8. 2.

4 And Moses called Mishael and Elzaphan, the sons of ^bUzziel the uncle of Aaron, and said unto them, Come near, ⁱcarry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar,

his sons, ^kUncover not your heads, neither rend your clothes; lest ye die, and lest ^lwrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 ^mAnd ye shall not go out from the door of the tabernacle of the congregation, lest ye die: ⁿfor the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 ^oDo not drink wine nor strong drink, thou, nor thy sons with thee,

A. M. 2514.
B. C. 1490.
^k Ex. 38. 5.
Ch. 13. 45.
& 21. 1, 10
Num. 6. 6,
7. Deut.
38. 9. Ex.
24. 16, 17.
Num. 16.
22. 46.
Josh. 7. 1.
& 22. 18,
20. 2 Sam.
24. 1.

^m Ch. 21. 12.

ⁿ Ex. 28. 41.
Ch. 8. 30.

^o Ex. 44. 21.
Luke 1.
15. 1 Tim.
3. 3. Tit.
1. 7.

Ver. 3. *Moses said unto Aaron*—This awful stroke having wounded Aaron with deep anguish, Moses endeavours to allay his sorrows, by representing to him how very faulty his two sons had been, and how agreeable their punishment was to the wisdom of the divine government, and what good ends it might answer. *This is it that the Lord spake*—Though the words be not recorded in Scripture, where only the heads of discourses are contained, yet it is probable they were uttered by Moses in God's name. Howsoever the sense of them is in many places. *I will be sanctified*—This may denote, either, 1, Their duty to sanctify God, to demean themselves with such care, and reverence, and watchfulness, as became the holiness of the God whom they served; whence he leaves them to gather the justice of the present judgment. Or, 2, God's purposes to sanctify himself, to manifest himself to be a holy and righteous God by his severe and impartial punishment of all transgressors, how near soever they were to him. *That come nigh me*—Who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out. It is a description of the Priests. *I will be glorified*—As they have sinned publicly and scandalously, so I will vindicate my honour in a public and exemplary manner, that all men may learn to give me the glory of my holiness by an exact conformity to my laws. *And Aaron held his peace*—In acknowledgment of God's justice and submission to it. He murmured not nor replied against God, nor against Moses, wisely considering that their sin was directly against God, and in that which is most dear and honourable in God's account, his worship; and that God's honour ought to be dearer to him than his sons. The words are most beautiful and emphatical.

Ver. 4. *Moses called Mishael*—For Aaron and his sons were employed in their holy ministrations, from which they were not to be called for funeral solemnities. *Brethren*—That is, kinsmen, as that word is often used. *Out of the camp*—Where the burying places of the Jews were, that the living might neither be annoyed by the unwholesome scent of the dead, nor defiled by the touch of their graves.

Ver. 5. *In their coats*—In the holy garments wherein they ministered; which might be done, either, 1, As a testimony of respect due to them, notwithstanding their present failure; and that God in judgment remembered mercy, and, when he took away their lives, spared their souls. Or, 2, Because being polluted both by their sin, and by the touch of their dead bodies, God would not have them any more used in his service.

Ver. 6. *Uncover not your heads*—That is, give no signification of your sorrow; mourn not for them; partly lest you should seem to justify your brethren, and tacitly reflect upon God as too severe; and partly lest thereby you should be diverted from, or disturbed in your present service, which God expects to be done cheerfully. *But let the whole house of Israel bewail the burning*—Not so much in compassion to them, as in sorrow for the tokens of divine displeasure.

Ver. 7. *Ye shall not go from the tabernacle*—Where at this time they were, because this happened within seven days of their consecration: *For the oil of the Lord is upon you*—You are devoted and consecrated to the service of God and of his people, which, therefore, it is proper you should prefer before all funeral solemnities, and which must not be omitted out of respect to any person whatsoever. The Ministers of religion ought to consider that this law is still binding upon them, as to the spirit and intention of it. They, of all men, ought to be so heavenly minded, and of such elevated affections, as to maintain an unbroken manly fortitude, amidst all the calamities and afflictions, both private and public, which are incident to humanity in its present state. Though religion does not require that they should divest themselves of their passions, yet they ought to be examples to others how to moderate those passions, and keep them within due bounds; especially they must not be so swallowed up in the sorrows of the world, as to be incapacitated thereby for discharging their duty to God.

Ver. 9. *Do not drink wine nor strong drink*—It is certainly not improbable that the sin of Nadab and Abihu was owing to this. But if not, yet drunkenness is so odious a sin in

A. M. 2614.
B. C. 1490. when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

p Ch. 11. 47.
& 20. 25.
Jer. 15. 19.
Er. 22. 26.
& 44. 28. 10 And that ye may put difference between holy and unholy, and between unclean and clean.

q Deut. 24.
8. Neh. 8.
2. 8, 9, 13.
Jer. 18.
18. Mal.
2. 7. 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.

r Ex. 29. 2.
Ch. 6. 16.
Num. 18.
9, 10. 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:

s Ch. 21. 22. 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.

t Ch. 2. 3. &
6. 16.
u Ex. 29. 24.
26, 27.
Ch. 7. 31.
34.
Num. 18.
11. 14 And the wave breast and heave shoulder shall ye eat in a clean place;

A. M. 2614.
B. C. 1490. 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.

x Ch. 7. 29,
30, 34. 15 The wave 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.

y Ch. 9. 2,
16. 16 ¶ And Moses diligently sought the goat of the sin offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,

z Ch. 6. 26,
29. 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

itself, especially in a Minister, and most of all at the time of his administration of sacred things, that God saw fit to prevent all occasions of it. And hence the Devil, who is God's ape, required this abstinence from his Priests in their idolatrous service. By *strong drink* here, is meant such inflammatory intoxicating liquors as were made in imitation of wine, as of dates, figs, honey, with many other sorts of liquors, particularly palm wine, which was much used in those countries, and was reckoned the most intoxicating of any. The intention of this law was to be always in force: accordingly it is required of the Ministers of the Gospel, that they be *sober, not given to wine*.

Ver. 10, 11. *Between holy and unholy*—Persons and things, which Nadab and Abihu did not, mistaking unholy or common fire for that which was sacred and appointed of God for their use. *Ye may teach*—Which drunken persons are very unfit to do.

Ver. 12—14. *Moses spake unto Aaron*—Moses being apprehensive that Aaron in the confusion of his grief for the loss of his two sons, might forget or omit some part of his duty, here puts him in mind of it, repeating to him the order about eating the remains of the *meat or meal-offering*, chap. vi. 16, 17, and about the shoulder and breast, chap. vii. 31. The former of which the Priests alone might eat, and that only in the *holy place*, or court of the tabernacle. The other might be eaten in any *clean place*, that is, in any

of their dwellings, or in any place in the camp which was decent, and kept clean from all ceremonial defilement; and where the women as well as the men might come: for the *daughters* of the Priests might eat these as well as their sons, if they were maids, or widows, or divorced, Lev. ii. 11—13.

Ver. 16. *Behold, it was burnt*—This justified Moses's suspicion that some mistake might be committed in the holy things; for upon inquiry he found that the Priests had burned upon the altar those parts of the people's sin offering, which they ought to have eaten, chap. vi. 26, 29. *He was angry with Eleazar and Ithamar*—Moses, not willing to aggravate the sorrows of his brother Aaron, says nothing to him, but expostulates with his sons for their neglect. He knew, however, that the reproof, though directed to them, would concern him too.

Ver. 17. *God hath given it you to bear the iniquity of the congregation*—It was given them as an encouragement to, and a reward of the careful performance of that part of their duty, whereby they expiated, bore, and took away the sins of the people, by offering those sacrifices, by which, as being typical of the sacrifice of the Messiah, God was reconciled to the penitent and believing offerers.

Ver. 18. *Behold, the blood was not brought within the holy place*—And consequently it was not one of those sacrifices ordered to be burnt, chap. vi. 30, but should have been eaten in the court of the tabernacle, chap. vi. 26.

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not brought in within the holy place:
ye should indeed have eaten it in the
holy place, ^bas I commanded.

19 And Aaron said unto Moses,
Behold, ^cthis day have they offered
their sin offering and their burnt
offering before the LORD; and such
things have befallen me: and *if* I
had eaten the sin offering to day,
^dshould it have been accepted in the
sight of the LORD?

d Jer. 6. 20.
E. 14. 12.
Hos. 9. 4.
Mal. 1. 10.
13.

20 And when Moses heard *that*,
he was content.

Ver. 19. *Aaron said unto Moses*—Though Moses expostulates only with Eleazar and Ithamar, yet Aaron taking the reproof to himself, makes an apology in his own and their behalf, the amount of which is, that he and his sons had performed the substance of their duty, offering the people's sin offering and burnt offering in all respects, according to the divine direction; only as to eating their share of the sin offering, the death of his sons happening at that juncture had so overwhelmed him with grief, that he judged himself unfit for feasting at God's table:—*Such things, says he, have befallen me, and if I had eaten the sin offering to-day, should it have been accepted?*—Would God have been pleased with me, if, in such heaviness and dejection, I had eaten the sacrifice? My sorrows unfitted me for that service; it being the voice of nature as well as of religion that men ought to celebrate feasts upon joyous occasions, and with a cheerful heart, Deut. xii. 7, and not eat holy things in their mourning, Deut. xxvi. 14.

Ver. 20. *Moses was content*—He rested satisfied with Aaron's answer, who, it appeared, had sincerely aimed at pleasing God; and those who do so, will find that he is not *extreme to mark what is amiss*.

CHAP. XI. Ver. 1. *The Lord spake unto Moses and Aaron*—This charge is given to them jointly; to the one, as chief governor, and to the other, as High Priest; both being greatly concerned in the execution of it. The Priest was to direct the people about the things forbidden or allowed, and the magistrate was to see the direction followed.

Ver. 2. *Speak unto the children of Israel*—From the laws concerning the Priests, he now comes to those which belonged to all the people; and in this chapter treats of clean and unclean meats; in the 12th, 13th, 14th, and 15th, of unclean persons, garments, and dwellings; in the 17th, of the principal sacrifices, whereby all manner of uncleanness was to be expiated; in the 18th, of unclean marriages; and after a repetition of sundry laws in the 19th, the 20th speaks of some greater uncleannesses.

These are the beasts which ye shall eat—Although every creature of God is good and pure in itself; yet it pleased God to make a difference between the clean and unclean. This, indeed, he did in part before the Flood, as appears from Gen. vii. 2, and it is probable that the distinction was observed, more or less, at least among the descendants of

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CHAP. XI.

Of clean and unclean beasts, verse 1—8. Fishes, ver. 9—12. Fowls, ver. 13—19. Creeping things, whether flying, ver. 20—28, or creeping upon the earth, ver. 29—43. An exhortation to holiness, ver. 44, 45. The conclusion, ver. 46, 47.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, ^aThese are the beasts ^bDeut. 4. 10. 12, 14.

Shem, from the time that Noah and his sons were permitted to eat animal food. God, however, was now pleased to give his peculiar people more particular directions on this subject. 1, To assert his sovereignty over them, and over all the creatures, which they might not use but with his leave. 2, To accustom them to bridle their appetites in things in themselves lawful, and some of them very desirable, that they might be better prepared, and enabled to deny themselves in things simply and grossly sinful. 3, For the preservation of their health. Maimonides, the celebrated Jewish Rabbi, was of opinion that the creatures here called *unclean* were all forbidden to be eaten by the Jews, because they were (for them at least) unwholesome food. "As the body is the seat of the soul," says another of the Rabbis, "God would have it a fit instrument for its companion, and therefore forbids all such meats as breed ill blood; among which, if there be some whose hurtfulness is neither manifest to us nor to physicians, wonder not at it, for the faithful Physician who forbids them is wiser than any of us." Agreeably to this opinion, the learned author of the Medicinal Dictionary, Dr. James, in the article *Alkali*, after some curious observations about the nature of alcalinescent aliments, and their effects upon the body, in altering the juices, so as to be productive of distempers, observes, "From what has been said, one reason, at least, will appear why it pleased God to forbid the Jews the use of many sorts of animals as food; and why they were enjoined to take away the blood from those they were allowed to eat. If we, even in our cold climate, would conform to these rules, longevity would be more frequent among us, as we should be much less subject to epidemical disorders, and acute diseases of all sorts, which carry off at least two-thirds of mankind." Some of the animals here prohibited are apt to breed the leprosy, a disease to which the Jews were very liable. But a fourth, and still more important reason of these prohibitions was, to keep up, till the coming of the Messiah, the wall of partition between the Jews and other nations, which was very necessary, as for divers other great and wise purposes, so especially to prevent their imitating the superstitions, and being infected with the idolatry of the Gentiles, which God foresaw would be occasioned by a too great intercourse and familiarity with them. This reason of the institution is particularly mentioned, Chap. xx. 24; and it probably contributed more than any other thing to keep them thus distinct and separate:

A. M. 2514.
B. C. 1490. which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is clovenfooted, *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.

5 And the coney, because he

A. M. 2514.
B. C. 1490. 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 ^b the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; ^c he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; ^d they *are* unclean to you.

9 ¶ ^e These shall ye eat of all that

b 2 Mac. 6.
18. & 7. 1.
c Isai. 65. 4.
& 66. 3, 17.
d Isa. 57. 11.
See Matt.
15. 11, 20.
Mark 7. 2.
15, 16.
Acta 10.
14, 15. &
15. 29.
Rom. 14.
14, 17.
1 Cor. 8. 8.
Col. 2. 16.
21. Heb.
9. 10.
e Deut. 14.
9.

for when men cannot eat together, they have little inclination to enter into any close intercourse with one another. 5, One reason more, however, may be given for this distinction of meats, which is also suggested in the passage referred to in chap. xx. It was intended, to inculcate moral purity, and to teach them to abhor that filthiness, and all those ill qualities, for which some of those creatures, here termed *unclean*, are noted.

Ver. 3. *Whatsoever parteth the hoof*—That is, divides it into two parts only, or *is cloven footed*, as is here expressed. These qualities are not assigned as reasons why such animals are proper for food, but merely as *marks* whereby to distinguish them. In some animals the hoofs are solid, and not divided at all, as horses, asses, and mules; in others they are divided into several parts like toes, as in lions, wolves, dogs, of which see ver. 27; in a third sort, they are cloven or divided into two parts, as oxen, deer, sheep, goats. These last are of two kinds; for in some the hoof is divided, but not cloven quite through, as the camel; in others it is both *parted and cloven*, which are those allowed by this law to be *clean* creatures. *And cheweth the cud*—Some creatures, such as oxen, sheep, and goats, for want of the upper fore-teeth, cannot chew their food perfectly at once; nor can the stomach make a perfect digestion till it be ground a second time. Therefore such animals are provided with a double stomach; an upper, into which the food goes down after the first chewing; and another into which it is sent after the second. Such creatures as *chew the cud* are reckoned more wholesome, because they grind and digest what they eat better, and consequently yield a lighter and more nutritious food than others. Under the prohibition of eating beasts which do not answer this description, all beasts of prey, and those which eat flesh, are included, whose juices, Dr. James observes, are highly *alcalescent*, and injurious to health. All animals of the horse and ass kind are here also prohibited, and it is well known that the flesh of these is difficult to be digested, and that the juices are rank and unwholesome.

Ver. 4. *The camel*—An usual food in Arabia, but yielding bad nourishment; for though its food is only vegetables and water, the fibres of its flesh are hardened, and rendered in a great measure indigestible, and the salts highly exalted, by its habitual and great exercise. This prohibition cut off all familiar intercourse between the Jews and Arabians.

Ver. 5. *The coney*—Heb. *ṣṣw*, *shapan*. It is doubted

whether we translate the word right; Bochart takes it to be a large species of rat, somewhat between a coney and a rat, which was common both in Egypt and Palestine. This animal, it appears, chews the cud, but divides not the hoof, and therefore answers to the description here given. It is also frequent in those countries, and dwells in rocky places, as the *shapan* is represented to do, Psal. civ. 18, and Prov. xxx. 26; but which the coney does not, but burrows in the ground. Nor does the coney appear to have been anciently known in Judea, but to have been peculiar to Spain.

Ver. 6. *The hare, because (rather, though) he cheweth the cud*—He has a runnet in his stomach, as those animals have which chew the cud, and therefore is said to chew it. The hare is extremely timorous, and therefore uses a great deal of exercise, by way of precaution when it goes to seek its food, and at the approach of danger, either real or imaginary. This probably contributes to the exaltation of the salts. Hence it has a very high taste, even in our cold climate, which is an evidence that the animal flesh, which gives it, is strongly inclined to alkaline putrefaction.

Ver. 7. *And the swine*—This animal is remarkable for filthiness, and for feeding on all manner of ordure, even carrion if it falls in its way, and therefore a *sow wallowing in the mire*, is set forth as an emblem of impurity, by writers, sacred and profane. And Maimonides alleges its filthiness as the chief reason of its flesh being prohibited. Vossius however, adds another, viz. that it had a tendency to breed the leprosy, a disease incident to those countries. And, according to the author of the Medicinal Dictionary, it is the only animal in the creation subject to the leprosy, and to something very like the King's evil, called in Latin *scrofula*, from *scrofa*, a sow. The flesh, therefore, of this animal could not but be highly improper, as an aliment, for a people subject to leprosy, as the Jews appear to have been, and who were inhabitants of a warm climate, which renders every thing more inclinable to putrefaction.

Ver. 8. *Ye shall not touch*—Not in order to eating. But the fat and skins of some of the forbidden creatures were useful, and might be used by them.

Ver. 9, 10. *Whatsoever hath fins and scales*—Both of them—Such fishes being more cleanly and more wholesome food than others. *All that have not fins nor scales shall be an abomination*—A late commentator, by a strange mistake, probably of the press, says here,—“Fish with scales sooner incline to putrefaction than those that are without.” The

^{A. M. 2614.}
^{B. C. 1490.} **are** in the waters : whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 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 :

^{f Ch. 7. 18.}
^{Deut. 14.}
^{8.}

11 They shall be even an abomination unto you ; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

^{g Deut. 14.}
^{12.}

13 ¶ ^g And these *are they which* ye shall have in abomination among the fowls ; they shall not be eaten, they *are* an abomination : the eagle, and the ossifrage, and the ospray,

fact is exactly the reverse. These are what medicinal writers call *pisces molles*, the soft kind of fish. And as all sorts of fish, according to Dr. James, "are very subject to an alkaline putrefaction, so those without scales incline sooner and more to putrefaction than those furnished with them, and shell-fish most of all. And it may be laid down as a certain rule, that of all sorts of animals, whether terrestrial or aquatic, those which putrefy soonest, incline the juices of our body most to putrefaction, when used as food, and so are least fit for aliment."

Ver. 13. All such fowls and birds as are rapacious, and live upon prey, as the eagle, and its several kinds, hawks, kites, vultures, ravens, &c. are forbidden, and probably on a moral as well as a natural account, their flesh not only being not so good in itself as that of others, but not so fit to be used by a people that was consecrated to God, and professed greater innocency, justice, and purity, than the rest of the world. For being all either ravenous and cruel, or such as delight in the night and darkness, or such as feed upon impure things, it seems evident that the prohibition of them was intended to teach men to abominate all cruelty and oppression, and all works of darkness and filthiness. *The eagle*—whose flesh is hard, and whose nature is very rapacious. *The ossifrage*—From the Latin *ossifragus*, a kind of eagle, so called from breaking the bones of its prey, which it does by carrying them up on high, and then letting them fall upon a rock. *The ospray*—Another kind of eagle, probably the *paliatus*, or *sea-eagle*, as it is here rendered by the LXX. Bochart, however, thinks it rather means the *melanctus*, or black eagle, which Homer mentions (Il. xxi. 252,) as the strongest and swiftest of birds.

Ver. 14—16. *The vulture, and the kite*—Known birds of prey. *Every raven*—All interpreters agree that the Hebrew

^{A. M. 2614.}
^{B. C. 1490.} 14 And the vulture, and the kite after his kind ;

15 Every raven after his kind ;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, and 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

^{h Matt. 3. 4.}
^{Mark 1. 6.}

word *gnozeb*, signifies *raven*, from *gnereb*, evening, on account of its colour. *After his kind*—Including crows, rooks, pyes. *The owl*—The original word, literally *daughter of the echo*, signifies a bird which inhabits desolate places, as appears from Isa. xiii. 21, Jer. i. 32, where the same word occurs. This description agrees well to the *owl*. It must be observed, however, that there is great uncertainty as to the meaning of several of the Hebrew names here used, the Jews themselves acknowledging the meaning of many of them to be now lost. Add to this that the animals in the eastern countries differ greatly from those of our climate, and for want of a better knowledge of them, it is probable that in giving them the names of such animals as we are acquainted with here, we often greatly err. This consideration might convince the Jews of the absurdity of pretending still to adhere to the law of Moses ; since it is evident, in many cases, they know not what is forbidden, and what is not.

Ver. 19. *The bat*—Moses begins his catalogue of birds with the noblest, and ends it with the vilest, which is the bat, an animal of a dubious kind, between a bird and a mouse. It feeds on insects, as Dr. James observes, and so is improper food for the inhabitants of very warm climates.

Ver. 20, 21. *All fowls that creep*—The original word signifies any animal or moving creature, especially of the reptile or insect kind, Gen. i. 20, and vii. 21, and ought to be rendered, *every winged reptile, or every flying creeping thing that goeth upon four*, as in ver. 21, upon four legs, or upon more than four, which is all one as to the present purpose. *Which have legs above their feet to leap withal*—This is a description of the locusts, which, besides four smaller feet, have two larger ones, by means whereof they leap about.

Ver. 22. *The locust after his kind*—The Hebrew word

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bald locust after his 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 ⁱ shall wash his clothes, and be unclean until the even.

26 *The carcasses* 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, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the car-

case 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 ^k the mouse, and the tortoise ^k after his kind.

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: whosoever doth touch them, when they be 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 *any* work is done, ^l it ^l must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel,

ⁱ Ch. 14. 8.
& 15. 5.
Num. 19.
10, 22. &
31. 24.

A. M. 2514.
B. C. 1490.k Isai. 66.
17.

l Ch. 18. 12.

אֲרֵבָה *arbeh*, is sometimes a common name for all locusts, but here signifies a peculiar sort of them. The name derived from רָבָה *rabah*, to multiply, imports a *multitude*, no animal being more prolific. *The bald locust*—As it is not easy to determine what species of locust this is, and as it has not any name in modern languages, it might be better, in a translation, to retain the original name אֲרֵבָה *solgnam*, which, in the Chaldaic, signifies to *consume*. *The beetle*—As none ever eat beetles, and they are not four-footed *with legs to leap withal*, it is the opinion of good critics that the Hebrew word צָרְוּלָה *chargol*, is not properly translated. It is rather to be taken for another sort of locust unknown to us. *The grasshopper*—Another species of locusts, the Hebrew name of which is derived, according to Bochart, from an Arabic word, which signifies to *veil*, because they fly in such swarms as sometimes to *veil* or *darken* the sun. But how to distinguish these locusts from the rest is difficult, if not impossible, to us. They were, however, well known of old in the eastern countries. For locusts, though unusual food with us, were commonly eaten by the Æthiopians, Lybians, Parthians, and other eastern people bordering upon Judea. And as it is certain the eastern locusts were much larger than ours, so it is probable they were of different qualities, and yielded better nourishment.

Ver. 23—25. *All other*—That is, which have not those legs above and beside their feet, mentioned ver. 21. *For these ye shall be unclean*—If they did either eat, or so much

as touch the carcasses of them, they were not, for that day, to come into the tabernacle, to eat of any holy thing, or to converse freely with their neighbours. And as a sign of this legal uncleanness, ver. 25, they were to bathe in water, which was the usual rite of purification in such cases. *Until the even*—They were to keep apart by themselves all that day: for their day began in the evening. “The uncleanness continued only till the evening,” says Henry, “to signify that all ceremonial pollutions were to come to an end by the death of Christ in the evening of this world.” And we must learn by daily renewing our repentance every night for the failings of the day, and by a fresh application to the blood of sprinkling to cleanse ourselves from the pollutions which we contract by them, that we may not lie down in our uncleanness.

Ver. 26. *The carcasses of every beast, &c. are unclean*—They were prohibited from touching their dead bodies, but not their bodies when alive: for they used camels, horses, asses, &c. for necessary service, ver. 31.

Ver. 27. *Upon his paws*—Hebrew, *upon his hands*—That is, which hath feet divided into several parts, like fingers, as dogs, cats, apes, lions, bears.

Ver. 30. *And the mole*—The Hebrew word is the same with that which, ver. 18, we translate *swan*. But it is plain, that there it signifies a sort of *swan*, as, in all probability, it here does a sort of *lard*. All the reptiles here mentioned, according to Dr. James, are extremely subject to putrefac-

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whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ^m ye shall break it.

m Ch. 6. 28.
& 15. 12.

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 carcase 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.

† Heb. a
gathering
together
of waters.

36 Nevertheless a fountain or pit, [†] *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase 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 carcase fall thereon, it *shall be* unclean unto you.

tion, as are reptiles of almost every kind; and the smell of these, when putrefied, is extremely offensive; from whence we must conclude that their salts are highly exalted, and their juices alcalescent to a great degree.

Ver. 34. *That on which such water cometh*—That flesh, or herbs, or other food, which is dressed in water, in a vessel so polluted, shall be unclean: not so, if it be food which is eaten dry, as bread, or fruits; the reason of which difference seems to be this, that the water did sooner receive the pollution in itself, and convey it to the food so dressed. All this was intended to teach them to avoid carefully every thing that was polluted in their common actions. Not only the vessels of the sanctuary, *but every pot in Jerusalem and Judah* must be *holiness to the Lord*, Zech. xiv. 20. The laws in these cases were very critical, and the observance of them would be difficult, and the exceptions also were very nice: but it was all designed to exercise them to a constant care and exactness in their obedience. And we, who by Christ are delivered from these burdensome observances, are hereby taught not to be less circumspect in the more weighty matters of the law. We ought as industriously to preserve our precious souls from the pollutions of sin, and as speedily to cleanse them when they are polluted, as they were to preserve and cleanse their bodies and household goods from these ceremonial pollutions.

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39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

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40 And ⁿ he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

n Ch. 17.
15. & 22.
8. Deut.
14. 21.
Ezek. 4.
14. & 44.
31.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever 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.

† Heb. doth
multiply
feet.

43 ^o 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.

o Ch. 20. 25.

† Heb.
souls.

Ver. 36, 37. *Nevertheless a fountain or pit shall be clean*—Of this no reason can be given, but the will of the Law-giver, and his merciful condescension to men's necessities, water being scarce in those countries; and for the same reason, God would have the ceremonial law of sacrifices give place to the law of mercy. *Seed*—Partly because this was necessary provision for man; and partly because such seed would not be used for man's food till it had received many alterations in the earth whereby such pollution was taken away.

Ver. 38. *If any water be on the seed, &c.*—Bishop Kidder observes, the meaning is, If water be put upon the seed to prepare it for food; thus distinguishing it from seed that was intended to be sown. But others have thought the reason of the difference to be, partly that wet seed sooner receives, and longer retains any pollution than dry, and partly because such seed was not fit to be sown presently, and therefore that necessity which justified the immediate use of the dry seed, could not be pretended in this case.

Ver. 39—42. *If any beast die*—Either of itself, or being killed by some wild beast, in which case the blood was not poured forth, as it was when they were killed by men either for food or sacrifice. *He that eateth*—Unwittingly, for if he did it knowingly, it was a presumptuous sin against an express law, Deut. xiv. 21, and therefore punished as such. *Every creeping thing*—Except those expressly excepted, ver. 29, 30.

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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.

p Ex. 19. 6.
Ch. 19. 2.
Lev. 20. 7.
26.
1 Thess. 4.
7. 1 Pet.
1. 15, 16.

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.

q Ex. 6. 7.

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.

r Ver. 44.

Upon the belly—As worms and snakes. *Upon all four*—As toads and divers serpents.

Ver. 44. *Ye shall be holy*—By this he gives them to understand, that all these cautions about eating or touching these creatures was not for any real uncleanness in them, but only that by the diligent observation of these rules they might learn with greater care to avoid all moral pollutions, and to keep themselves from all filthiness of flesh and spirit, and from all familiar and intimate converse with notorious sinners.

Ver. 45. *That bringeth you up out of Egypt*—This was a reason why they should cheerfully submit to distinguishing laws, who had been so honoured with distinguishing favours.

Ver. 46. *This is the law of the beasts, &c.*—It was to them a statute as long as that dispensation lasted, but under the Gospel we find it expressly repealed, by a voice from heaven to Peter, Acts x. 15, as it had before been virtually set aside by the death of Christ, with other ordinances that perished in the using. *Touch not, taste not, handle not*, Col. ii. 21, 22 ; and now we are sure that *meat commends us not to God*, 1 Cor. viii. 8, and that nothing is unclean of itself, Rom. xiv. 14. Nor doth that defile a man which goes into his mouth, but that which comes out from the heart, Matt. xv. 11. Let us therefore, (1.) give thanks to God that we are not under this yoke, but that to us every creature of God is allowed as good, and nothing to be refused. (2.) Stand fast in the liberty wherewith Christ hath made us free, and take heed of those doctrines which command to abstain from meats, and so would revive Moses again, 1 Tim. iv. 3, 4. (3.) Be strictly and conscientiously temperate in the use of the good creatures God has allowed us. If God's law has given us liberty, let us lay restraints upon ourselves, and never feed ourselves without fear, lest our table be a snare. Set a knife to thy throat, if thou be a man given to appetite, and be not desirous

CHAP. XII.

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Laws concerning the uncleanness of women in child-birth, ver. 1—5. Concerning their purification, ver. 6—8.

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 shall she 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,

of dainties or varieties, Prov. xxiii. 2, 3. Nature is content with a little, grace with less, but lust with nothing.

CHAP. XII. Ver. 1. From uncleanness contracted by the touching or eating of external things, he now comes to that uncleanness which ariseth from ourselves.

Ver. 2. *Seven days*—Not for any filthiness which was either in the conception, or in bringing forth, but to signify the universal and deep pollution of man's nature, even from the birth, and from the conception. Seven days, or thereabouts, nature is employed in the purgation of most women. *Her infirmity*—Her monthly infirmity. And it may note an agreement therewith not only in the time, Lev. xv. 19, but in the degree of uncleanness.

Ver. 4. *In the blood of her purifying*—In her polluted and separated estate ; for the word *blood* or *bloods*, signifies both guilt and uncleanness, as here and elsewhere. And it is called *the blood of her purifying*, because by the expulsion or purgation of that blood, which is done by degrees, she is purified. *No hallowed thing*—She shall not eat any part of the peace offerings which she or her husband offered, which otherwise she might have done ; and, if she be a Priest's wife, she shall not eat any of the tithes or firstfruits, or part of the hallowed meats, which at other times she, together with her husband, might eat.

Ver. 5. *Threescore and six days*—The time in both particulars is double to the former ; the law, as some think, being adapted to a received opinion that women are sooner purified after the birth of males than of females ; an opinion, which, however questioned, Grotius shews to be supported by no less authority than that of Aristotle and Hippocrates. Others, however, suppose that this difference was made to put an honour on the ordinance of circumcision, which, being admi-

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then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

c Luke 2.
22.

6 And ^e when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb † of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

† Heb. a son of his year.

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 the law for her that hath born a male or a female.

f Ch. 5. 7.
Luke 2.
24.

† Heb. Aer hand and not sufficiency of.

8 † And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for a burnt offering, and the other for a sin offering: ^e and the priest shall make an atonement for her, and she shall be clean.

g Ch. 4. 26.

nistered to the males, put an end to that pollution, sooner than otherwise would have been the case.

Ver. 6. *For a son, or a daughter*—For the birth of either; but the purification was for herself, as appears from the following verses. *A sin offering*—Because of her ceremonial uncleanness, which required a ceremonial expiation.

Ver. 8. The morality of this law obliges women who have received mercies from God in child-bearing, with all thankfulness to acknowledge his goodness to them, owning themselves unworthy of it, and (which is the best purification) to *continue in faith, and love, and holiness, with sobriety*.

CHAP. XIII. Ver. 1. This law is directed to Aaron as well as Moses, because he and his sons were to be judges, to determine, according to certain rules, what was clean and what unclean.

Ver. 2. *A rising, a scab, or bright spot*—The leprosy appeared in one of these three forms. Now, as these marks might sometimes be upon the skin when there was no leprosy; rules are here given whereby the Priests might discern between a plague of leprosy and the resemblance of it; that accordingly he might pronounce a person clean or unclean. Some of the symptoms of the leprosy here described, are of a very extraordinary nature, particularly its infecting houses and garments. This has led several of the learned, Le Clerc in particular, to imagine that Moses's leprosy was one of

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CHAP. XIII.

Rules whereby the Priest was to judge of the leprosy, ver. 1—44. Directions concerning the leper, ver. 45, 46. Concerning the leprosy in garments, ver. 47—59.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a || rising, ^a a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; ^b then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

Or, swelling.
Deut. 28.
27. Isai. 3.
17.b Deut. 17.
8. 9. & 24.
8. Luke
17. 14.

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*

those diseases which Providence occasionally inflicts upon mankind in certain ages and countries, as a chastisement for peculiar sins, and to bring them to repentance and reformation. Thus much is certain, that what we now call the leprosy is very different from what went by that name in former times.

Ver. 3. *The priest shall look on the plague*—In some dubious cases, the Priest might find it convenient to take the judgment of physicians, or of persons who understood the theory of diseases better than himself; but, as he was to admit to, or exclude from the sanctuary, he alone was to give judgment, and pronounce who were clean or unclean, and, as such, to be admitted or excluded. *When the hair is turned white*—He begins with the last of the three marks of a leprosy, viz. the *bright spot*. The reason of the hair's turning white is thus assigned by Calmet, in his Dissertation on the Leprosy: "The flesh (says he) ceasing to receive its proper nourishment from the blood, which gave it its former vivid colour, the hair, which had its root in the corrupted, impoverished glands, becomes likewise ill nourished, and so grows whitish and slender, like a plant in stony, parched ground." *His flesh*—For the leprosy consumes both the skin and the flesh.

Ver. 4. *Seven days*—For greater assurance; to teach Ministers not to be hasty in their judgments, but diligently to search and examine all things beforehand. *The plague* is here put in the original for the *man that hath the plague*.

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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 :

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 ^c shall wash his clothes, and be clean.

c Ch. 11. 25.
& 14. 8.

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 :

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean : it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest ;

Ver. 6. *Dark*—Contrary to the white colour of the leprosy. But the words may be rendered, *have contracted itself*, and thus the opposition seems to be most clear to the *spreading* of itself. *He shall wash his clothes*—Though it was no leprosy, to teach us, that no sin is so small as not to need to be washed by the blood of Christ, which was the thing designed by all these washings.

Ver. 9, 10. *When the plague of leprosy* (symptoms thereof) *is in a man*—If the Priest plainly see that it has reached not only the *skin*, and changed the *hair*, but eaten into the very flesh, so that he can see the whiteness there, as well as in the skin, he shall look upon it as an evident case, and without shutting him up for further trial, shall judge it a leprosy that has long been breeding, and of the worst kind, and accordingly shall remove the person out of the camp, that he may dwell by himself, ver. 46.

Ver. 13. *If the leprosy have covered all his flesh*—It may seem strange that a man who is all over leprous, should be pronounced clean, and yet one who is but partially leprous should be unclean. To explain this it has been said, that when the disorder appeared only in some one part, or in a few parts, it discovered the ill-humour that lurked within, and withal the inability of nature to expel it ; but when it

10 ^d And the priest shall see *him* ; and, behold, *if* the rising be white in the skin, and it have turned the hair white, and *there be* † quick raw flesh in the rising ;

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d Num. 12.
10, 12.
2 Kings 5.
27. 3 Chro.
26. 20.
† Heb. the quickening of living flesh.

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up : for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him 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 :

overspread all, it manifested the strength of nature, conquering the distemper, and purging out the ill humours into the outward parts. So that this sort of breaking out was rather a relief to the body than a disease ; and there was no danger in the eruption. The most solid account, however, of this matter is, that this kind of leprosy was not infectious, and for that reason, he who was affected with it, is here pronounced clean. In confirmation of this we are told, that this white, or universal leprosy, is not attended with an itching, as in the other kinds.

Ver. 14. *When raw*—(Hebrew, *when living*) *flesh appeareth in him*—That is, when some of the flesh appears in its sound and natural state, the rest of the skin being white. This was a token of nature's being unable to throw out all the leprous humour into the skin, and of its working inwardly. Consequently the person in that state was to be pronounced unclean.

Ver. 15. *The raw flesh*—This is repeated again and again, because raw or living flesh might rather seem a sign of soundness, and the Priest might easily be deceived by it, and therefore he was more narrowly to look into it.

Ver. 16. *Unto white*—As it is usual with sores, when they begin to be healed, the skin which is white, comes upon the flesh.

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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 is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white and somewhat reddish, and it be showed to the priest ;

20 And if when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white ; the priest shall pronounce him unclean : it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if it be* not lower than the skin, but *be* somewhat dark ; then the priest shall shut him up seven days :

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean : it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil ; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* † a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white ;

Ver. 21—24. *Dark*—Or, *and be contracted*. *A plague*—Or, *the plague* of leprosy, of which he is speaking. *A hot burning*—*A burning of fire*, by the touch of any hot iron, or burning coals, which naturally makes an ulcer or sore in which the following spot is.

Ver. 28. *Of the burning*—Arising from the burning, mentioned ver. 24.

Ver. 29. *Upon the head or beard*—Pliny tells us, that a kind of disease came into Italy in the middle of the reign of Tiberius Cæsar, which commonly began in the chin, and was therefore called *mentagra*, and was so filthy, that any death was preferable to it. It was a foul tetter, scab, or scurf, not unlike a ring-worm, which from the chin often run over

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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 woman have a plague upon the head or the beard ;

30 Then the priest shall see the plague : and, behold, if it *be* in sight deeper than the skin ; *and there be* in it a yellow, thin hair ; then the priest shall pronounce him unclean ; it *is* a dry scall, *even* a leprosy upon the head or beard.

the face, the neck, the breast, and the hands. Was not this similar to this plague of leprosy in the beard and head here spoken of? Bishop Patrick thinks it was. And Maimonides tells us, that in this sort of leprosy, the hair on the head or beard fell off by the roots, and the place of the hair remained bare.

Ver. 30. *A yellow, thin hair*—The leprosy in the body turned the hair white, in the head or beard it turned it yellow. And if a man's hair was yellow before, this might be easily distinguished from the rest, either by the thinness or smallness of it, or by its peculiar kind of yellow, for there are divers kinds of the same colour manifestly differing from one another.

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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;

33 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:

34 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, 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 *that there is* black hair grown up therein; the scall is healed,

Ver. 31—33. *No black hair*—For had that appeared, it had ended the doubt, the black hair being a sign of soundness and strength of nature, as this yellow hair was a sign of unsoundness. *He shall be shaven*—For the more certain discovery of the growth or stay of the plague.

Ver. 36. *He shall not seek*—He need not search for the hair, or any other sign, the spreading of it being a sure sign of leprosy.

Ver. 39—42. *If the spots be darkish white*—When there was no other symptom but that of whiteness in the skin, the Priest was to be cautious, not to pronounce it a leprosy, unless the spots were perfectly bright; for if there was any cloudiness in them it was not a leprosy. And he is informed that a man's losing his hair by sickness or age, which made him bald, must not be taken for a sign of leprosy. But,

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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* groweth 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;

44 He *is* a leprous 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,

ver. 42. *If there were a white reddish sore*—It was a sign that such baldness came not from age, nor any accident, but from the leprosy.

Ver. 45. *His clothes shall be rent*—Whatever Israelite was found and declared by the Priest to be a leper, was to be in the condition of a mourner, and in all respects to behave as such, that he might sensibly declare his afflicted state. 1, His clothes were to be rent in the upper and fore parts which were most visible, and this partly as a token of his sorrow, because, though his disorder was not a sin, yet it was an effect of sin, and a sore punishment whereby he was cut off, both from converse with men, and from the enjoyment of God in his ordinances; and partly as a warning to others to keep at a due distance from him wheresoever he came. 2, *His head was to be bare*, which was another sign of

A. M. 2514.
B. C. 1490.
Ezek 24.
17, 22.
Mic. 3. 7.
Lam. 4.
15.

and his head bare, and he shall put a covering upon his upper lip, and shall cry, *Unclean, unclean.*

46 All the days wherein this plague shall be in him he shall be defiled; he is unclean; he shall dwell alone; ^b 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;*

48 Whether *it be* in the warp, or woof; 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.

h Num. 6.
2. & 12.
14. 2 Kings
7. 8 & 15.
5. 2 Chro.
2d. 21.
Luke 17.
12.

† Heb.
work of.

† Heb.
vessel, or,
instrument.

† Ch. 14. 44.

mourning. God would have men, although not overwhelmed with, yet deeply sensible of his judgments. 3, He was to cover his upper lip, either, perhaps, with his hand, or with the skirt of his garment, partly as a badge of his sorrow and shame, (see Ezek. xxiv. 17, 22; Mic. iii. 7,) and partly for the preservation of others from his breath or touch. According to the Hebrew Doctors, by covering the lip was implied, that the leper was not to salute any man all the days of his uncleanness. 4, He was to cry, *Unclean, unclean.* As begging the pity and prayers of others, and confessing his own infirmity, and cautioning those that came near him to keep at a distance from him. To this Jeremiah alludes, Lam. iv. 15, *They cried unto them, Depart ye, it is unclean: depart, depart, touch not.*

Ver. 46. *He shall dwell alone*—For his humiliation, to prevent the infection of others, and to shew the danger of converse with spiritual lepers, or notorious sinners. *Without the camp shall his habitation be*—See Num. v. 2. In after

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52 He shall therefore burn that garment, 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.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall 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

† Heb. whether it be bald in the head thereof, or in the forehead thereof.

times they were shut out of the cities, as now out of the camp, 2 Kings vii. 3, and there they dwelt by themselves, 2 Kings xv. 5; and so it was among other nations.

Ver. 47. Leprosy in garments and houses is unknown in these times and places, which is not strange, there being some diseases peculiar to some ages and countries. And that such a thing was among the Jews, cannot reasonably be doubted; for, if Moses had been a deceiver, a man of his wisdom would not have exposed himself to the contempt of his people, by giving laws about that which their experience shewed to be but a fiction.

Ver. 48. *In the warp, or woof*—A learned man renders it, *in the outside, or in the inside of it.* If the signification of these words be doubtful now, as some of those concerning the living creatures and precious stones are confessed to be, it is not material to us, this law being abolished; it sufficeth that the Jews understood these things by frequent experience.

Ver. 55. *If it have not changed its colour*—If washing

A. M. 2514.
B. C. 1490.

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.

CHAP. XIV.

The manner of cleansing a leper, ver. 1—9. The sacrifices to be offered for him, ver. 10—12. The management of a house suspected of leprosy, ver. 33—53. The summary of the whole, ver. 54—57.

doth not take away that vicious colour, and restore it to its own native colour.

Ver. 59. *This is the law of the plague of leprosy in a garment*—The learned confess that this leprosy in a garment was a sign and a miracle in Israel; an extraordinary punishment inflicted by the divine power, as a token of great displeasure against a person or family. The garment suspected to be tainted was not to be burnt immediately; for in no case must sentence be given merely upon a surmise; but it must be shewn to the Priest. If, upon search, it was found that there was a leprous spot (the Jews say, no bigger than a bean) it was to be burnt, or at least that part of it in which the spot was. If the cause of the suspicion was gone, yet it must be washed, and then it might be used, ver. 58. This was intended to intimate the great malignity which there is in sin. It not only defiles the sinner's conscience, but it brings a stain on all his employments and enjoyments, all he has, and all he doth:—*To them that are defiled and unbelieving is nothing pure*, Tit. i. 14. And we are hereby taught to hate even the garments spotted with the flesh, Jude 23. Those that make their clothes servants to their pride and lust, may see them thereby tainted with a leprosy, and doomed to the fire, Isai. iii. 18—24; but the ornament of the hidden man of the heart is incorruptible, 1 Pet. iii. 4. The robes of righteousness never fret nor are moth-eaten.

CHAP. XIV. Ver. 1. The Priests having been instructed in the foregoing chapter how to judge of the leprosy, are here directed concerning the kinds and manner of those sacrifices and ceremonies which were requisite for the legal purification of the leper, after the Priest judged him to be

A. M. 2514.
B. C. 1490.

AND the LORD spake unto Moses, saying,

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;

4 Then shall the priest command to take for him that is to be cleansed two || birds alive and clean, and cedar wood, and scarlet, and hyssop:

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

a Matt. 8.
2, 4. Mark
1. 40, 44,
Luke 5.
12, 14. &
17. 14.

¹ Or, sparrows,
^b Num. 19.
6.
^c Heb. 9.
19.
^d Ps. 51. 7.

healed, in order that he might be re-admitted to the civil and religious privileges of the Jewish community.

Ver. 2. *He shall be brought to the priest*—Not to the Priest's tent or house; but to some place without the camp, or city, where the Priest should appoint to meet him.

Ver. 3. *Healed*—By God, for God alone did heal or cleanse him really, the Priest only declaratively.

Ver. 4. *Two birds*—The one to represent Christ as dying for his sins, the other to represent him as rising again for his purification or justification. *Alive and clean*—Allowed for food and for sacrifice. *Cedar-wood*—A stick of cedar, to which the hyssop and one of the birds was tied by the scarlet thread. Cedar seems to be chosen, to denote that the leper was now freed from that corruption which his leprosy had brought upon him, that kind of wood being in a manner incorruptible. *Scarlet*—A thread of wool of a scarlet colour, to represent both the leper's sinfulness, and the blood of Christ, and the happy change of the leper's colour and complexion, which before was wan and loathsome, now sprightly and beautiful. *Hyssop*—The fragrant smell of which signified the cure of the leper's ill scent.

Ver. 5. *That one of the birds be killed*—By some other man. The Priest did not kill it himself, because it was not properly a sacrifice, as being killed without the camp, and not in that place to which all sacrifices were confined. *In an earthen vessel*—That is, over running water put in an earthen vessel—Thus the blood of the bird and the water were mixed together, partly for the conveniency of sprinkling, and partly to signify Christ, who came by water and blood, 1 John v. 6. The running water, (that is, spring or river water,) by its liveliness and motion, did fitly signify the restoring

A. M. 2514.
B. C. 1490. dip them and the living bird in the blood of the bird *that was killed over the running water* :

• Heb. 9.
13. 7 And he shall ^esprinkle upon him that is to be cleansed from the leprosy r 2 Kings 5.
10, 14. ^fseven times, and shall pronounce him clean, and shall let the living bird loose [†]into the open field.

† Heb. upon
the face
of the
field. 8 And he that is to be cleansed g Ch. 13. 6. ^gshall wash his clothes, and shave off h Ch. 11. 5. ^hall his hair, ^hand wash himself in water, that he may be clean: and after that he shall come into the camp, and ⁱshall 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 off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

x Matt. 8.
4. Mark
1. 44.
Luke 5.
14. 10 And on the eighth day ^khe shall take two he lambs without blemish, and one ewe lamb [†]of the first year without blemish, and three tenth deals of fine flour ^lfor ^la meat offering mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is

of liveliness to the leper, who was in a manner dead before.

Ver. 7. *Into the open field*—The place of its former abode, signifying the taking off that restraint which was laid upon the leper, and that he was restored to free conversation with his neighbours.

Ver. 8. *All his hair*—Partly to discover his perfect soundness, partly to preserve him from a relapse through any relics of it which might remain in his hair or in his clothes. *Out of his tent*—Out of his former habitation, in some separate place, lest some of his leprosy, yet lurking in him, should break forth to the infection of his family.

Ver. 9. *He shall shave all his hair*—Which began to grow again, and now, for more caution, is again shaved off. *He shall be clean*—Legally declared so to be, so as to be re-admitted both to his family and the public worship.

Ver. 10. *Two he lambs, and one ewe lamb*—For three kinds of sacrifice, viz. a trespass offering, a sin offering, and a burnt offering. *Flour for a meat offering*—For to each of these sacrifices there was a meal or bread offering appro-

to be made clean, and those things A. M. 2514.
B. C. 1490. before the LORD, *at the door of the tabernacle of the congregation* :

12 And the priest shall take one he lamb, and ^moffer him for a trespass offering, and the log of oil, and ⁿwave them *for a wave offering* before the LORD :

13 And he shall slay the lamb ^oin the place where he shall kill the sin offering and the burnt offering, in the holy place: for ^pas the sin offering *is the priest's, so is the trespass offering*: ^qit is most holy:

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* 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:

15 And the priest shall take some of the log of oil, and pour *it* into the palm of his own left hand :

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD :

17 And of the rest of the oil that *is* in his hand shall the priest put

riated, consisting of a tenth part of an ephah of fine flour. *Mingled with oil*—This is added as a fit sign of God's grace and mercy, and of the leper's being healed. A *log* is a measure containing about six egg-shells full.

Ver. 11. *Maketh him clean*—The healing is ascribed to God, ver. 13, but the ceremonial cleansing was an act of the Priest using the rites which God had prescribed.

Ver. 12. *A trespass offering*—This being the first time of the leper's appearing in the assembly for God's worship after his recovery, it was proper he should pay this public testimony of homage and gratitude to his deliverer, beginning with an act of humiliation for sin, which is the source of all those pains and diseases to which mankind are obnoxious.

Ver. 14. *The priest shall put it*—To signify that he was now free to hear God's word in the appointed places, and to touch any person or thing without defiling it, and to go whither he pleased.

Ver. 15→17. *The oil*—As the blood signified Christ's bloody by which men obtain remission of sins; so the oil

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B. C. 1490.

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 blood of the trespass offering :

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering :

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, 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 priest shall wave

them for a wave offering before the LORD :

25 And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it 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:

26 And the priest shall pour of the oil into the palm of his own left hand :

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD :

28 And the priest shall put of the oil that is 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 turtledoves, 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

denoted the graces of the Spirit by which they are renewed. *Before the Lord*—Before the second veil which covered the holy of holies. *Upon the blood*—Upon the place where that blood was put.

Ver. 25. *The priest shall put the blood*—Upon the extremities of the body, to include the whole. And some of the oil was afterwards put in the same places upon the blood.

That blood seems to have been a token of forgiveness; the oil, of healing; for God first *forgiveth our iniquities*, and then *healeth our diseases*. When the leper was anointed, the oil must have blood under it, to signify that all the graces and comforts of the Spirit, all his sanctifying influences are owing to the death of Christ. It is by his blood alone that we are sanctified.

A. M. 2514.
B. C. 1490.
b Ver. 10.

is not able to get ^b that which pertaineth to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

c Gen. 17. 8.
Num. 32.
22. Deut.
7. 1. & 32.
49.

34 ^c 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 :

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were ^d a plague in the house :

d Ps. 91. 10.
Prov. 3.
32. Zech.
5. 4.
1 Or, prepares.

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

Ver. 34. *I put the plague of leprosy in a house*—Now they were in the wilderness, dwelt in tents, and had no houses ; and therefore this law is made only as an appendix to the former laws concerning the leprosy, because it related not to their present state, but to their future settlement in Canaan. The leprosy in a house is as unaccountable as the leprosy in a garment ; but if we do not see what natural causes can be assigned for it, we may resolve it into the power of the God of nature, who here saith, *I put the leprosy in a house*, as Zech. v. 4, his curse is said to *enter into a house, and consume it with the stones and the timber thereof*.

cast them into an unclean place <sup>A. M. 2514.
B. C. 1490.</sup> 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 mortar, and shall plaister 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 plaistered ;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* ^e a fretting <sup>e Ch. 13. 51.
Zech. 5. 4.</sup> 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 mortar 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 plaistered :

† Heb. in coming in, shall come in, &c.

Ver. 36. *That all be not made unclean*—It is observable here, that neither the people nor the household stuff were polluted till the leprosy was discovered and declared by the Priest, to show what great difference God makes between sins of ignorance, and sins against knowledge.

Ver. 37. *In the walls of the house*—This, it seems, was an extraordinary judgment of God peculiar to this people, either as a punishment of their sins, which were much more sinful and inexcusable than the sins of other nations ; or as a special help to repentance, which God afforded them above other people ; or as a token of the mischievous nature

^{A. M. 2514.}
^{B. C. 1490.} then the priest shall pronounce the house clean, because the plague is healed.

^{f Verse 4.} 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 :

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 :

^{g Verse 20.} 53 But he shall let go the living bird out of the city into the open fields, and ^e make an atonement for the house : and it shall be clean.

^{h Ch. 13. 20.}
^{i Ch. 13. 47.}
^{k Ver. 34.} 54 This is the law for all manner of plague of leprosy, and ^b scall,

^{l Ch. 13. 2.}
^{m Deut. 24.}
^{n Ex. 44.}
^o 55 And for the leprosy of a garment, ^k and of a house,

^{p Heb. in the day of the unclean, and in the day of the clean.} 56 And ^l for a rising, and for a scab, and for a bright spot :

57 To ^m teach [†] when it is unclean,

^{A. M. 2514.}
^{B. C. 1490.} and when it is clean : this is the law of leprosy.

CHAP. XV.

This Chapter contains laws concerning other ceremonial uncleannesses, contracted either by bodily disease, or some natural incidents, whether in men, ver. 1—18, or in women, ver. 19—33.

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, ^a 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 ^b bathe himself in water, and be unclean until the even.

6 And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe

^a Ch. 22. 4.
Num. 5. 2.
² Sam. 3.
29. Matt.
9. 20.
Mark 5.
28. Luke
8. 43.
[†] Or, running of the reins.

[†] Heb. vessel.

^b Ch. 11. 25. & 17. 18.

of sin, typified by leprosy, which did not only destroy persons, but their habitations also. *Hollow streaks*—Such as were in the bodies of leprous persons.

Ver. 40. *That they take away the stones*—Some have thought the leprosy in the house was typical of the idolatry which did strangely cleave to the Jewish Church, and though some of the reforming Kings took away the infected stones, yet still it broke out again, till, by the captivity in Babylon, God took down the house and carried it to an unclean land; and that proved an effectual cure of their inclination to idols, and idolatrous worship. *An unclean place*—Where they used to cast dirt and filthy things.

Ver. 57. *To teach when it is unclean, and when it is clean*—To direct the Priest when to pronounce a person or house clean or unclean. Upon the whole, we may see in these laws the religious care we ought to take of ourselves to keep our minds from the dominion of all sinful affections and dispositions, which are both their disease and their defilement, that we may be fit for the service of God. We

ought also to avoid all bad company, and, as much may be, coming within the danger of being affected by it. *Touch not the unclean thing*, saith the Lord, and I will receive you.

CHAP. XV. Ver. 1. The laws in this chapter, although, in the main, aiming at the same end with the foregoing cases, viz. to teach the necessity of moral purity, and preserve the reverence due to the worship of God; yet were also particularly intended as a restraint upon immoderate indulgencies of the flesh.

Ver. 2. *A running issue*—A grievous and loathsome disease, and generally the consequence of sin. Such a one was in a state of uncleanness all the time it was upon him. "If it proceeded merely from innocent, accidental causes," says Maimonides, "as a strain in the back, carrying too great a burden, or violent leaping, the man was not defiled with it, nor concerned in this law."

Ver. 4. *Every bed whereon he lieth, &c.*—Thus such per-

^{A. M. 2514.}
^{B. C. 1490.} *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whatsoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash 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.

^{c Ch. 6. 23.}
^{& 11. 32.}
^{23.} 12 And the ^c vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

^{d Ver. 28.}
^{Ch. 14. 8.} 13 And when he that hath an issue is cleansed of his issue; then ^d he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

^{e Ch. 14. 22.}
^{22.} 14 And on the eighth day he shall take to him ^e two turtledoves, or two young pigeons, and come before the

^{A. M. 2514.}
^{B. C. 1490.} LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, ^f the one *for* a sin offering, and the other *for* a burnt offering; ^g and the priest shall make an atonement for him before the LORD for his issue.

16 And ^h 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 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 ⁱ be unclean until the even.

19 ¶ And ^k 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.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when

sons were cut off from all communications with mankind, and were shunned and avoided by every one, as an abomination. And this could not but tend to render them all extremely careful not to bring upon themselves so loathsome a disease.

Ver. 16—18. *And be unclean until the even*—So as that they should not dare to approach the sanctuary for that day, until even; that is, till next day began. This law served

both to preserve a due regard to natural purity, and to restrain the immoderate use of the marriage bed.

Ver. 19. *She shall be put apart*—Not out of the camp, but from converse with her husband and others, and from access to the house of God. *Seven days*—During the time of her infirmity, which might perhaps continue so long, and it was decent to allow time for her purification after the ceasing

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he toucheth it, he shall be unclean until the even.

1 See Ch. 20.
18.

24 And ¹if 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.

m Matt. 9.
20. Mark
5. 25.
Luke 8.
44.

25 And if ^ma 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.

n Ver. 13.

28 But ⁿif she be cleansed of her issue, then she shall number to

herself seven days, and after that she shall be clean. A. M. 2514.
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29 And on the eighth day she shall take unto her two turtles, 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.

31 Thus shall ye ^oseparate the children of Israel from their uncleanness; that they die not in their uncleanness, when they ^pdefile my tabernacle that *is* among them. o Ch. 11. 47.
Deut. 24.
8. Ez. 44.
28.

32 ^qThis *is* the law of him that hath an issue, ^rand of *him* whose seed goeth from him, and is defiled therewith; p Num. 5.
3. & 19.
18. 20.
Ez. 5. 11.
& 23. 38.
q Ver. 2.
r Ver. 16.

33 ^sAnd of her that is siek of her flowers, and of him that hath an issue, of the man, ^tand of the woman, ^vand of him that lieth with her that *is* unclean. s Ver. 19.
t Ver. 25.
v Ver. 24.

of her issue. *Whosoever toucheth her*—Of grown persons; for the infant, to whom in that case she might give suck, was exempted from this pollution by the greater law of necessity, and by that antecedent law, which required women to give suck to their own children.

Ver. 24. *Seven days*—If he did this ignorantly; but if it were done with his own knowledge, and that of the woman, they were both, after being accused and convicted, to be punished with death, chap. xx. 18; for as there was a turpitude in the action, so it would be very prejudicial to the children, should any be then begotten, as they would probably be weak or leprous. Hence an excellent author is of opinion that this law was given for this very reason, to prevent the Jews, from contracting and propagating some grievous disorder. Moses, or rather God, the author of the Mosaic Law, by this prohibition, as in many other instances, consulted the health and safety of his people. To this we may add, that it would have redounded to the dishonour of God, and of the true religion, if the professors thereof should give such public evidence of their intemperance.

Ver. 31. *When they defile my tabernacle*—Both *ceremonially*, by coming into it in their uncleanness; and *morally*, by the contempt of God's express command to cleanse themselves. This shews that one main design of these laws was to impress the minds of that carnal people with a high respect

and veneration for the worship of God, and whatever bore the name of sacred. It was to *separate the children of Israel from their uncleanness*. Hereby they were taught their privilege and their honour, that they were *purified unto God a peculiar people*; for that was a defilement to them which was not to others. They were also taught their duty, which was to keep themselves clean from all pollution.

From all this, 1, Let us learn to bless God that we are not under the yoke of these carnal ordinances; that, as nothing can defile us, so nothing can destroy us, but sin. They may now partake of the Lord's Supper, who durst not then have eaten of the peace-offering. And the defilement we contract by our daily infirmities we may be cleansed from in secret, by renewed acts of repentance and faith, without bathing in water, or bringing an offering to the door of the tabernacle. 2, Let us carefully abstain from all sin, as defiling to the conscience, and particularly from all fleshly lusts; *possessing our vessels in sanctification and honour, and not in the lusts of uncleanness*, which not only pollute the soul, but war against it, and threaten its ruin. 3, Let us consider, and be persuaded how indispensably necessary real holiness is to our future happiness; and get our hearts purified by faith, that we may be admitted to see God, and enter into the heavenly sanctuary to worship and rejoice before him. Lord, who shall abide in thy tabernacle? Who

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CHAP. XVI.

The institution of the yearly day of atonement for the whole nation. The whole service is committed to the High Priest, who is, I. Then only to come into the holy of holies, in his linen garments, with a young bullock, ver. 1—4. II. To offer a goat and a bullock for a sin offering, ver. 5—13. III. To sprinkle the blood before the mercy seat, and upon the altar, ver. 13—19. IV. To confess over the scapegoat, the sins of the people, and then send him into the wilderness, ver. 20—23. V. To offer the burnt offerings, ver. 24—28. And, VI. To appoint this day to be a solemn fast, by a statute for ever, ver. 29—34.

a Ch. 10. 1,
2.

AND the LORD spake unto Moses after ^a the death of the two sons of Aaron, when they offered before the LORD and died ;

b Ex. 30. 10.
Ch. 23. 27.
Heb. 9. 7.
& 10. 19.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he ^b come not at all times into the holy place within the vail before the mercy seat, which is upon the ark ;

shall dwell in thy holy hill? He that hath clean hands and a pure heart, and none else ; for *without holiness no man shall see the Lord.*

CHAP. XVI. Ver. 1. This Chapter would naturally have followed the tenth, where the death of Aaron's sons is related, if that event had not given occasion for declaring the fore-mentioned laws about those uncleannesses that unqualified an Israelite for approaching the sanctuary.

Ver. 2. *That he come not at all times*—Not whensoever he pleaseth, but only when I shall appoint. Into the holy place, without the veil, the High Priest, or one of the inferior Priests, went every morning and evening when they offered incense ; but into this holy place, within the veil, commonly called the *holy of holies*, or the *most holy place*, as none but the High Priest was to enter, so neither was he to enter it at all times, as a common place of worship, or to perform divine service there at his pleasure. He was ordinarily to enter it only once a year, and that on the great day of atonement, or expiation for the transgressions of the whole Israelitish nation. Upon extraordinary occasions he might also enter it oftener, as when he was to consult the oracle of God, or when the tabernacle was to be taken down or set up, according to the journeyings of the people. *Lest he die*—For his presumption. *For I will appear in the cloud*—A bright and glorious cloud over the *mercy seat*. This sacred apartment he was to look upon as the place of the special residence of the divine glory, and therefore was not to enter there but when appointed, and in such a manner as God directed.

Ver. 3. *Thus shall Aaron come*—Preparatory to his entering on this solemn service the High Priest was to offer two sacrifices in behalf of himself and his family. These were,

that he die not : for ^c I will appear in the cloud upon the mercy seat.

A. M. 2614.
B. C. 1490.c Ex. 25. 22.
& 40. 34.
1 Kings 8.
10, 11, 12.
d Heb. 9. 7.
12, 24, 25.
e Ch. 4. 5.

3 Thus shall Aaron ^d come into the holy place : ^e with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on ^f 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 ^g shall he wash his flesh in water, and so put them on.

f Ex. 28. 39,
42, 43.
Ch. 6. 10.
Ex. 44. 17,
18.

5 And he shall take of ^h the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

h See Ch. 4.
14. Num.
29. 11.
2 Chron.
29. 21.
Ezra 6. 17.
Ex. 45. 22,
23.

6 And Aaron shall offer his bullock of the sin offering, which is for himself, and ⁱ make an atonement for himself and for his house.

i Ch. 9. 7.
Heb. 6. 2.
& 7. 27, 28.
& 9. 7.

1st, A bullock for a sin offering (no other sacrifice being allowed for the sin of a High Priest) in confession of his own infirmities and transgressions, and those of his family, and to put him in mind that he needed pardon himself, and was but an imperfect intercessor with God, Heb. vii. 27, and ix. 7. 2dly, A ram for a burnt offering, in token of his dedicating himself wholly to God, with a promise of new obedience ; See note on chap. i. 3. *Aaron shall come into the holy place with the bullock*—That is, with the blood of it ; for its body was to be offered upon the altar of burnt offerings.

Ver. 4. *He shall put on the holy linen coat*—Upon other days, when the High Priest officiated, he was bound to put on all the garments mentioned Exod. xxviii. 4, four of which were called *golden garments*, because there was a mixture of gold in them ; but on this day he put on only the four linen garments here specified, which were common to him with the ordinary Priests. The reason whereof was, that this was not a day of feasting and rejoicing, but of mourning and humiliation, at which times people were to lay aside their ornaments. At this solemn season the High Priest was to wear nothing but linen, and that probably not only in token of humiliation, but also because it is a more proper emblem of purity than woollen, as it is more easily cleansed and washes whiter. *These are holy garments*—Peculiarly so ; to be used only when he was in the exercise of this solemn part of his sacred office. *Therefore shall he wash his flesh in water*—Besides the washing of his hands and feet, as upon other days, at the beginning of the service, the High Priest was, on this day, to wash his whole body before he put on these holy garments, and entered on the solemn service of the day ; which significant rite fitly betokened that peculiar holiness

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7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

† Heb.
Azazel.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the † scapegoat.

† Heb.
went up.

9 And Aaron shall bring the goat upon which the LORD's lot † fell, and offer him for a sin offering.

k 1 John 2.
2.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make ^k an atonement with him, and to let him go for a scapegoat into the wilderness.

and purity which become all that approach God in his worship, and especially all that minister in holy things.

Ver. 7. *He shall present them before the Lord*—The scapegoat was presented at the door of the tabernacle before the Lord, as well as the other goat, to signify that they were both consecrated to him; indeed they both made but one sin offering, ver. 5.

Ver. 8. *One lot for the Lord*—To be sacrificed to him upon his altar. Both this and the other goat typified Christ: this in his death and passion for us, that in his resurrection for our deliverance. The other lot for the *scapegoat*. The Jewish Doctors tell us that this goat on which the sins of the nation were transferred, was loaded with all marks of reproach, and imprecations, and that the people prayed that all those evils which they thought due to themselves might fall upon it. Thus was Christ made a curse for us, while on him were laid the iniquities of us all.

Ver. 10. *For a scapegoat*—This seems to be the most literal and obvious meaning of the original word *אָזָזֵל* *Azazel*, evidently derived from *אָז*, *ez* or *guez*, a goat, and *אָזֵל*, *azel*, to go away. In this sense the LXX. understand it, rendering the word *ἀποπομπῆς*, *sent away*; Aquila also, who translates it *ἀπολαύμενος*, *dismissed*; and Symmachus, who renders it *ἀπερχόμενος*, *going away*. Nor does there appear to be any solid reason for thinking it was the name of a mountain, to which the goat was sent, much less that the angel of death, or the Devil, was intended by the word, as some have said; for surely in that case it could be no type of Christ's resurrection, as it is generally supposed to have been.

Ver. 11. *The bullock*—Mentioned in general, ver. 6; the ceremonies respecting which are here particularly described. This was a very different sacrifice from that of the red heifer spoken of Numbers xix. as evidently appears upon comparing the two places. *He shall kill the bullock which is for himself*—Here we may clearly see, as the Apostle to the Hebrews argues, the utter insufficiency of the Jewish dispensation to "make the comers thereunto perfect," or to furnish those who were under it with every thing necessary for their complete justification and salvation. *It made nothing perfect,*

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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 ^l a censer ^l full of burning coals of fire from off the altar before the LORD, and his hands full of ^m sweet incense beaten small, and bring it within the veil:

13 ⁿ And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the ^o mercy seat that is upon the testimony, that he die not:

14 And ^p he shall take of the blood

Ch. 10. 1.
Num. 16.
18, 46.
Rev. 8. 5.

Ex. 30. 34.

Ex. 30. 1.
7. 8. Num.
16. 17, 18,
46. Rev.
8. 3, 4.

Ex. 25. 21.

Ch. 4. 5.
Heb. 9.
13, 25. *

because it made men Priests that were sinful creatures like others, and had need to offer year after year for their own sins; for "there was a remembrance made again of sins every year." But in Christ we have a very different High Priest and Intercessor, *who is*, and when on earth was *holy, harmless, undefiled, and separate from sinners, and higher than the heavens, who needeth not daily* (as the Jewish High Priests) *to offer up sacrifices, first for his own sins, and then for the people's: for this he did*—he offered for the people's sins, having none of his own to expiate, *once when he offered up himself*. For "the law made men Priests which had infirmity, but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore, and is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them."

Ver. 12, 13. *He shall put the incense upon the fire*—The High Priest having begun the solemn service with slaying the bullock, as a sin offering of deprecation and atonement for himself and the other Priests, lighted his incense vessel or censer, at the great altar of burnt offering, and at his entrance into the *holy of holies*, threw the incense upon the burning coals, and so filled the place with a cloud of smoke to prevent him from seeing the ark, and being struck with the glory issuing from between the cherubims, where the Shechinah or emblem of the divine presence resided; or, as others say, that he might not offend by too curiously gazing on the symbols of the divine glory. If we may believe the Jews, he entered sideways, as not daring to look directly on the glory of the place, and that, having filled the sanctuary with a cloud of smoke, he went out backward, having his face directed towards the mercy seat, in reverence for the divine Majesty, which was there represented.

Ver. 14. *He shall take of the blood*—He went out of the holy place, and then entered it a second time. We must observe, that as the burning of the incense preceded the sprinkling of the blood, it was hereby signified that he was to be prepared for entering into the most holy place by prayer, and was to enter it in a spirit of prayer, which was figured by incense, and which the offering of incense accom-

^{A. M. 2514.}
^{B. C. 1490.}
^{Ch. 4. 6.} of the bullock, and [†] sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

^{† Heb. 2. 17.}
^{& 5. 2. &}
^{9. 7, 28.} 15 ¶ Then shall he kill the goat of the sin offering, that is for the people, and bring his blood [‡] within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat :

^{† See Ex. 29.}
^{26. Ex. 45.}
^{18. Heb.}
^{9. 22, 23.} 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.

^{† Heb.}
^{duelieth.}
^{† See Ex. 34.}
^{3. Luke 1.}
^{10.} 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 atone-

panied, Rev. viii. 3, 4. A lively emblem this of the intercession of our great High Priest, and the efficacy of his merits. *He shall sprinkle it upon the mercy seat*—To teach us, that God is merciful to sinners only through and for the blood of Christ. With his face eastward, or upon the eastern part, towards the people, who were in the court which lay eastward from the holy of holies, which was the most western part of the tabernacle. This signified that the High Priest in this act represented the people, and that God accepted it on their behalf. *Before the mercy seat*—On the ground.

Ver. 15. *Then shall he kill the goat*—He went out of the holy of holies and killed it, and then returned thither again with its blood. And whereas the High Priest is said to be allowed to enter into that place but *once in a year*, that is to be understood of one day in a year, but there was occasion of going in and coming out more than once upon that day.

Ver. 16. *Because of the uncleanness of Israel*—For though the people did not enter into that place, yet their sins entered thither, and would have hindered the effects of the High Priest's mediation on their behalf, if God had not been reconciled to them. *In the midst of their uncleanness*—In the midst of a sinful people, who defile not themselves only, but also God's sanctuary. And God hereby shewed them how much their hearts needed to be purified, when even the tabernacle, only by standing in the midst of them, needed this expiation.

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^{A. M. 2514.}
^{B. C. 1490.} ment 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 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 congregation, and the altar, he shall bring the live goat :

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, [‡] putting them upon the

Ver. 17. *There shall be no man in the tabernacle*—In the holy place, where the Priests and Levites were at other times. This was commanded for the greater reverence to the divine Majesty then in a more special manner appearing, and that none of them might cast an eye into the holy of holies, as the High Priest went in or came out.

Ver. 18. *The altar before the Lord*—That is, the altar of incense, where the blood of sacrifices was to be put, particularly the blood of the sin offerings offered upon this day of atonement, and which is most properly said to be *before the Lord*; that is, before the place where God in a special manner dwelt. His *going out* relates to the holy of holies, into which he was said to *go in*, ver. 17.

Ver. 19. *Seven times*—To signify its perfect cleansing, (seven being a number of perfection,) and our perfect reconciliation by the blood of Christ.

Ver. 21. *All the iniquities*—He mentions *iniquities*, *transgressions*, and *sins*, to denote sins of all sorts, and that a free and full confession was to be made, and that the smallest sins needed, and the greatest sins were not excluded from, the benefit of Christ's death here represented. *On the head*—Charging all their sins, and the punishment due to them, upon the goat, which, though only a ceremony, yet being done according to God's appointment, and manifestly pointing at Christ, upon whom their iniquities and punishments were laid, Isa. liii. 5, 6, it was available for this end. And hence the heathens took their custom of selecting one beast or man,

A. M. 2614.
B. C. 1490.† Heb. a
man of
opportu-
nity.b Isa. 53.
11, 12.
John 1.
29. Heb.
9, 29.
1 Pet. 2.
24.† Heb. of
separa-
tion.c Ez. 42, 14.
& 44, 19.

d Ver. 3, 5.

e Ch. 4, 10.

head of the goat, and shall send *him* away by the hand of † a fit man into the wilderness :

22 And the goat shall ^b bear upon him all their iniquities unto a land † not inhabited : and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, ^c 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, ^d and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And ^e the fat of the sin offering shall be burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his

clothes, ^f and bathe his flesh in water, and afterward come into the camp.

27 ^g And the bullock for the sin offering, and 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 he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you : *that* ^h 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 country, or a stranger that sojourneth among you.

30 For on that day shall *the priest* make an atonement for you, to

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† Ch. 15, 6.

g Ch. 4, 12,
21, & 6.
30. Heb.
15, 11.h Ex. 30, 10.
Ch. 23, 27.
Num. 29.
7, Isa. 58.
8, 5, Dan.
10, 3, 12.

upon whom they laid all their imprecations and curses, and whom they killed as an expiatory sacrifice for their sins, and to prevent their ruin. *A fit man*—Heb. *a man of time*, that is, of years and discretion, who might be trusted with this work. *Into the wilderness*—Which signified the removal of their sins, far away both from the people, and out of God's sight. And here the goat being neglected by all men, and exposed to many hazards from wild beasts, which were numerous there, might further signify Christ's being forsaken both by God and by men, even by his own disciples, and the many dangers and sufferings he underwent.

Ver. 22. *Unto a land not inhabited*—ארץ נזרה, *erets gezra*, a land cut off, separated, remote from intercourse with men. The LXX. render it *astarot*, *untrod*, *unpassable*, a land through which none travelled. The sending away into this desert land the goat, over which the sins of the people had been humbly and penitently confessed, and to which they were figuratively transferred, was certainly a fine and most expressive emblem that, on condition of the repentance of mankind, and their faith in him who was represented by this goat, and was in due time to take away the sins of the world, God would remember men's sins and iniquities no more.

Ver. 23. *He shall put off the linen garments*—Having finished the solemn expiatory and deprecatory offering, he was to put off those garments which were appropriated to this service, and to leave them there. And Maimonides and others say they were never to be used more, either by him or any one else, and that new ones were prepared every year.

Ver. 24. *He shall wash—in the holy place*—That is, in the court of the tabernacle, where stood the altar of burnt offering, and the sacred laver. Here he was to wash or sprinkle his whole body, that he might purify himself after he had touched the goat which bare their iniquities, just as the man who carried him into the wilderness was to wash afterwards. This ceremony signified that the creature was made so polluted and abominable by being a substitute for sinners, that none could touch it without contracting some pollution. *And put on his garments*—The garments peculiar to his office, wherein he officiated on other days. And this change of his garments was not without cause. For the common priestly garments were more proper for him in the former part of his ministration, because then he was to appear before the Lord in the most holy place, to humble himself, and make atonement for his own and for the people's sins, and therefore his meanest attire was most fit. And the high priestly garments were most proper for the latter part of his work, which was of another nature.

Ver. 29. *The seventh month*—Answering part to our September and part to our October ; when they had gathered in all their fruits, and were most at leisure for God's service : This time God chose for this and other feasts, herein graciously condescending to men's necessities and conveniences. This fast began in the evening of the ninth day, and continued till the evening of the tenth. *Your souls*—Yourselves, both your bodies, by abstinence from food and other delights ; and your minds, by grief for former sins, which, though bitter, yet is voluntary in all true penitents, who are therefore here said to afflict themselves, or to be active in the work.

A. M. 2514. B. C. 1490. i cleanse you, *that* ye may be clean from all your sins before the LORD.

31 ^k It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 ^l 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 ⁿ shall put on the linen clothes, *even* the holy garments :

33 And ^o 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.

Ver. 31. *A sabbath*—Observed as a Sabbath-day by cessation from all servile works, and in diligent attendance upon God's worship.

Ver. 32. *The priest whom he shall anoint, and whom he shall consecrate*—This ought to be translated, *who shall be anointed, and who shall be consecrated*, as the Vulgate hath it. For an active verb without a person is frequently in Scripture to be taken passively; the well observing whereof will tend to the removing of many difficulties: for example; those words of Isaiah, quoted John xii. 39, 40, *He hath blinded their eyes, and hardened their hearts*, import merely, *Their eyes were blinded, and their hearts hardened*, as it is expressed, Acts xxviii. 27, and Matt. xiii. 14, 15, compared with Isaiah vi. 9. *So he hardened Pharaoh's heart* is equivalent to *his heart was hardened*, Exod. vii. 22. *So he moved David*, 2 Sam. xxiv. 1, ought to be translated, *David was moved*, viz. by his own evil heart, or Satan's instigation, 1 Chron. xxi. 1.

Ver. 34. *This shall be an everlasting statute*—By which were typified the two great gospel privileges; remission of sins and access to God, both which we owe to the mediation of the Lord Jesus. *He shall make an atonement—For all their sins*—Meaning all such sins as could be expiated by the law, which were, τα ἁνομιματα, the errors, or sins of ignorance of the people, as the Apostle expresses it Heb. ix. 6, where he speaks of the atonement made on this day. "To this sort of offences alone, as Dr. Doddridge justly observes on the verse just referred to, "and not to those presumptuously committed, the efficacy of the atonement extended." And even to justification from these, as the Hebrew doctors justly observe, all these rites of expiation, however solemnly performed, availed nothing in the sight of God, without repentance, and sincere resolutions of new obedience. Now the two great gospel duties of repentance and faith are hereby typified; by which we obtain an interest in the atonement made by the death of Christ, and come to be entitled to the benefit of it. *By repentance* we must afflict our souls—inwardly sorrowing for our sins, and living

34 ^p And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins ^q once a year. And he did as the LORD commanded Moses.

CHAP. XVII.

The prohibitions, 1, *That no sacrifice be offered by any but the priests, nor any where but at the door of the tabernacle, ver. 1—9.* 2, *That no blood be eaten, ver. 10—16.*

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*

a life of self denial and mortification. And we must make a penitent confession of sin, and that with an eye to Christ *whom we have pierced*. By *faith* we must put our hands on the head of the offering, relying on Christ as *the Lord our righteousness*; pleading his satisfaction, as that which was alone able to atone for our sins, and procure us a pardon, and with a hand of faith on his sacrifice, must assure ourselves that, *if we confess and forsake our sins, God is faithful and just to forgive us our sins, and cleanse us from all unrighteousness*. We may observe further here, that in the year of jubilee, the trumpet which proclaimed liberty was ordered to be sounded in the close of the day of Atonement, chap. xxv. 9. For the remission of the debt we owe to God, our release from the bondage of sin, and our return to our inheritance above, are all owing to the mediation and intercession of Jesus Christ. By the atonement we obtain rest for our souls, and all the glorious liberties of the children of God.

CHAP. XVII. Ver. 3. *That killeth*—Not for common use, for such beasts might be killed by any person or in any place, (Deut. xii. 5—14, 26, 27,) but for *sacrifice*, as the sense is limited, ver. 5, where the reason of the injunction is given. It is true, some suppose that the Israelites were forbidden by this law, while they were in the wilderness, to kill, even for food, any of the animals that were wont to be sacrificed, elsewhere than in the door of the tabernacle, where the blood and the fat were to be offered to God upon the altar, and the flesh returned to the offerer to be eaten as a peace offering according to the law. And the statute is so worded in ver. 3, 4, as to favour this opinion. The learned Dr. Cudworth understands it in this sense, and thinks that while they had their tabernacle so near them, in the midst of their camp, they had no flesh but what had first been offered to God; but that when they were about to enter Canaan this constitution was altered, and they were allowed to kill their beasts of the flock and herd at home, as well as the roebuck and the hart, Deut. xii. 21, only that *thrice a year* they

A. M. 2514.
B. C. 1490. the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, ^a that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 ^b 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 ^c imputed unto that man; he hath shed blood; and that man ^d shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, ^e which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto

the priest, and offer them *for* peace offerings unto the LORD. A. M. 2514.
B. C. 1490.

6 And the priest ^f shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and ^g burn the fat for a sweet savour unto the LORD. ^f Ch. 3. 2.

7 And they shall no more offer their sacrifices ^h unto devils, after whom they ⁱ have gone a whoring. This shall be a statute for ever unto them throughout their generations. ^h Ex. 29. 18. Ch. 3. 5. 11. 16. & 4. 31. Num. 19. 17. ⁱ Deut. 32. 17. 2 Chro. 11. 15. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20. ⁱ Ex. 34. 15. Ch. 20. 5. Deut. 31. 16. Ex. 23. 8.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, ^k that offereth a burnt offering or sacrifice, ^k Ch. 1. 2, 3.

9 And ^l bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; ^l Ver. 4.

were to see God at his tabernacle, and to eat and drink before him. It is indeed probable, that in the wilderness they did not eat much flesh but that of their peace offerings, preserving what cattle they had for breed, against they came to Canaan. And yet it is hard to construe into a mere temporary law, what is expressly said to be a *statute for ever*. ver. 7. And, therefore, it seems rather to forbid only the killing beasts for sacrifice any where but at God's altar. They must not offer a sacrifice as they had done in the *open field*, ver. 5, no, not to the true God; but their sacrifices must be brought to the Priest, to be offered on the *altar of the Lord*. And the mighty solemnity they had lately seen of consecrating both the Priests and the altar, would serve for a good reason why they should confine themselves to both these which God had so signally appointed and owned.

Ver. 4. *The tabernacle*—This was appointed in opposition to the Heathens, who sacrificed in all places; to cut off occasions of idolatry; to prevent the people's usurpation of the Priest's office, and to signify that God would accept of no sacrifices but through Christ and in the Church: of both which the tabernacle was a type. But though men were tied to this law, God was free to dispense with his own law, which he did sometimes to the Prophets, as 1 Sam. vii. 9; xi. 15. *He hath shed blood*—He shall be punished as a murderer. The reason is, because he shed that blood, which, though not man's blood, yet was precious, being sacred and appropriated to God, and typically the price by which men's lives were ransomed.

Ver. 5. *They offer*—The Israelites, before the building of the tabernacle, did so, from which they are now restrained. *Peace offerings*—He does not name those exclusively from others, as appears from the reason of the law, and from ver. 8, 9, but because in these the temptation was more common in regard of their frequency, and more powerful, because

part of these belonged to the offerers, and the pretence was more plausible, because their sanctity was of a lower degree than that of others, these being only called *holy*, and allowed in part to the people, whereas the others are called *most holy*, and were wholly appropriated either to God, or to the Priests.

Ver. 6. *Upon the altar*—This verse contains a reason of the foregoing law, because of God's propriety in the *blood and fat*, wherewith also God was well pleased, and the people reconciled. And these two parts only are mentioned, as the most eminent and peculiar, though other parts also were reserved for God.

Ver. 7. *Unto devils*—So they did, not directly or intentionally, but by construction and consequence, because the devil is the author of idolatry, and is eminently served and honoured by it. And as the Egyptians were notorious for their idolatry, so the Israelites were infected with their leaven, Josh. xxiv. 14; Ezek. xx. 7, xxiii. 2, 3. And some of them continued to practise the same in the wilderness, Amos v. 25, 26, compared with Deut. xii. 8. The Hebrew word which we render devils, *סְגִירִים*, *segnirim*, properly signifies goats, from their rough and shaggy hair, and hence denotes those idols, probably deified dead men, who were worshipped under the symbol of goats. It is the same word that we translate satyrs, Isaiah xiii. 21. What gives light to so obscure a passage is what we read in Maimonides, that the Zabian idolaters worshipped demons, under the figure of goats, imagining them to appear in that form, whence they called them by the name here mentioned *segnirim* or goats; and that this custom being general in Moses's time gave occasion to this precept. *After whom they have gone a whoring*—*Idolatry*, especially in God's people, is commonly termed *whoredom* in Scripture, because it is a violation of that covenant by which they were peculiarly betrothed or married to God. And

A. M. 2514.
B. C. 1490.

even that man shall be cut off from among his people.

10 ¶^m And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; ⁿ 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 ^p to make an atonement for your souls: for ^q it is the blood *that* maketh an atonement for the soul.

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, ^r which ^s hunteth and catcheth any beast or fowl that may be eaten; he shall even ^t pour out the blood thereof, and ^u cover it with dust.

14 ^v 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

m Gen. 9. 4.
Ch. 3. 17.
& 7. 26.
27. & 19.
26. Deut.
12. 16, 23.
& 15. 23.
1 Sam. 14.
33. Es. 44.
7.
n Ch. 20. 3.
5, 6, & 26.
17 Jer. 44.
11. Es. 14.
8. & 15. 7.

o Ver. 14.

p Matt. 26.
28. Mark
14. 24.
Rom. 3.
29. & 5. 9.
Eph. 1. 7.
Col. 1. 14.
20. Heb.
13. 12.
1 Pet. 1. 2.
1 John 1.
7. Rev. 1.
8.

q Heb. 9.
22.

r Heb. that
hunteth
any hunt-
ing.

s Ch. 7. 26.
t Deut. 12.
16, 24. &
15. 23.

u Ex. 24. 7.
v Ver. 11.
12. Gen.
9. 4.
Deut. 12.
23.

A. M. 2514.
B. C. 1490.

manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 ^x And every soul that eateth ^y that which died *of itself*, or that which was torn *with beasts*, whether *it be* one of your own country, or a stranger, ^z he shall both wash his clothes, ^{aa} and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then ^{ab} he shall bear his iniquity.

x Ex. 22. 31.
Ch. 22. 8.
Deut. 14.
21. Ex. 4.
14. & 44.
31.
† Heb. a
carcase.

y Ch. 11. 25.

z Ch. 15. 5.

aa Ch. 5. 1.
& 7. 18. &
19. 8.
Num. 19.
29.

CHAP. XVIII.

A prohibition of conformity to the heathens, ver. 1.—5. Particular laws against incest, ver. 6—18. Against unnatural lusts and barbarous idolatries, ver. 19—23. Enforced from the destruction of the Canaanites, ver. 24—30.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, ^a I am the LORD your God.

3 ^b After the doings of the land of Egypt, wherein ye dwelt, shall ye ^c not do: and ^d after the doings of the land of Canaan, whither I bring you,

a Ver. 4.
Ex. 6. 7.
Ch. 11.
44. & 19.
4. 10, 34.
& 20. 7.
Ex. 20. 5.
7. 19, 20.
Ex. 20. 7.
8. & 28. 8.
c Ex. 23. 24.
Ch. 20. 23.
Deut. 12.
4, 30, 31.

here the phrase has a peculiar propriety, and denotes their having worshipped those goats, or goat-like demons, with rites horribly impure, after the manner of the idolatrous Pagans.

Ver. 10. *I will set my face*—I will be an enemy to him, and execute vengeance upon him immediately; because such persons probably would do this in private, so that the magistrate could not know nor punish it. Write that man undone, for ever undone, against whom God sets his face.

Ver. 11. *Is in the blood*—Depends upon the blood, is preserved and nourished by it. *The blood maketh atonement*—Typically, and in respect of the blood of Christ which it represented, and by which the atonement is really made. So the reason is double; 1, Because this was eating the ransom of their own lives, which in construction was the destroying themselves. 2, Because it was ingratitude and irreverence towards that sacred blood of Christ which they ought to have had in continual veneration.

Ver. 15. *That eateth*—Through ignorance or inadvertency; for if it was done knowingly, it was more severely punished. *A stranger*—Who is a proselyte to the Jewish

religion: other strangers were allowed to eat such things, Deut. xiv. 21, out of which the blood was either not drawn at all, or not regularly.

Ver. 16. *His iniquity*—The punishment of it, and therefore must offer a sacrifice for it.

CHAP. XVIII. Ver. 1. It being one special design of God to preserve his people from the lewd and idolatrous customs of other nations. Moses now receives particular orders to prohibit the Israelites from many of those unnatural practices which were common among the ancient idolaters.

Ver. 2. *Your God*—Your Sovereign, and Lawgiver. This is often repeated, because the things here forbidden were practised and allowed by the Gentiles, to whose custom he opposes divine authority and their obligation to obey his commands.

Ver. 3. *Egypt and Canaan*—These two nations he mentions, because their habitation and conversation among them made their evil example in the following matters more dangerous. But under them he includes all other nations.

A. M. 2514.
B. C. 1490.

shall ye not do : neither shall ye walk in their ordinances.

d Deut. 4.
1, 2, & 6.
1. Ex. 20.
19.

4 ^d Ye shall do my judgments, and keep mine ordinances, to walk therein: *I am* the LORD your God.

e Ex. 20. 11.
18, 21.
Luke 10.
28. Rom.
10. 5. Gal.
3. 12.

5 Ye shall therefore keep my statutes, and my judgments: ^e which if a man do, he shall live in them: *I am* the LORD.

f Ex. 6. 2,
5, 29.
Mal. 3. 6.
† Heb. remainder
of his
flesh.

6 ¶ None of you shall approach to any that is † near of kin to him, to uncover *their* nakedness: *I am* the LORD.

g Ch. 20. 11.

7 ^g 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.

h Gen. 49. 4.
Ch. 30. 11.
Deut. 22.
30. & 27.
20. Ez. 22.
10. Amos.
2. 7, 1 Cor.
5. 1.

8 ^h The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

i Ch. 20. 17.
2 Sam. 13.
12. Ex.
22. 11.

9 ⁱ 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. A. M. 2514.
B. C. 1490.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *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.

12 ^k Thou shalt not uncover the nakedness of thy father's sister: for she *is* thy father's near kinswoman. k Ch. 20.
19.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 ^l Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt. l Ch. 20. 20.

15 ^m Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness. m Gen. 35.
18, 26.
Ch. 20. 12.
Es. 22. 11.

Ver. 4. *My judgments*—Though you do not see the particular reason of some of them, and though they be contrary to the laws and usages of the other nations.

Ver. 5. *He shall live in them*—Not only happily here, but eternally hereafter. This is added as a powerful argument why they should follow God's commands, rather than man's examples, because their life and happiness depended upon it. And though in strictness, and according to the covenant of works, they could not challenge life for so doing, except their obedience was universal, perfect, constant, and perpetual, and therefore no man since the fall could be justified by the law: yet by the covenant of grace this life is promised to all that obey God's commands sincerely. *I am the Lord*—Heb. *I am Jehovah*—That is, I am faithful to keep my covenant, and to fulfil my promises. See on Exod. vi. 3. I am the sovereign dispenser of life and death, and therefore they that keep my laws shall live.

Ver. 6. The first of these prohibitions is against all improper and incestuous marriages, a thing very common among the Canaanitish nations, and in Egypt, even to the last degree of unnatural mixtures. Diodorus Siculus relates, that it was permitted by law in the latter country, contrary to the custom of other nations, that a man might marry his own sister. *None of you shall approach*—The prohibition is absolute, and no advances were to be made towards its violation. Indeed the only way to avoid actual transgressions, is to resist and guard against the first motions of evil.

Principiis obsta, withstand the first approach of sin, is a most important precept. And it is to be well observed, that as these laws forbade marriage between near relations, they certainly much more prohibited unchastity between them, and every approach to it. *Any that is near of kin to him*—Heb. *The remainder of his flesh*—That is, his immediate relations, so near of kin to him, that they are, as we say, his own flesh and blood; such as a man's sister, mother, daughter. Indeed, had near relations been allowed to marry each other, the most mischievous and fatal consequences must have resulted from it. For being much together in youth, temptations to unchastity would frequently have been too powerful to have been resisted. But, by such a restriction as this, being taught to look upon all such intercourse as prohibited and incestuous, they were assisted to withstand temptations to evil.

Ver. 7. *The nakedness of thy father, or—of thy mother*—This is but one fact, though expressed two ways, as appears from ver. 8, compared with chap. xx. 11. The expression imports, that such an action is doing the greatest dishonour to one's father and mother.

Ver. 9. *Whether she be born at home, or born abroad*—Whether she be legitimately born in wedlock, or illegitimately out of wedlock. Others explain it thus, "Whether she be thy sister by the same father, or by another marriage."

Ver. 14. *Thy father's brother*—Thou shalt not marry thy uncle's wife, as is explained in the next words.

A. M. 2514.
B. C. 1490.
n Ch. 20. 21.
Matt. 14.
4. See
Deut. 25.
5.
Matt. 22.
24. Mark
12. 19.
o Ch. 20. 14.

16 ⁿThou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 ^oThou 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 her near kinswomen: it is wickedness.

i Or, one wife to another. Ex. 26. 3.
p 1 Sam. 1. 6. 8.

18 Neither shalt thou take || a wife to her sister, ^pto vex her, to uncover her nakedness, beside the other in her life time.

q Ch. 20. 18.
Es. 18. 6.
& 22. 10.
r Ch. 20. 10.
Ex. 20. 14.
Deut. 5.
18. & 22.
22. Prov.
6. 29. 32.
Mal. 3. 5.
Matt. 5.
27. Rom.
2. 22.
1 Cor. 6.
9. Heb.
13. 4.

19 ^qAlso thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover ^rthou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

A. M. 2514.
B. C. 1490.
s Ch. 20. 2.
2 Kings 16.
3. & 21. 6.
& 23. 10.
Jer. 19. 5.
Ezek. 20.
31. & 23.
37. 39.
t 1 Kings 11.
7. 33.
Called
Acts 7. 49.
Moloch.
u Ch. 19. 12.
& 20. 3. &
21. 6. &
22. 2. 32.
Ezek. 36.
20. &c.
Mal. 1. 12.
x Ch. 20. 13.
Rom. 1.
27. 1 Cor.
6. 9.
1 Tim. 1.
10.
y Ch. 20. 15.
16. Ex. 22.
19.
z Ch. 20. 12.
a Ver. 30.
Matt. 15.
18—20.
Mark 7.
21—23.
1 Cor. 3.
17.
b Ch. 20. 23.
Deut. 18.
12.
c Num. 35.
34. Jer. 2.
7. & 16. 18.
Ez. 36. 17.
d Ps. 59. 32. Isai. 28. 21. Jer. 5. 9, 29. & 9. 9. & 14. 10. & 23. 2. Hos. 2. 13. & 8. 13. & 9. 9. e Ver. 28.

21 And thou shalt not let any of thy seed ^apass through the fire to ^aMolech, neither shalt thou ^uprofane the name of thy God: I am the LORD.

22 ^xThou shalt not lie with mankind as with womankind: it is abomination.

23 ^yNeither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is ^zconfusion.

24 ^aDefile not ye yourselves in any of these things: ^bfor in all these the nations are defiled which I cast out before you:

25 And ^cthe land is defiled: therefore I do ^dvisit the iniquity thereof upon it, and the land itself ^evomiteth out her inhabitants.

d Ps. 59. 32. Isai. 28. 21. Jer. 5. 9, 29. & 9. 9. & 14. 10. & 23. 2. Hos. 2. 13. & 8. 13. & 9. 9. e Ver. 28.

Ver. 16. *Thy brother's wife*—Unless he died childless, for in that case God afterwards commanded that a man should marry his brother's widow, Deut. xxv. 5. For the prohibition of marriage in the more remote degrees of consanguinity, where other moral considerations are less obvious, there is this good reason to be assigned, namely, that marriage being one of the firmest bonds of friendship, it is proper, for the greater good of society, that men should seek to enlarge the ties of friendship and social affection, by uniting, not with those to whom they were before related, but with persons of different families.

Ver. 17. *A woman and her daughter*—If a man married a widow that had a daughter, he was not allowed to marry this daughter, either while the mother was alive or after her death.

Ver. 18. *A wife to her sister*—The meaning seems to be, that no man should take to wife two sisters, which had sometimes been done, as we see in the example of Jacob. It may, however, signify that a man, who already had a wife, was not to take another out of mere incontinency, which would tend only to break his wife's peace; but that if he took that liberty at all, it ought only to be when his wife consented to it, as Sarah did in the case of Abraham's marrying Hagar, and Rachel in the case of Bilhah. To vex her—Grotius justly observes, that as the feuds and animosities of brothers are, of all others, the most keen; so are generally the jealousies and emulations between sisters, whereof we have an example in the history of Rachel and Leah.

Ver. 19. *As long as she is put apart*—No, not to thy own wife. This was not only a ceremonial pollution, but an immorality also, whence it is put among gross sins, Ezek. xviii. 6. And therefore it is now unlawful under the Gospel.

Ver. 21. *Pass through the fire to Molech*—In the Hebrew it is only *pass through to Molech*. But though the word *fire* be not in the original, it is reasonably supplied from other places where it is expressed, as Deut. xviii. 10, 2 Kings xxiii. 10. *Molech*, called also *Milcom*, was the idol of the Ammonites. The name signifies *King*, or *regal dominion*, and is thought to denote the *sun*, the supreme, and probably the first object of idolatrous worship. Or, as others, the planet *Saturn*; for it appears from Amos v. 26, that Molech represented one of the celestial luminaries. Now, as fire is a fit emblem of the sun, the causing their seed to *pass through the fire* is thought to have been a rite of purification, whereby parents consecrated their children to that deity, either by waving them over the fire, or by making them walk between two fires, or jump over a fire. This is the opinion of many able interpreters. But *Selden*, who has given a large account of this idol, and of the rites with which it was worshipped, shews from several testimonies, that the Phenicians, and other nations in the neighbourhood of Judea, actually sacrificed their children, in times of great calamity, to this blood-thirsty demon. Accordingly, this phrase of *causing them to pass through the fire*, signifies sacrificing them in the following horrid manner, Ezek. xvi. 20, 21. Fagius informs us, that the image of Molech was of brass, contrived with seven cells or receptacles, probably representing the seven planets, the first for receiving an offering of flour; the second of turtle doves, the third for an ewe; the fourth for a ram; the fifth for a calf; the sixth for an ox; the seventh for a child, who being shut up in this cell, as in a furnace, was therein burnt to death, whilst the people danced about the idol, and beat timbrels, that the cries of the tormented infant might not be heard. We have authority from the sacred

A. M. 2514.
B. C. 1490.
f Ver. 5. 30.
Ch. 20. 22.
23.

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 ;)

g Ch. 20. 22.
Jer. 9. 19.
Ezek. 36.
13, 17.

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.

h Ver. 8. 26.
Ch. 20. 21.
Deut. 18.
9.

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.

i Ver. 24.

k Ver. 2. 4.

Writings to believe that these nations actually sacrificed their children to that grim idol, in some such horrid manner. Compare 2 Chron. xxviii. 3, and Jer. vii. 31, with Jer. xxxii. 35, and xix. 5, Ps. cvi. 37, 38, and Ezek. xvi. 20, 21. In all which places, to pass through the fire, signifies the consuming of the victim by fire. And Le Clerc ingeniously conjectures that this phrase, passing through to Molech, was invented by the impious Priests, in order to convey a softer idea of that horrid rite. We may further observe, that there was a place near Jerusalem, where this horrid custom was observed. It was called the valley of the sons of Hinnom, 2 Chron. xxviii. 3, from the yelling of the sacrificed infants. And for the same reason it had the name of Tophet, 2 Kings xxiii. 10, from Toph, a tabret or drum, with which they used to drown the dreadful outcries of the unhappy victims.

Neither shalt thou profane the name of thy God—This idolatry in the Israelites would be the foulest and most profane renunciation of the true God, to whom they and their posterity were solemnly devoted, and at the same time it would give occasion to strangers to blaspheme the name of Jehovah, as if he authorised such barbarities in his worshippers.

Ver. 26. Nor any stranger—In nation or religion, of what kind soever. For though they might not force them to submit to their religion, yet they might restrain them from the public contempt of the Jewish laws, and from the violation of natural laws, which, besides the offence against

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B. C. 1490.

CHAP. XIX.

Various precepts to be holy, ver. 1, 2. To honour parents and sabbaths, ver. 3. To shun idolatry, ver. 4. Duty to eat their peace offering, ver. 5—8. To leave gleanings for the poor, ver. 9, 10. Not to steal, lie, swear falsely, or defraud, ver. 11—13. Not to curse the deaf, or put a stumbling-block before the blind, ver. 14. Not to judge unjustly, carry tales, or bear false witness, ver. 15, 16. To reprove sinners; not to revenge themselves; to love their neighbours, ver. 17, 18. Not to mix different things, ver. 19. Not to defile their bond-maids, ver. 20—22. Not to eat of the fruit of the land for four years, ver. 23—25. Not to eat blood, use enchantments, or heathen customs, ver. 26—28. Or prostitute their daughters, ver. 29. To reverence God and his sanctuary, ver. 30. Not to regard wizards, ver. 31. To honour the aged, ver. 32. Love and right the stranger, ver. 33, 34. Do no injustice, ver. 34—36.

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

a Ch. 11. 44.
& 20. 7.
26.
1 Pet. 1.
16.
b Ex. 20. 12.

God and nature, were matters of evil example to the Israelites themselves.

Ver. 29. Cut off—This phrase therefore of cutting off, is to be understood variously, either of ecclesiastical or civil punishment, according to the differing natures of the offences for which it was inflicted.

CHAP. XIX. Ver. 2. Ye shall be holy—Separated from all the forementioned defilements, and entirely consecrated to God, and obedient to all his laws. I am holy—Both in my essence, and in all my laws, which are holy, and just, and good.

Ver. 3. His mother—The mother is put first, partly because the practice of this duty begins there, mothers, by perpetual converse, being sooner known to their children than their fathers; and partly because this duty is commonly neglected to the mother, upon whom children have not so much dependance as they have upon their father. And this fear includes the two great duties of reverence and obedience. And keep my Sabbaths—This is added, to shew that, whereas it is enjoined to parents that they should take care the Sabbath be observed both by themselves and their children, it is the duty of children to fear and obey their parents in this matter. But that, if parents should neglect their duty therein, or by their command, counsel, or example, draw them to pollute the Sabbath, the children in that case must keep the Sabbath, and prefer the command of God before the commands of their parents.

A. M. 2514.
B. C. 1490.
c Ex. 20. 8.
& 31. 15.

mother, and his father, and ^ckeep my sabbaths: I *am* the LORD your God.

d Ex. 20. 4.
Ch. 26. 1.
1 Cor. 10.
14. 1 John
5. 21.
e Ex. 34. 17.
Deut. 27.
15.
f Ch. 7. 16.

4 ¶ ^d Turn ye not unto idols, ^e nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶ And ^f 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 unto 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.

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.

g Ch. 23. 27.
Deut. 24.
19—21.
Ruth 2.
15, 16.

9 ¶ And ^g 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

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vineyard, 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 ¶ ^h Ye shall not steal, neither deal falsely, ⁱ neither lie one to another.

12 ¶ And ye shall not ^k swear by my name falsely, ^l neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶ ^m Thou shalt not defraud thy neighbour, neither rob *him*: ⁿ the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou shalt not curse the deaf, ^o nor put a stumblingblock before the blind, but shalt ^p fear thy God: I *am* the LORD.

15 ¶ ^q Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ ^r Thou shalt not go up and

Ver. 4. *Turn ye not unto idols*—Heb. אֱלִילִים, *Elilim*, no gods, or nothings, as the word signifies, and as idols are called, 1 Cor. viii. 4, many of them having no being but in the fancy of their worshippers, and all of them having no virtue or power to do good or evil. Isai. xli. 23.

Ver. 5. *At your own will*—Or, according to your own pleasure, what you think fit; for though this sacrifice, in general, was required, it was left to their choice to determine the particulars. But the original word may be rendered, *For favour to you*; that is, in order to procure you the divine favour; or in such a manner as God has prescribed and will accept. And thus it is understood by Le Clerc, after the LXX., the Vulgate, Syriac, and Arabic versions.

Ver. 9, 10. *Thou shalt not gather the gleanings of thy harvest*—They were not to be exact in carrying all off, but were to leave some part to be gleaned and reaped by their poor neighbours, whether Israelites or Gentiles. *And thou shalt not glean thy vineyard*—When they had cut off the great bunches, they were not to examine the vine over again for the scattered grapes, or small clusters, but leave them for the poor and stranger. Strangers are joined with the poor, because they could have no possessions of land among the Hebrews, and therefore were often poor. *I am the Lord*

your God—Who give you all these things, with a reservation of my right in them, and with a charge of giving part of them to the poor. This, and many other laws which provide for the indigent, the widow, the orphan, and the stranger, shew the genius of the Jewish religion to have been much more humane than we are apt to conceive, from examining the lives of its narrow-minded professors.

Ver. 12. *Ye shall not swear falsely*—This is added to shew how one sin draws on another, and that when men will lie for their own advantage, they will easily be induced to perjury. *Profane the name*—By any unholy use of it. So it is an additional precept, thou shalt not abuse my holy name by swearing either falsely or rashly.

Ver. 14. *Before the blind*—To make them fall. Under these two particulars are manifestly forbidden all injuries done to such as are unable to right or defend themselves; of whom God here takes the more care, because they are not able to secure themselves. *Fear thy God*—Who both can and will avenge them.

Ver. 15. *The poor*—So as through pity to him to give an unrighteous sentence.

Ver. 16. *Stand against the blood*—In judgment, as a false accuser or false witness, for accusers and witnesses use to stand, whilst the judges sit, in courts of judicature.

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B. C. 1490.

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.

19 ¶ 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: neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman, that is a bondmaid, 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 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*.

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† Or, they.

† Heb. there shall be a scourging.

† Ch. 3. 15.

† & 6. 6.

† Heb. as

kins of

praises to

the

LORD.

c Deut. 12.

17, 18.

Prov. 3. 9.

Ver. 17. *Thou shalt not hate*—As thou dost, in effect, if thou dost not rebuke him. *Thy brother*—The same as *thy neighbour*; that is, every man. If thy brother hath done wrong, thou shalt neither divulge it to others, nor hate him, and smother that hatred by sullen silence; nor flatter him therein, but shalt freely, and in love, tell him of his fault. *And not suffer sin upon him*—Not suffer him to lie under the guilt of any sin, which thou, by rebuking him, and thereby bringing him to repentance, couldst free him from.

Ver. 18. *Thy neighbour*—Every man, as plainly appears, 1, By comparing this place with ver. 34, where this law is applied to strangers. 2, Because the word *neighbour* is explained by *another man*, chap. xx. 10, Rom. xiii. 8. *As thyself*—With the same sincerity, though not equality of affection.

Ver. 19. *Thou shalt not let thy cattle gender*—This was prohibited, partly to restrain the curiosity and boldness of men, who might attempt to amend or change the works of God; partly that by the restraint here laid, even upon brute creatures, men might be taught to abhor all unnatural lusts; partly to teach the Israelites to avoid mixtures with other nations, either in marriage or in religion, which also may be signified by the following prohibitions.

Ver. 20. *She shall be scourged*—Heb. *There shall be a scourging*, which probably may belong to both of them; for, 1, Both were guilty; 2, It follows, *they shall not be punished with death*, which may seem to imply, that they were to be punished by some other common and considerable punishment, which scourging indeed was; but the paying

of a ram was a small penalty, and very unsuitable to the greatness of the offence. And the offering of the ram, as a trespass offering for the sin against God, is not inconsistent with making satisfaction otherways for the injury done to men, but only added here as a farther punishment to the man, either because he only could do this, and not the woman, who, being a bond-woman, had nothing of her own to offer; or because his sex and his freedom aggravated his sin. *Not put to death*—Which they should have been, had she been free, Deut. xxii. 23, 24. The reason of this difference is not from any respect which God gives to persons, for bond and free are alike to him, but because bond-women were scarcely wives, and their marriages were scarcely true marriages, being neither made by their choice but their masters' authority, nor continued beyond the year of release but at their masters' or husbands' pleasure.

Ver. 23. *As uncircumcised*—That is, as unclean, not to be eaten but cast away, because the fruit then was less wholesome, and because hereby men were taught to bridle their appetites; a lesson of great use and absolute necessity in a holy life.

Ver. 24. *Holy*—Consecrated to the Lord, as the first-fruits and tithes were, and therefore given to the Priests and Levites, Num. xviii. 12, 13, Deut. xviii. 4; yet so that part of them were communicated to the poor widows, and fatherless, and strangers, see Deut. xiv. 28: to bless the Lord, by whose power and goodness the trees bring forth fruit to perfection.

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B. C. 1490.

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.

26 ¶^d Ye shall not eat *any thing* with the blood: ^eneither shall ye use enchantment, nor observe times.

27 ¶^f Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not ^gmake any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

29 ¶^h Do not ⁱprostitute thy daughter, to cause her to be a whore: lest the land fall to whoredom, and the land become full of wickedness.

30 ¶^j Ye shall keep my sabbaths, and ^kreverence my sanctuary: I am the LORD.

31 ¶^l Regard not them that have familiar spirits, neither seek after

wizards, to be defiled by them: I am the LORD your God.

32 ¶^m Thou shalt rise up before the hoary head, and honour the face of the old man, and ⁿfear thy God: I am the LORD.

33 ¶^o And ^pif a stranger sojourn with thee in your land, ye shall not vex him.

34 ¶^q But the stranger that dwelleth with you shall be unto you as one born among you, and ^rthou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the LORD your God.

35 ¶^s Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 ¶^t Just balances, just ^uweights, 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.

^d Ch. 17. 10.
&c. Deut. 12. 23.
^e Deut. 18. 10, 11, 14.
1 Sam. 15. 23. 2 Kings 17. 17. & 21. 6.
2 Chron. 33. 6. Mal. 2. 9.
^f Ch. 21. 5. Jer. 9. 26. & 48. 37. Isa. 15. 2.
^g Ch. 21. 5. Deut. 14. 1. Jer. 16. 6. & 48. 37.

^h Deut. 23. 17.
ⁱ Heb. profane.

^j Ver. 3. Ch. 26. 2. k Eccl. 5. 1. l Ex. 22. 18. Ch. 20. 6. 27. Deut. 18. 10. 1 Sam. 28. 7. 1 Chron. 10. 13. Is. 8. 19. Acts 16. 16.

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^m Prov. 20. 29. 1 Tim. 5. 1.

ⁿ Ver. 14.

^o Ex. 22. 21. & 23. 9.

^p Or, oppress.

^q Ex. 12. 48. 49.

^r Deut. 10. 19.

^s Ver. 15.

^t Deut. 25. 13, 15. Prov. 11. 1. & 16. 11. & 20. 10. Heb. stones.

Ver. 25. *That it may yield the increase*—That God may be pleased to give his blessing, which alone could make the trees fruitful.

Ver. 26. *Any thing with the blood*—Any flesh out of which the blood is not first poured. *Neither shall ye use enchantment*—It was unpardonable in them, to whom *were committed the oracles of God*, to ask counsel of the devil. And yet worse in Christians, to whom the Son of God is manifested, to *destroy the works of the devil*. For Christians to have their nativities cast, or their fortunes told, or to use charms for the cure of diseases, is an intolerable affront to the Lord Jesus, a support of idolatry, and a reproach both to themselves, and to that worthy name by which they are called. *Nor observe times*—Superstitiously, esteeming some days lucky, others unlucky.

Ver. 27. *The corners of your heads*—That is, your temples; ye shall not cut off the hair of your heads round about your temples. This the Gentiles did, either for the worship of their idols, to whom young men used to consecrate their hair, being cut off from their heads, as Homer, Plutarch, and many others write; or in funerals or immoderate mournings, as appears from Isa. xv. 2; Jer. xviii. 37. And the like is to be thought concerning the beard, or the hair in the corner, that is, corners of the beard. The reason, then, of this prohibition is, because God would not have his people agree with idolaters, neither in their idolatries, nor in their excessive sorrowing, nor so much as in the appearances of it.

Ver. 28. *Cuttings in your flesh*—Which the Gentiles commonly made, both in the worship of their idols, and in their solemn mournings, Jer. xvi. 6.

Ver. 29. *Do not prostitute*—As the Gentiles frequently did for the honour of some of their idols, to whom women were consecrated, and publicly prostituted.

Ver. 31. *Wizards*—Them that have entered into covenant with the devil, by whose help they foretell many things to come, and acquaint men with secret things.—See Lev. xx. 27; Deut. xviii. 11; 1 Sam. xxviii. 3, 7, 9; 2 Kings xxi. 6.

Ver. 32. *Rise up*—To do them reverence when they pass by, for which end they were obliged, as the Jews say, presently to sit down again when they were past, that it might be manifest they arose out of respect to them. *Fear thy God*—This respect is due to such, if not for themselves, yet for God's sake, who requires this reverence, and whose singular blessing old age is.

Ver. 33. *Vex him*—Either with opprobrious expressions, or grievous exactions.

Ver. 34. *As one born among you*—Either, 1, As to the matters of common right, so it reached to all strangers. Or, 2, As to church privileges, so it concerned only those who were proselytes. *Ye were strangers*—And therefore are sensible of the fears, distresses, and miseries of such; which call for your pity, and you ought to do to them, as you desired others should do to you, when you were such.

Ver. 35. *In meteyard*—In the measuring of lands, or any dry and continued things, as cloth, riband. *In measure*—In the measuring liquid or such dry things as are not continued, only contiguous, as corn or wine.

Ver. 36. *A just ephah, and a just hin*—These two measures are named as most common, the former for dry, the latter for moist things, but under them he manifestly comprehends all other measures.

A. M. 2614.
B. C. 1490.
Ch. 18. 4.
5. Deut. 4.
5, 6. & 6. 1.
& 6. 25.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

CHAP. XX.

Prohibitions against offering children to Molech, ver. 1—5. Against consulting wizards, ver. 6. Holiness enjoined, ver. 7, 8. Against cursing parents, ver. 9. Against adultery, ver. 10. Against incestuous mixtures, ver. 11—21. Holiness again enjoined, ver. 22—26. Soothsayers to be stoned, ver. 27.

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 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, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the

man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face 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.

10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the

A. M. 2614.
B. C. 1490.
f Deut. 17.
2, 3, 5.
g Ch. 17. 10.

h Ex. 20. 5.
i Ch. 17. 7.

k Ch. 19. 31.

l Ch. 11. 44.
& 19. 2.
m Pet. 1.
16.

n Ch. 19. 37.

o Ex. 21. 13.
Ch. 21. 8.
Ex. 37. 28.

p Ex. 21. 17.
Deut. 27.
16. Prov.
20. 20.
Matt. 15.
4.

q Ver. 11.
12. 13. 16.
27. 2 Sam.
1. 16.

r Ch. 18. 20.
Deut. 22.
22. John
8. 4, 5.

Ver. 37. *Therefore*—Because my blessings and deliverances are not indulgences to sin, but greater obligations to all duties to God and men.

CHAP. XX. Ver. 2. *The people—shall stone him*—Here follow the punishments of the crimes forbidden in the former chapters.

Ver. 3. *I will set my face against that man*—Deal with him as an enemy, and make him a monument of my justice. *To defile my sanctuary*—Because the sanctuary was defiled by gross abominations committed in that city or land where God's sanctuary was: or because by these actions they declared to all men that they esteemed the sanctuary and service of God abominable and vile, by preferring such odious idolatry before it. *And to profane my name*—Partly by despising it themselves, partly by disgracing it to others, and giving them occasion to blaspheme it, and to abhor the true religion.

Ver. 4. *Hide their eyes*—Wink at his faults, and forbear to accuse and punish him.

Ver. 6. *To go a whoring*—To seek counsel or help from them.

Ver. 8. *Which sanctify you*—Who separate you from all

nations, and from their impurities and idolatries, to be a peculiar people to myself; and who give you my grace to keep my statutes.

Ver. 9. *Curseth*—This is not here meant of every perverse expression, but of bitter reproaches or imprecations. *His blood shall be upon him*—He is guilty of his own death: he deserves to die for so unnatural a crime.

Ver. 10. *The adulterer and adulteress shall surely be put to death*—Adultery, however lightly it may be accounted of by men who are lost to all sense of virtue and honour, has not only under the Mosaic economy, but by several other civilized nations, been reckoned a capital wickedness. By the ancient laws of Solon, the husband was authorized to kill the adulterer and adulteress, if he found them in the fact; or if he did not choose to proceed to that severity, he might put out their eyes. Among the Egyptians, too, adulterers were punished with the utmost severity. If a woman were enticed to commit adultery, her nose was slit, and the man received a thousand blows with rods. To the same purpose, by the Roman laws, the adulterer might be put to death if he were taken in the act. Considering the heinous nature and fatal consequences of this vice, we need not wonder much,

^{A. M. 2514.}
^{B. C. 1490.} adulterer and the adulteress shall surely be put to death.

^{r Ch. 18. 9.}
^{Deut. 27. 23.} 11 ^r 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.

^{s Ch. 18. 15.} 12 ^s And if a man lie with his daughter in law, both of them shall surely be put to death: ^t they have wrought confusion; their blood *shall be* upon them.

^{u Ch. 18. 22.}
^{Deut. 23. 17.} See
^{Gen. 19. 5.}
^{Judg. 19. 22.} 13 ^u 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.

^{x Ch. 18. 17.}
^{Deut. 27. 23.} 14 ^x 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.

^{y Ch. 18. 23.}
^{Deut. 27. 21.} 15 ^y 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.

^{z Ch. 18. 9.}
^{Deut. 27. 22.} See
^{Gen. 20. 12.} 17 ^z 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;

^{A. M. 2514.}
^{B. C. 1490.} 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.

^{a Ch. 18. 19.}
^{See Ch. 15. 24.} 18 ^a And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath [†] discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

^{b Ch. 18. 12.}
^{13.} 19 ^b And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: ^c for he uncovereth his near kin: they shall bear their iniquity.

^{d Ch. 18. 14.} 20 ^d And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

^{e Ch. 18. 16.} 21 ^e 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 ^f statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, ^g spue you not out.

23 ^h And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and ⁱ therefore I abhorred them.

if, in well regulated states, it has been punishable with death. By our laws, a man shall lose his life by robbing another of a few shillings; but what proportion is there between robbing a man of a sum of money, and invading his property in what he often cherishes more tenderly than ease, plenty, honour, and even life itself?

Ver. 12. *Confusion*—By perverting the order which God hath appointed, and making the same offspring both his own child and his grand-child.

Ver. 13. *Put to death*—Except the one party was forced by the other. See Deut. xxii. 25.

Ver. 14. *They*—All who consented to it.

Ver. 15. *Slay the beast*—Partly for the prevention of

monstrous births, partly to blot out the memory of so loathsome a crime.

Ver. 17. *See her nakedness*—In this and several of the following verses, *uncovering nakedness* plainly appears to mean not marriage, but fornication or adultery.

Ver. 20. *They shall die childless*—They shall be speedily cut off ere they can have a child by that incestuous conjunction; or, if this seem a less crime than most of the former incestuous mixtures, and therefore the magistrate forbear to punish it with death; yet they shall either have no children from such an unlawful bed, or their children shall die before them.

Ver. 21. *His brother's wife*—Except in the case allowed by God, Deut. xxv. 5.

A. M. 2514.
B. C. 1490.
k Ex. 3. 17.
& 6. 8.

24 But ^k I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, ^l which have separated you from *other* people.

l Ver. 26.
Ex. 19. 5.
& 33. 16.
Deut. 7. 6.
& 14. 2.
1 Kings 8.
53.

m Ch. 11.
47. Deut.
14. 4.

n Ch. 11. 43.

o Or.
moveth.

25 ^m Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: ⁿ 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.

o Ver. 7.
Ch. 19. 2.
1 Pet. 1.
16.

p Ver. 24.
Tit. 2. 14.

q Ch. 19. 31.
Ex. 22. 18.
Deut. 18.
10, 11.
1 Sam. 28.
7. 8.

r Ver. 9.

26 And ye shall be holy unto me: ^o for I the LORD *am* holy, and ^p have severed you from *other* people, that ye should be mine.

27 ¶ ^q A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: ^r their blood *shall be* upon them.

Ver. 27. *A man or woman that hath a familiar spirit shall surely be put to death*—They that are in league with the devil, have, in effect, made a covenant with death: and so shall their doom be.

CHAP. XXI. Ver. 1. *Speak unto the priests*—The next laws concerned the behaviour and personal qualifications of the Priests, and were intended to denote the dignity, and preserve the honour of the holy function. *There shall none be defiled for the dead*—None of the Priests shall touch the dead body, or assist at his funeral, or eat at the funeral feast. The reason of this law is evident, because by such pollution they were excluded from converse with men, to whom by their function they were to be serviceable upon all occasions, and from the handling of holy things. And God would hereby teach them, and in them all successive Ministers, that they ought entirely to give themselves to the service of God. Yea, to renounce all expressions of natural affection, and all worldly employments, so far as they are impediments to the discharge of their holy services.

Ver. 2. *Near to him*—Under which general expression his wife seems to be comprehended, though she be not expressed. And hence it is noted as a peculiar case, that Ezekiel, who was a Priest, was forbidden to mourn for his wife, Ezek. xxiv. 16, &c. These exceptions God made in condescension to human infirmity; because in such cases it was very hard to restrain the affections. But this allowance concerns only the inferior Priests, not the High Priest.

CHAP. XXI.

A. M. 2514.
B. C. 1490.

Directions to the Priests, ver. 1—9. To the High Priest, ver. 10—15. None of these must have any blemish, ver. 16—24.

AND the LORD said unto Moses, **A** Speak unto the priests the sons of Aaron, and say unto them, ^a There shall none be defiled for the dead among his people:

a Ex. 44. 25.

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.

l Or, being an husband among his people, he shall not defile himself for his wife, &c. See Ex. 24. 16, 17.

5 ^b 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.

b Ch. 19. 27, 28. Deut. 14. 1. Ex. 44. 20.

6 They shall be holy unto their

Ver. 3. *His sister, a virgin, that hath no husband*—No husband to take care of her funeral; which was therefore a needful office of charity in her brother, though a Priest. *That is nigh to him*—That is, by nearness, not of relation, (for that might seem a needless addition,) but of habitation, one not yet cut off from the family. For if she was married, she was now of another family, and under her husband's care in those matters.

Ver. 4. *Being*—Or, seeing he is a chief man—For such, not only the High Priest, but others also of the inferior Priests were. *He shall not defile himself* for any other person whatsoever. *To profane himself*—Because such defilement for the dead did profane him, or make him as a common person, and consequently unfit to manage his sacred employment.

Ver. 5. *They shall not make baldness*—In funerals, as the Heathens did. Though I allow them to defile themselves for some of the dead, yet in no case shall they use these superstitious rites, which also the people were forbidden to use; but the Priests in a more peculiar manner, because they were by word and example to teach the people their duty.

Ver. 6. *Holy unto their God*—Devoted to God's service, and always prepared for it, and therefore shall keep themselves from all defilements. *The name of their God*—Which they especially bear. *The bread of their God*—That is, the shewbread; or, rather, all the other offerings, besides burnt offerings; which are called bread, because bread is commonly put for all food.

God, and ^e not profane the name of their God: for the offerings of the LORD made by fire, and ^d the bread of their God, they do offer: therefore they shall be holy.

7 ^e They shall not take a wife that is a whore, or profane; neither shall they take a woman ^f put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: ^g for I the LORD, which sanctify you, am holy.

9 ¶ ^h 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 ⁱ And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and ^k that is consecrated to put on

the garments, ^l shall not uncover his head, nor rend his clothes;

11 Neither shall he ^m go in to any dead body, nor defile himself for his father, or for his mother;

12 ⁿ Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for ^o the crown of the anointing oil of his God is upon him: I am the LORD.

13 And ^p he shall take a wife in her virginity.

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 ^q I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever he be of thy seed in their

A. M. 2514.
B. C. 1490.
c Ch. 18. 21.
& 19. 12.
d See Ch. 3.
11.
e Ex. 44. 22.
f See Deut.
24. 1, 2.
g Ch. 20. 7.
8.
h Gen. 38.
24.
i Ex. 29. 29.
30. Ch. 8.
12. & 16.
32. Num.
36. 26.
k Ex. 28. 2.
Ch. 16. 32.

A. M. 2514.
B. C. 1490.
l Ch. 10. 6.
m Nam. 19.
14. See
Ver. 1, 2.
n Ch. 10. 7.
o Ex. 28. 36.
Ch. 8. 9,
12, 30.
p Ver. 7.
Es. 44. 22.
q Ver. 8.

Ver. 7. Profane—Or defiled, or deflowered, though it were done secretly, or by force; because the Priest must take care that all the members of his family be free not only from gross wickedness, but from all suspicions of evil.

Ver. 8. Thou—O Moses, and whosoever shall succeed in thy place, to whom it belongs to see my laws observed, shalt take care that the Priest be holy, and do not defile himself by any of these forbidden marriages.

Ver. 9. And the daughter—And by analogy his son also, and his wife, because the reason of the law here added, concerns all. And nothing is more common than to name one kind for the rest of the same nature, as also is done Lev. xviii. *She profaneth her father*—Exposeth his person and office, and consequently religion, to contempt.

Ver. 10. The garments—Those holy garments, which were peculiar to him. *Shall not uncover his head*—This being then the posture of mourners, Lev. x. 6, though afterwards the custom was changed, and mourners covered their heads, 2 Sam. xv. 30; Esth. vi. 12. *Nor rend his clothes*—Another expression of mourning.

Ver. 11. Go in—Into the chamber or house where they lie. This, and divers other rites here prescribed, were from hence translated by the Heathens into their use, whose Priests were put under the same obligations.

Ver. 12. Out of the sanctuary—To attend the funeral of any person; for upon other occasions he might and did commonly go out. *Nor profane the sanctuary*—Either by the performance of a civility, or by entering into the sanctuary before the seven days allotted for his cleansing, Numb. xix. 11, were expired. *The crown of the anointing oil*—Or the

crown, the golden plate, which is called the holy crown, Exod. xxix. 6, and the anointing oil of his God are upon him. So there is only an ellipsis of the conjunction *and*, which is frequent. And these two things being most eminent, are put for the rest, as the sign is put for the thing signified, *q. d.* for he is God's High Priest. But the word נָזַר, *Nazer*, which we render crown, more properly signifies *separation*, or *consecration*; and so the clause might here be rendered,—*The consecration of the anointing oil of his God is upon him.*

Ver. 13. In her virginity—Or, a virgin, partly because as he was a type of Christ, so his wife was a type of the church, which is compared to a virgin; and partly for greater caution and assurance that his wife was not a defiled or deflowered person. Most of these things are forbidden to all the Priests; and here to the High Priest, to show that he also, and he especially, is obliged to the same cautions.

Ver. 15. I the Lord sanctify him—I have separated him from all other men for my immediate service, and therefore will not have that race corrupted.

Ver. 17. Of thy seed—Whether the High Priest, or the inferior ones. *That hath*—In all successive ages, any defect or excess of parts, any notorious deformity or imperfection in his body. The reason hereof is partly typical, that he might more fully represent Christ, the great High Priest, who was typified both by the Priest and sacrifice, and therefore both were to be without blemish; partly moral, to teach all Christians, and especially Ministers of holy things, what purity and perfection of heart and life they should labour after, and that notorious blemishes in the mind or conversation render a man unfit for the ministry of the Gospel; and partly

A. M. 2514.
B. C. 1490.
f Ch. 10. 3.
Num. 16.
5. Ps. 64.
4.
g Or, food.
Ch. 3. 11.
generations that hath *any* blemish, let him not approach to offer the || bread of his God.

Ch. 22. 23.
18 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 ^a superfluous,

19 Or a man that is brokenfooted, or brokenhanded,

h Or, too slender.
20 Or crookbackt, or || a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or ^t hath his stones broken;

u Ver. 6.
21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to ^u offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

x Ch. 2. 3,
10. & 6.
17, 29. &
7. 1. & 24.
9. Num.
18. 9.
22 He shall eat the bread of his God, *both* of the ^x most holy, and of the ^y holy.

y Ch. 22. 10
—12.
Num. 18.
19.
z Ver. 12.
23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that ^z he profane not my sanctuaries: for I the LORD do sanctify them.

prudential, because such blemishes were apt to breed contempt of the person; and consequently of his function, and of the holy things wherein he ministered. For which reason, such persons as have notorious defects or deformities, are still unfit for the ministry, except where there are eminent gifts and graces, which vindicate a man from the contemptibleness of his bodily presence.

Ver. 18. *A flat nose*—Most restrain this word to the nose, and to some great deformity relating to it. But according to others, it signifies more generally, a person that wants some member or members, because the next word to which it is opposed, signifies one that hath more members than he should.

Ver. 21. *A blemish*—Any notorious blemish whereby he is disfigured, though not here mentioned.

Ver. 22. *He shall eat*—Which a Priest having any uncleanness might not do; whereby God would show the great difference between natural infirmities sent upon a man by God, and moral defilement which a man brought upon himself.

Ver. 23. *To the vail*—To the second vail, which was between the holy and the most holy place, to burn incense, to order the shewbread, and to dress the lamps, which were

A. M. 2514.
B. C. 1490.
24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII.

A Priest, having any uncleanness, must not eat of the holy things, ver. 1—7. No Priest must eat that which dies of itself, or is torn, ver. 8, 9. No stranger must eat of holy things, ver. 10—13. Of them that do it ignorantly, ver. 14—16. Sacrifices must be without blemish, and of due age, ver. 17—27. Thank offerings must be eaten the same day, ver. 29, 30. An exhortation to obedience, ver. 31—33.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they ^a separate themselves from the holy things of the children of Israel, and that they ^b profane not my holy name *in those things* which they ^c 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, ^d having his uncleanness upon him, that soul shall

nigh unto that vail, though without. *My altar*—The altar of burnt offering, which was without the sanctuary. The sense is, he shall not execute the Priest's office, which was to be done in those two places.

CHAP. XXII. Ver. 1. The foregoing rules relate to the personal qualifications of Priests: here follow several cautions relating to the privileges which they and their families had of eating their share of the sacrifices, from ver. 1 to ver. 17; which cautions served to remind them of that reverence and moral purity wherewith their worship ought to be paid to God.

Ver. 2. *That they separate themselves*—When any uncleanness is upon them, as appears from ver. 3, 4. *From the holy things*—This is the first caution. No Priest, or other person, was to presume to eat any part of a consecrated victim, while he was under any degree of legal uncleanness. Neither were they, in that state, to eat of the firstfruits, which were also consecrated to God, Numb. xviii. 12. But they might eat of the tithes, which were allowed for their constant maintenance. *That they profane not what they, the children of Israel, hallow*—It ill became the Priest to profane or pollute what the people hallowed.

Ver. 3. *Goeth unto the holy things*—To eat them, or to

A. M. 2514.
E. C. 1490.

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,

touch them; for if the touch of one of the people, having his uncleanness upon him, defiled the thing he touched, much more was it so in the Priest. *Cut off*—From my ordinances by excommunication: He shall be excluded both from the administration, and from the participation of them. Le Clerc takes it for cutting off by death.

Ver. 7. *His food*—His portion, the means of his subsistence. This may be added, to signify why there was no greater nor longer a penalty put upon the Priests than upon the people in the same case, because his necessity craved some mitigation; though otherwise the Priests, being more sacred persons, deserved a greater punishment.

Ver. 9. *Lest they bear sin*—Incur guilt and punishment. *For it*—For the neglect or violation of it.

Ver. 10. *There shall no stranger eat of the holy thing*—By holy thing here is meant, that portion of the sacrifices which belonged to the Priests. And by *stranger* is not meant one of another nation, in distinction from a native Jew, but one who was not of the Priest's own family, whether Jew, or Gentile proselyte. *A sojourner*—One that came to his house, and abode there for a season, and eat at his table,

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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.

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.

15 And † they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

was not to eat of it. There is one exception, however, to this rule in the next verse.

Ver. 11. *If the priest buy any soul*—Either one of the Jewish nation, obliged, through poverty, to sell himself, chap. xxv. 39, or of another nation, ver. 44, 45, who being proselyted to the Jewish religion, became part of the Priest's family, and so was permitted to eat of his consecrated meat.

Ver. 12. *If the priest's daughter be married to a stranger*—To one of another family, who is no Priest. Yet the Priest's wife, though of another family, might eat. The reason of which difference is, because the wife passeth into the name, state, and privileges of her husband, from whom the family is denominated.

Ver. 14. *The fifth part unto it*—Over and above the principal, and besides the ram to be offered to God, Lev. v. 15. *And shall give unto the priest the holy thing*—That is, the worth of it, which the Priest was either to take to himself or to offer to God, as the nature of the thing was.

Ver. 15. *They*—The people shall not profane them, by eating them: or the Priests shall not profane them, that is, suffer the people to profane them, without censure and punishment.

2 T

A. M. 2514.
B. C. 1490.

¹ Or, *lade them* with the iniquity of trespass in their eating.

^x Ver. 9.

^y Ch. 1. 2, 3, 10. Num. 15. 14.

^z Ch. 1. 3.

^a Deut. 15. 21. & 17. 1. Mal. 1. 6, 14. Eph. 5. 27. Heb. 9. 14. 1 Pet. 1. 19.

^b Ch. 3. 1, 6.

^c Ch. 7. 16. Num. 15. 3, 8. Deut. 28. 21, 28. Ps. 61. 8. & 65. 1. Eccl. 5. 4. 5.

^d Or, *goats*. Ver. 20. Mal. 1. 8.

16 Or ^a 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, ^y Whatsoever *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 freewill offerings, which they will offer unto the LORD for a burnt offering;

19 ^z *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 ^a *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And ^b whosoever offereth a sacrifice of peace offerings unto the LORD ^c to accomplish *his* vow, or a freewill offering in beeves or ¶ sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 ^d Blind, or broken, or maimed, or having a wen, or scurvy, or scab-

bed, ye shall not offer these unto the LORD, nor make ^e an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a ¶ lamb that hath any thing ^f 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 ^g from a stranger's hand shall ye offer ^h the bread of your God of any of these; because their ⁱ 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 ^k When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or

A. M. 2514.
B. C. 1490.
Ch. 1. 9.
15. & 3.
3. 5.

Or, *kid*.
Ch. 21. 18.

Num. 15.
15. 16.
Ch. 21. 6.
17.

Mal. 1.
14.

Ex. 22.
30.

Ver. 16. *They*—That is, the Priests, *shall not* (the negative particle being understood out of the foregoing clause) *suffer them*—That is, the people, *to bear the iniquity of trespass*—That is, the punishment of their sin, which they might expect from God, and for the prevention whereof the Priest was to see restitution made.

Ver. 17, 18. *The Lord spake unto Moses*—The following laws relate to the qualifications required in any offering, made either by the Israelites or proselytes. For such proselytes as had renounced idolatry, and were *proselytes of the gate*, termed ver. 18, *strangers in Israel*, though not circumcised, and obliged to keep the whole law of Moses, were yet permitted, in testimony of their worshipping the true God, to offer freewill offerings at the Jewish altar, as well as proselytes to the whole Mosaic system, termed *proselytes of righteousness*.

Ver. 19. *Ye shall offer at your own will*—This is better rendered by the LXX., the Arabic, and other versions, *In order to its being accepted ye shall offer a male*. And so we render the same word *למול*, *leratson*, in the next verse. *Males* were required in burnt offerings: but *females* were accepted in peace offerings and sin offerings.

Ver. 21. *To accomplish his vow*—It was not unusual with

them to make such a vow when they undertook a journey, went to sea, were sick, or in any danger. *It shall be perfect*—That sacrifice was accounted perfect which wanted none of its parts, nor had any defect in any of them; so that *perfect* here is the same as *without blemish*, ver. 19. The design of this law was still to remind them that they ought to offer to God the most excellent of every thing in its kind, and to guard the worship of God from falling into contempt, as it might have done, had they been allowed to offer to their Maker what men despised, Mal. i. 8. It served also to keep up a due distinction between things sacred and things common, for these same animals which were unfit to be offered to God might be used for common food.

Ver. 23. *That mayest thou offer*—The Hebrew here will bear a different translation, which, indeed, seems necessary to reconcile this with the 21st verse, viz. *Shouldst thou offer it for a freewill offering, or, for a vow, it would not be accepted*.

Ver. 25. *Neither from a stranger's hand*—From proselytes: even from those, such should not be accepted, much less from the Israelites. *The bread of your God*—That is, the sacrifices.

Ver. 28. *The cow or ewe, and her young, in one day*—This

A. M. 2514. H. C. 1490.
 Or, she-goat.
 Deut. 22. 6.
 Ch. 7. 12. Ps. 107. 22. & 116. 17. Amos 4. 5.

¶ ewe, ye shall not kill it ¹ and her young both in one day.

29 And when ye will ^m offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave ^a none of it until the morrow: I *am* the LORD.

31 ^o Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 ^p Neither shall ye profane my holy name: but ^q I will be hallowed among the children of Israel: I *am* the LORD which ^r hallow you,

33 ^s That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. XXIII.

Directions concerning the sabbath, ver. 1—3. The passover, ver. 4—8. The firstfruits, ver. 9—14. The feast of pentecost, ver. 15—22. Of trumpets, ver. 23—25. Of atonement, ver. 26—32. Of tabernacles, ver. 33—44.

AND the LORD spake unto Moses, saying,

Maimonides considers as a precaution of humanity, lest the dam should be brought to the altar while she is yet mourning the loss of her young, slain perhaps before her eyes. And indeed, there is a degree of cruelty in the very idea of imbruing the hand in the blood of both parent and offspring at the same time. Therefore Jonathan, in his paraphrase, considers this as a symbolical precept, 'to teach the Israelites to be merciful as their Father in heaven is merciful.'

Ver. 32. *I will be hallowed*—Or, sanctified, either by you, in keeping my holy commands, or upon you, in executing my holy and righteous judgments. I will manifest myself to be a holy God, that will not bear the transgression of my laws. *I am the Lord who hallow you*—Who have separated you to myself as a special people.

CHAP. XXIII. Ver. 1. In this chapter, Moses, by divine appointment, gives more particular directions about the observation of those solemnities which were before instituted. These, in our translation, are termed *feasts*; but the word מִקְרָא, *mognadee*, here used, rather means *solemn seasons*, or *meetings*, and as the day of atonement was comprehended in them, which was not a *feast*, but a *fast*, they certainly are improperly termed *feasts*. The literal translation of the words is, *solemnities of Jehovah, which ye shall proclaim, for holy convocations, these are the solemnities*. They are termed *holy convocations*, because on these days they were called together and assembled, to hear the law, to offer sacrifices, and to address prayers and thanksgivings to God.

A. M. 2514. B. C. 1490.
 Ver. 4. 37.

2 Speak unto the children of Israel, and say unto them, concerning ^a the feasts of the LORD, which ye shall ^b proclaim to be holy convocations, even these are my feasts.

3 ^c 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 ¶ ^d These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 ^e 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 ^f In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering

Ver. 3. *The seventh day* is first named as a *holy convocation*—A day to be kept holy by every Israelite, in all places wheresoever they dwelt, as well as while they lived in the wilderness; and as a day of *rest*, in which they were to do no work. A similar prohibition is declared, ver. 28, concerning the day of expiation, excluding all works about earthly employments, whether of profit or of pleasure; but upon other feast-days he forbids only *servile works*, as ver. 7, 21, 36; for surely this manifest difference in the expressions used by the wise God, must needs imply a difference in the things. *In all your dwellings*—Other feasts were to be kept before the Lord in Jerusalem only, whither all the males were to come for that end; but the Sabbath was to be kept in all places, both in synagogues, and in their private houses.

Ver. 4. *These are the feasts of the Lord*—*The solemnities*, as the same word is rendered, Isai. xxxiii. 20, where Zion is called the city of our solemnities.

Ver. 5. *In the fourteenth day*—See Exod. xii. 18. *At even*—For all the Jewish festivals were kept from evening to evening, their day beginning in the evening. *Is the Lord's passover*—Exod. xii. 11. Though Moses had often before mentioned this, and several other of their solemnities, he here sets them down altogether, according to the order of time in which they were kept, that this chapter might serve the Jews for a general table of all their religious festivals.

Ver. 8. *Ye shall offer—unto the Lord seven days*—Every day of the seven was to have a sacrifice offered upon it, about which there are particular directions, Num. xxviii. 10—25;

A. M. 2514.
B. C. 1490.

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 unto them, ^e 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 ^h the firstfruits of your harvest unto the priest :

11 And he shall ⁱ wave the sheaf before the LORD, to be accepted for you : on the morrow after the sabbath the priest shall wave it.

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 LORD.

13 ^k And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made

by fire unto the LORD for a sweet savour : and the drink offering thereof shall be of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame 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 ^l 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 ^m fifty days ; and ye shall offer ⁿ a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals : they shall be of fine flour ; they shall be baked with leaven ;

^e Ex. 23. 16, 19. & 34. 22, 26. Num. 15. 2, 18. & 28. 26. Deut. 16. 9. Josh. 3. 15.
^f Or, handful.
^g Heb. omer.
^h Rom. 11. 16. 1 Cor. 15. 20. Jam. 1. 18. Rev. 14. 4.
ⁱ Ex. 29. 24.

^k Ch. 2. 14—16.

A. M. 2514.
B. C. 1490.Ch. 25. 8.
Ex. 34. 22.
Deut. 16. 9.m Acts 2. 1.
n Num. 28. 26.

and the first and last days of the week's festival were to be days of universal assembly for religious duties at the place of public worship.

Ver. 10. *When ye come into the land, &c.*—In the wilderness they sowed no corn, and therefore could not be obliged by this precept till they came into Canaan. *And shall reap the harvest*—Begin to reap, as, the sense shews, and is explained Deut. xvi. 9. *Then ye shall bring a sheaf, or handful, as the margin has it ; but in the Hebrew it is omer.* And they did not offer this corn in the ear, or by a sheaf, or handful, but, as Josephus affirms, and may be gathered from chap. ii. 14—16, purged from the chaff, dried, and beaten out.

Ver. 11. *He shall wave the sheaf*—Or omer, rather. In the name of the whole congregation it was lifted up towards heaven, as an acknowledgment to God for his goodness, and with prayer for his blessing upon all their ensuing harvest, which it, as it were, sanctified to them, and of which it gave them a comfortable use. For then we may eat our bread with joy, when God hath accepted our works. And thus should we always begin with God ; begin our lives with him, begin every day with him, begin every work and business with him :—*Seek ye first the kingdom of God.* Reader, dost thou do this ? *The morrow after the Sabbath*—After the first day of the feast of unleavened bread, which was a Sabbath, or day of rest, as appears from ver. 7 ; or upon the sixteenth day of the month. And this was the first of those fifty days, in the close whereof was the feast of Pentecost.

Ver. 13. *Two tenth deals*—Or parts, of an ephah ; that is,

two omers ; whereas in other sacrifices of lambs there was but one tenth deal prescribed. The reason of which disproportion may be this, that one of the tenth deals was a necessary attendant upon the lamb, and the other was peculiar to this feast, and was an attendant upon that of the corn, and was offered with it in thanksgiving to God for the fruits of the earth.

Ver. 14. *Ye shall eat neither bread, nor corn*—Of this year's growth. This was a most reasonable testimony of their respect for God, to give him the first place, and pay their tribute of gratitude to the donor before they used his gifts. They who lived at a distance from the tabernacle or temple were allowed to eat new corn on this day after mid-day, because the offering to God was always presented before that time.

Ver. 15, 16. *From the morrow*—From the sixteenth day of the month, and the second day of the feast of unleavened bread inclusively, *seven Sabbaths shall be complete*, viz. forty-nine days, *unto the morrow after the seventh Sabbath*—Which made just fifty days ; whence this feast, from a Greek word, πεντηκοστή, pentecostee, which signifies the fiftieth day, was called Pentecost. *Ye shall offer a new meat (or flour) offering*—Another firstfruit offering, made of wheat which was then ripe.

Ver. 17. *Two wave loaves of two tenth deals*—There was one tenth deal in each loaf. They were called wave loaves, because they were presented to God by waving them towards heaven. *Baken with leaven*—Contrary to the established law in other bread or flour offerings, chap. ii. 11, 12. The reason

A. M. 2514.
B. C. 1490. *they are* ° the firstfruits unto the LORD.

o Ex. 23. 16,
19. & 22,
29. & 34,
22. 26.
Num. 15.
17. & 28.
26. Deut.
16. 1. 18 And he 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.

p Ch. 4. 28,
28. Num.
28. 30. 19 Then ye shall sacrifice ^p one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of ^q peace offerings.

q Ch. 3. 1. 20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: ^r they shall be holy to the LORD for the priest.

r Num. 18.
12. Deut.
18. 4.

21 And ye shall proclaim on the

A. M. 2514.
B. C. 1490. *selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.*

Ch. 19. 2. 22 ¶ And ^s when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, ^t 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.*

Deut. 24.
19. 23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the ^u seventh month, in the first *day* of the month, shall ye have a sabbath, ^v a memorial of blowing of trumpets, an holy convocation.

Num. 29.
1.

Ch. 25. 9.

may be, that these firstfruits were a symbol of the leavened bread which the Israelites commonly used.

Ver. 18. *One bullock, and two rams*—In Num. xxviii. 11, 19, it is *two young bullocks and one ram*. Either therefore it was left to their liberty to choose which they would offer, or one of the bullocks there, and one of the rams here, were the peculiar sacrifices of the feast day, and the others were attendants upon the two loaves, which were the proper offering at this time. And the one may be mentioned there, and the other here, to teach us, that the addition of a new sacrifice did not destroy the former, but both were to be offered, as the extraordinary sacrifices of every feast did not hinder the oblation of the daily sacrifice.

Ver. 19. *One kid*—In Lev. iv. 14, the sin offering for the sin of the people is a bullock, but here a *kid*, &c. the reason of the difference may be this, because that was for some particular sin of the people, but this only in general for all their sins.

Ver. 20. *Wave them*—Some part of them, in the name of the whole; and so for the two lambs, otherwise they had been too large and too heavy to be waved. *For the priests*—Who had to themselves not only the breast and shoulder, as in other sacrifices which belonged to the Priest, but also the rest which belonged to the offerer; because the whole congregation being the offerers here, it could neither be distributed to them all, nor given to some without offence to the rest.

Ver. 21. *An holy convocation*—A Sabbath, or day of rest, called Pentecost; which was instituted, partly in remembrance of the consummation of their deliverance out of Egypt, by bringing them thence to the mount of God, or Sinai, as God had promised; and of that admirable blessing of giving the law to them on the fiftieth day, and forming them into a commonwealth under his own immediate government; and partly

in gratitude for the farther progress of their harvest, as in the passover they offered a thank offering to God for the beginning of their harvest. The perfection of this feast was the pouring out of the Holy Spirit upon the Apostles on this very day, in which the law of faith was given, fifty days after Christ our Passover was sacrificed for us. And on that day the Apostles, having themselves received the firstfruits of the Spirit, begat three thousand souls through the word of truth, as the firstfruits of the Christian church.

Ver. 22. *When ye reap, thou*—From the plural *ye*, he comes to the singular *thou*, because he would press this duty upon every person who had an harvest to reap, that none might plead exemption from it. And it is observable, that, though the present business is only concerning the worship of God, yet he makes a kind of excursion to repeat a former law of providing for the poor, to shew that our devotion to God is little esteemed by him if it be not accompanied with acts of charity to men.

Ver. 24. *A sabbath*—Solemnized with the blowing of trumpets by the Priests, not in a common way, as they did every first day of every month, but in an extraordinary manner, not only in Jerusalem, but in all the cities of Israel. They began to blow at sunrise, and continued blowing till sunset. This seems to have been instituted, 1, To solemnize the beginning of the new year, whereof, as to civil matters, and particularly as to the Jubilee, this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for God's blessings in the last year, and to direct them in the management of their civil affairs. 2, To put a special honour upon this month. For, as the seventh day was the Sabbath, and the seventh year was a sabbatical year, so God would have the seventh month to be a kind of sabbatical month, on account of the many

^{A. M. 2514.}
^{B. C. 1490.} 25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

^{y Ch. 16.}
^{30. Num.}
^{29. 7.} 27 ^y 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.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

^{z Gen. 27.}
^{14.} 29 For whatsoever soul *it be* that shall not be afflicted in that same day, ^z he shall be cut off from among his people.

^{a Ch. 20. 3.}
^{5, 6.} 30 And whatsoever soul *it be* that doeth any work in that same day, ^a the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

^{A. M. 2514.}
^{B. C. 1490.} 32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye [†] celebrate your sabbath. ^{† Heb. rest}

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, ^b The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD. ^{b Ex. 23. 16.}
^{Num. 21.}
^{12. Deut.}
^{16. 13.}
^{Ezra 3. 4.}
^{Neh. 8.}
^{14. Zech.}
^{14. 16.}
^{1 Esdr. 5.}
^{51. John}
^{7. 2.}

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: ^c on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a [†] ^d solemn assembly: and ye shall do no servile work *therein*. ^{c Num. 29.}
^{35. Neh.}
^{8. 18.}
^{John 7.}
^{37.}

^{† Heb. day}
^{of re-}
^{straint.}
^{d Deut. 16.}
^{8. 2 Chro.}
^{7. 9. Neh.}
^{8. 18. Joel}
^{1. 14. & 2.}
^{15.}
^{Ver. 2. 4.} 37 ^e 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

Sabbaths and solemn feasts which were observed in this, more than in any other month. And by this sounding of the trumpets in its beginning, God would quicken and prepare them for the following sabbaths, as well that of atonement, and humiliation for their sins, as those of thanksgiving for God's mercies.

Ver. 27. *Afflict your souls*—With fasting, and bitter repentance for all, and especially their national sins, among which, no doubt, God would have them remember their sin of the golden calf. For as God had threatened to remember it in aftertimes to punish them for it, so there was great reason why they should remember it to humble themselves for it.

Ver. 29. *Whatsoever soul*—Either of the Jewish nation, or religion. Hereby God would signify the absolute necessity which every man had of repentance and forgiveness of sins, and the desperate condition of all impenitent persons. Reader! hast thou considered this!

Ver. 32. *From even to even*—The day of atonement began at the evening of the ninth day, and continued till the evening of the tenth day. *Ye shall celebrate your Sabbath*—This particular Sabbath is called *your Sabbath*, possibly to denote the difference between this and other Sabbaths; for the weekly Sabbath is oft called *The Sabbath of the Lord*. The Jews

are supposed to begin every day, and consequently their Sabbaths, at the evening, in remembrance of the creation, as Christians generally begin their days and Sabbaths with the morning, in memory of Christ's resurrection.

Ver. 34. *Of tabernacles*—Of tents, or booths, or arbours. This feast was appointed to remind them of that time when they had no other dwellings in the wilderness, and to stir them up to bless God, as well for the gracious protection then afforded them, as for the more commodious habitations now given them; and to excite them to gratitude for all the fruits of the year newly ended, which were now completely brought in.

Ver. 36. *Ye shall offer*—A several offering each day. *The eighth day*—Which, though it was not one of the days of this feast, strictly taken, yet, in a larger sense, it belonged to this feast, and is called, the *great day of the feast*, John vii. 37. And so indeed it was, as for other reasons, so because, by their removal from the tabernacles into fixed habitations, it represented that happy time wherein their forty years' tedious march in the wilderness was ended with their settlement in the land of Canaan, which it was most fit they should acknowledge with such a solemn day of thanksgiving as this was.

Ver. 37. *A sacrifice*—A sin offering, called by the general

A. M. 2514.
B. C. 1490.

burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

f Num. 29.
39.

38 ^f 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.

g Ex. 23. 16.
Deut. 16.
13.

39 Also in the fifteenth day of the seventh month, when ye have ^g 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.

h Neh. 8.
15.
† Heb.
fruit.

40 And ^h 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 the brook; ⁱ and ye shall rejoice before the LORD your God seven days.

i Deut. 16.
14, 15.k Num. 29.
12. Neh.
8. 18.

41 ^k And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

l Neh. 8. 14
—16.

42 ^l Ye shall dwell in booths seven

days; all that are Israelites born shall dwell in booths: A. M. 2514.
B. C. 1490.

43 ^m That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: *I am* the LORD your God. m Deut. 31.
13. Ps. 78.
5, 6.

44 And Moses ⁿ declared unto the children of Israel the feasts of the LORD. n Ver. 2.

CHAP. XXIV.

Laws concerning the lamps, ver. 1—4. The shew-bread, ver. 5—9. Blasphemy occasioned by that of Shelomith's son, ver. 10—16. The laws of retaliation, ver. 17—22. The blasphemer stoned, ver. 23.

AND the LORD spake unto Moses, saying,

2^a Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, † to cause the lamps to burn continually. a Ex. 27. 20.
21.
† Heb. to
cause to
ascend.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before

name, *a sacrifice*, because it was designed for that which was the principal end of all sacrifices, the expiation of sin.

Ver. 38. *Beside the sabbaths*—The offerings of the weekly Sabbaths. God will not have any Sabbath sacrifice diminished because of the addition of others, proper to any other feast. And it is here to be noted, that though other festival days are sometimes called Sabbaths, yet these are here called the *Sabbaths of the Lord*, in the way of contradistinction, to shew that these were more eminently such than other feast days. *Your gifts*—Which being here distinguished from the freewill offerings made to the Lord, may denote what they freely gave to the Priests over and above their firstfruits and tithes or other things which they were enjoined to give.

Ver. 39. This is no addition of a new, but only a repetition of the former injunction, with a more particular explication both of the manner and reason of the feast. *The fruit*—Not the corn, which was gathered long before, but that of the trees, as vines, olives, and other fruit trees; which completed the harvest, whence this is called the *feast of ingathering*.

Ver. 40. *Of goodly trees*—Namely, olive, myrtle, and pine, mentioned Neh. viii. 15, 16, which were most plentiful there, and which would best preserve their greenness. *Thick trees*—Fit for shade and shelter. *And willows*—To mix with the other, and in some sort bind them together. And as

they made their booths of these materials, so they carried some of these boughs in their hands, as is affirmed by Jewish and other ancient writers.

Ver. 42. *In booths*—Which were erected in their cities or towns, either in their streets, or gardens, or the tops of their houses. These were made flat, and therefore were fit for this use.

Ver. 44. *The feasts of the Lord*—We have reason to be thankful that the feasts of the Lord now are not so numerous, nor the observance of them so burdensome and costly; but more spiritual and significant, and surer and sweeter earnest of the everlasting feast, at the last in-gathering, which we hope to be celebrating to eternity.

CHAP. XXIV. Ver. 1. After the foregoing particulars relating to the annual festivals and assemblies, and all things prepared for the tabernacle-service, he proceeds to remind the Israelites for executing the orders before given, about providing at the public charge all materials for the daily service; and in particular a sufficient quantity of oil for the lamps of the golden candlestick, which were to burn continually in the *holy place* without the vail, the Priests in waiting being obliged to keep this candlestick clean and pure, and to trim and supply the lamps morning and evening.

Ver. 2. *To cause the lamps to burn*—Heb. *the lamp*: yet,

A. M. 2514. the LORD continually: *it shall be a* R. C. 1490. statute for ever in your generations.

b Ex. 31. 8. b the pure candlestick before the LORD continually. & 39. 37.

c Ex. 25. 30. 5 ¶ And thou shalt take fine flour, and bake twelve ^ccakes thereof: two tenth deals shall be in one cake.

d 1 Kings 7. 48. 2 Chro. 4. 19. & 13. 11. Heb. 9. 2. 6 And thou shalt set them in two rows, six on a row, ^dupon 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 memorial, *even* an offering made by fire unto the LORD.

e Num. 4. 7. 1 Chro. 9. 32. 2 Chro. 2. 4. 8 ^eEvery sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

f 1 Sam. 21. 6. Matt. 12. 4. Mark 2. 26. Luke 6. 4. g Ex. 29. 33. Ch. 8. 3. & 21. 22. 9 And ^fit shall be Aaron's and his sons'; ^gand they shall eat it in the holy place: for it is most holy unto

A. M. 2514. him of the offerings of the LORD R. C. 1490. made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 And the Israelitish woman's son ^hblasphemed the name of the LORD, and ⁱcursed. And they ^kbrought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they ^lput him in ward, [†]that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* ⁿlay their hands

ver. 4, it is the lamps: the seven lamps made all one lamp. In allusion to which the blessed Spirit is represented, Rev. iv. by seven lamps of fire before the throne.

Ver. 4. *The pure candlestick*—So called, either because of its resplendent brightness, or because it was of pure gold. *Before the Lord*—Because it was before the ark and mercy-seat, where God was peculiarly present.

Ver. 5. *Thou shalt take*—By the Priests or Levites, whose work it was to prepare them, 1 Chron. ix. 32. *Twelve cakes*—Representing the twelve tribes. *Two tenth deals shall be in one cake*—That is, two omers, or two tenth parts of an ephah, consisting of about six quarts of English measure, Exod. xvi. 36, so that they must have been of a very large size.

Ver. 6, 7. *In two rows*—One piled above another; and on the top of each row was set a golden dish with a handful of the best frankincense therein. *On the bread for a memorial*—That is, in order to be burnt upon the altar at the week's end, instead of the bread, in honour of God, or to commemorate his name.

Ver. 8. *Being taken from the children of Israel*—At whose charge they were provided, Neh. x. 32. *By an everlasting covenant*—By a law which they had all agreed to observe, Exod. xxiv. 3, and which was to continue as long as that dispensation remained.

Ver. 9. *It (the old bread, now to be taken away) shall be Aaron's*—Of the offerings made by fire—The frankincense and the bread were but one offering, and the frankincense being burnt instead of the bread, hence the bread too is reckoned among the offerings made by fire.

Ver. 10. *Whose father was an Egyptian*—This circumstance seems noted, partly to shew the danger of marriages with persons of wicked principles, and partly by this severity against him who was a stranger by the father, and an Israelite by the mother, to shew that God would not have this sin go unpunished amongst his people, whatsoever he was that committed it. *Went out*—Out of Egypt, being one of that mixed multitude which came out with the Israelites, Exod. xii. 32. It is probable, this was done when the Israelites were near Sinai.

Ver. 11. *The name of the Lord*—The words of the Lord, or of Jehovah, are supplied out of ver. 16, where they are expressed; here they are omitted perhaps for the aggravation of his crime. *He blasphemed the name*, so called by way of eminency; that name which is above every name; that name which a man should in some sort tremble to mention; which is not to be named without cause, or without reverence. *And cursed*—Not the Israelite only, but his God also, as appears from ver. 15, 16. *And they brought him*—Either the people who heard him, or the inferior magistrate, to whom he was first brought.

Ver. 12. *That the mind of the Lord might be shewed*—For God had only said in general, that he would not hold such *guiltless*, that is, he would punish them, but had not declared how he would have them punished by men.

Ver. 14. *Lay their hands upon his head*—Whereby they gave public testimony that they heard this person speak such words, and did in their own and all the people's names demand justice to be executed upon him, that by this sacrifice God might be appeased, and his judgments turned away from

A. M. 2514.
B. C. 1490.

upon his head, and let all the congregation stone him:

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God ° shall bear his sin.

o Ch. 5. 1.
& 20. 17.
Num. 9.
18.

p 1 Kings
21. 10, 18.
Ps. 74. 10,
18. Matt.
12. 31.
Mark 9.
28. Jam.
2. 7.

16 And he that ^pblasphemeth 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.

q Ex. 21. 12.
Num. 35.
31. Dent.
19. 11, 12.

r Heb. smiteth the life of a man.
r Ver. 21.
r Heb. life for life.

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.

s Ex. 21.
24. Dent.
19. 21.
Matt. 5.
38. & 7. 2.

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.

t Ex. 21. 28.
Ver. 18.
u Ver. 17.

21 † And he that killeth a beast, he shall restore it: † and he that killeth a man, he shall be put to death.

v Ex. 12. 49.
Ch. 19. 34.
Num. 15.
16.

22 Ye shall have † one manner of law, as well for the stranger, as for

A. M. 2513.
B. C. 1491.

one of your own country: for I am the LORD your God.

23 ¶ And Moses spake to the children of Israel, † that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

Ver. 14.

CHAP. XXV.

God, in this Chapter, appoints, 1, That every seventh year should be a year of rest, ver. 1—7. 2, That every fiftieth year should be a year of jubilee, ver. 8—17. A peculiar blessing annexed, ver. 18—22. The land sold may be redeemed: if not, it shall revert at the year of jubilee, only with some exceptions, ver. 23—34. Usury forbidden, ver. 35—38. Jewish servants to be released at the jubilee, ver. 39, but heathens might be retained, ver. 43—46. Of an Israelite that sold himself to a stranger, ver. 47—55.

AND the LORD spake unto Moses in mount Sinai, saying,

1491.

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.

† Heb. rest.
a Ex. 23. 10.
See Ch.
26. 34, 35.
2 Chron.
36. 21.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

the people, upon whom they would certainly fall if he were unpunished. *Stone him*—The same punishment which was before appointed for those who cursed their parents.

Ver. 15, 16. *Whosoever curseth his God*—Speaketh of him reproachfully. *Shall bear his sin*—That is, the punishment of it; shall not go unpunished. *He that blasphemeth the name of the Lord*—This is a repetition of the same sin in other words, which is common. As this law is laid down in general terms, ver. 15, so both the sin and the punishment are particularly expressed, ver. 16. *All the congregation*—To shew their zeal for God, and to beget in them the greater dread and abhorrence of blasphemy.

Ver. 17. *He that killeth*—This law is repeated here, to prevent the mischievous effects of men's striving together, which as here it caused blasphemy, so it might in others lead to murder.

Ver. 22, 23. *One law*—That is, in matters of common right, but not as to church privileges. *Stone him with*

stones—This blasphemer was the first that died by the law of Moses. Stephen, the first that died for the Gospel, died by the abuse of the law. The martyr and the malefactor suffered the same death; but how vast the difference between them!

CHAP. XXV. Ver. 1. *In mount Sinai*—That is, in the wilderness of Sinai, or near Mount Sinai, as the Hebrew particle *beth* frequently signifies. For they did not remove from this wilderness till the twentieth day of the seventh month after their coming out of Egypt.

Ver. 2. *When ye come into the land*—So as to be settled in it: for the injunction neither could nor was intended to be observed during the time of the wars, nor till Joshua's distribution of the land among them. *The land shall keep a sabbath*—That is, enjoy rest from ploughing and tilling: *Unto the Lord*—In obedience, and unto the honour of God. This was instituted, 1, For the assertion of God's sovereign

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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.

b 2 Kings
19. 29.

5 ^b That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of † thy vine undressed: for it is a year of rest unto the land.

† Heb. of
thy separa-
tion.

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,

right to the land, in which the Israelites were but tenants at God's will. 2, For the trial of their obedience. 3, For the demonstration of his providence, as well in general towards men, as especially towards his own people. 4, To wean them from the inordinate love and pursuit of worldly advantages, and to inure them to depend upon God alone, and upon God's blessing for their subsistence. 5, To put them in mind of that blessed and eternal rest provided for all good men.

Ver. 4, 5. *A sabbath of rest to the land*—They were neither to do any work about it, nor expect any harvest from it. All yearly labours were to be intermitted in the seventh year, as much as daily labours on the seventh day. *Of its own accord*—From the grains that fell out of the ears the last reaping time. *Thou shalt not reap*—That is, as thy own peculiarly, but only so as others may reap it with thee, for present food. *Undressed*—Not cut off by thee, but suffered to grow for the use of the poor. Proselytes and servants, rich and poor, had all an equal privilege: one man's beast was to graze as freely as another's: all were to live at rest and enjoy the comforts of this law, the merciful appointment of Heaven. *It is a year of rest unto the land*—This seems to have been one purpose of the institution, that the land might lie fallow, in order to recruit its strength.

Ver. 6. *The sabbath of the land*—That is, the accidental crop that grew in the sabbatical year. *Shall be meat for you*—For all promiscuously to take food from thence as you need. It is true the land would produce little corn without being tilled and sown, but the vines and other fruit trees which abounded in the country, even without pruning, would yield a considerable increase, so that the poorer sort might thus enjoy many comforts, together with rest, of which they were destitute on other years.

Ver. 8. *Thou shalt number seven sabbaths of years unto thee*—Besides the rest of the seventh year, God now appoints, as another perpetual ordinance, that every fiftieth year should be celebrated as an extraordinary year of rest, freedom, and rejoicing, of which public notice was to be given through the whole country, by sound of trumpet. On this year every ancient owner of lands and estates, that had been alienated by sale, was to be restored to his possession; and

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7 And for thy cattle, and for the beasts that 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 jubile to sound on the tenth day of the seventh month, ^c in the day of atonement shall ye make the trumpet sound throughout all your land.

† Heb. loud
of sound.c Ch. 23.
24, 27.

10 And ye shall hallow the fiftieth

every Israelitish slave set at perfect liberty, to return to the family to which he belonged. So that how often soever an estate had been sold or alienated between one jubilee and another, or how many hands soever it had passed through, yet, in fifty years, or at the next jubilee, it must return to the heirs of the persons who were first possessed of it. All this was intended to shadow forth that true liberty from men's spiritual debts and slaveries which was to be purchased by Christ, and to be published to the world by the sound of the Gospel.

Ver. 9. *Cause the trumpet of jubile to sound*—The name *jubilee*, is taken either from the Hebrew word יובל, *jobel*, which signifies first a *ram*, and then a *ram's horn*, by the sound whereof it was proclaimed; or from Jubal, the inventor of musical instruments, Gen. iv. 21, because it was celebrated with music and all expressions of joy. *The seventh month*—Which was the first month of the year for civil affairs; the jubilee therefore began in that month; and, as it seems, upon this very tenth day, when the trumpet sounded, as other feasts generally began when the trumpet sounded. *In the day of atonement*—A very fit time, that when they fasted and prayed for God's mercy to them in the pardon of their sins, then they might exercise their charity to men in forgiving their debts; and to teach us, that the foundation of all solid comfort must be laid in repentance and atonement for our sins through Christ.

Ver. 10. *The fiftieth year*—The year of jubilee was not the forty and ninth year, as some learned men have erroneously thought, but precisely the fiftieth. The old weekly sabbath is called *the seventh day*, because it truly was so, being next after the six days of the week, and distinct from them all: and the year of release is called *the seventh year*, ver. 4, as immediately following the *six years*, ver. 3, and distinct from them all. And in like manner the jubilee is called *the fiftieth year*, because it comes next after *seven times seven* or *forty-nine years*, ver. 8, and is distinct from them all. *Unto all the inhabitants*—Understand such as were Israelites; principally to all servants, even to such as would not and did not go out at the seventh year, and to the poor, who now were acquitted from all their debts, and restored to their possessions which had been sold or otherwise

A. M. 2513.
B. C. 1491.
d Isa. 61.
2. & 63. 4.
Jer. 34.
9, 15, 17.
Luke 4.
10.
e Ver. 13.
Num. 36.
4.

year, and ^dproclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; ^eand ye shall return every man unto his possession, and ye shall return every man unto his family.

^f Ver. 5. 11 A jubile shall that fiftieth year be unto you: ^fye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

^g Ver. 6, 7. 12 For it *is* the jubile; it shall be holy unto you: ^gye shall eat the increase thereof out of the field.

^h Ver. 10. 13 ^hIn the year of this jubile ye shall return every man unto his possession.

ⁱ Ver. 17. 14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ⁱye shall not oppress one another:

^k Ver. 18. 15 ^kAccording to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto

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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.

17 ^lYe shall not therefore oppress one another; ^mbut thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ ⁿWherefore ye shall do my statutes, and keep my judgments, and do them; ^oand ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ^pye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, ^qWhat shall we eat the seventh year? behold, ^rwe shall not sow, nor gather in our increase:

21 Then I will ^scommand my

alienated from them. This law was not at all unjust, because all buyers and sellers had an eye to this condition in their bargains; but it was expedient in many regards, as, 1, To put them in mind that God alone was the Lord and proprietor both of them and of their lands, and that they were only his tenants; a point which they were apt to forget. 2, That hereby inheritances, families, and tribes, might be kept entire and clear until the coming of the Messiah, who was to be known as by other things, so by the tribe and family out of which he was to come. And this accordingly was done by the singular providence of God until the Lord Jesus did come. Since which time those characters are miserably confounded: which is no small argument that the Messiah is come. 3, To set bounds both to the insatiable avarice of some, and the foolish prodigality of others, that the former might not wholly and finally swallow up the inheritances of their brethren, and the latter might not be able to undo themselves, and their posterity for ever, which was a singular privilege of this law and people. *His family*—From whom he was gone, being sold to some other family, either by himself or by his father.

Ver. 12. *It shall be holy*—So it was, because it was sequestered in great part, from worldly employments, and dedicated to God, and to the exercise of holy joy and thankfulness; and because it was a type of that holy and happy jubilee, which they were to expect and enjoy under the Messiah. *The increase thereof*—Such things as it pro-

duced of itself. *Out of the field*—Whence they, in common with others, might take it as they needed it; but must not put it into barns. See ver. 5, and Exod. xxiii. 11.

Ver. 14. *Ye shall not oppress*—Neither the seller by requiring more, nor the buyer by taking the advantage from his brother's necessities, to give him less than the worth of it.

Ver. 15. *According to the number of years—thou shalt buy*—The purchase of all lands, houses, or estates, was to be at a price proportionable to the greater or less number of years, that remained from the time of the purchase to the next jubilee. *Years of fruits*—Years in which, having sowed, they reaped the fruits of the land, in opposition to those years in which they were neither allowed to sow nor reap.

Ver. 16, 17. *The number of the years of fruits*—The meaning is, he selleth not the land, but only the fruits thereof, and that but for a certain time. *Ye shall not oppress one another*—By seeking to turn each other out of the perpetual possession of his lands, as Ahab did Naboth: *but thou shalt fear thy God*—The best proof men can give of fearing God is to abstain from evil, and to comply with his will.

Ver. 21. *For three years*—Not completely, but in great part; namely, for that part of the sixth year which was between the beginning of the harvest, and the beginning of the seventh year, for the whole seventh year, and for that part of the eighth year which was before the harvest, which reached almost until the beginning of the ninth year. This

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blessing upon you in the sixth year, and it shall bring forth fruit for three years.

^t 2 Kings 19, 29.
^u Josh. 5, 11, 12.
22 And ye shall sow the eighth year, and eat *yet* of ^uold fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

ⁱ Or, to be quite cut off.
[†] Heb. for cutting off.
^x Deut. 32, 43, 2Chro. 7, 20. Ps. 85, 1. Joel 2, 18, & 3, 2.
^y 1 Chron. 29, 15. Ps. 39, 12, & 119, 19.
¹ Pet. 2, 11.
^z Ruth 2, 20, & 4, 4, 6.
^a See Ruth 3, 2, 9, 12. Jer. 32, 7, 8.
23 ¶ The land shall not be sold || † for ever: for ^x the land *is* mine; for ye *are* ^y strangers and sojourners with me.

^x Deut. 32, 43, 2Chro. 7, 20. Ps. 85, 1. Joel 2, 18, & 3, 2.
^y 1 Chron. 29, 15. Ps. 39, 12, & 119, 19.
¹ Pet. 2, 11.
^z Ruth 2, 20, & 4, 4, 6.
^a See Ruth 3, 2, 9, 12. Jer. 32, 7, 8.
24 And in all the land of your possession ye shall grant a redemption for the land.

^x Deut. 32, 43, 2Chro. 7, 20. Ps. 85, 1. Joel 2, 18, & 3, 2.
^y 1 Chron. 29, 15. Ps. 39, 12, & 119, 19.
¹ Pet. 2, 11.
^z Ruth 2, 20, & 4, 4, 6.
^a See Ruth 3, 2, 9, 12. Jer. 32, 7, 8.
[†] Heb. his hand hath attained and found sufficiency. Ch. 5, 7.
^b Ver. 50-52.
25 ¶ ^z If thy brother be waxen poor, and hath sold away *some* of his possession, and if ^a any of his kin come to redeem it, then shall he redeem that which his brother sold.

[†] Heb. his hand hath attained and found sufficiency. Ch. 5, 7.
^b Ver. 50-52.
26 And if the man have none to redeem it, and † himself be able to redeem it;

[†] Heb. his hand hath attained and found sufficiency. Ch. 5, 7.
^b Ver. 50-52.
27 Then ^b let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore

he added to shew the equity of this command. As God would hereby try their faith and obedience, so he gave them an evident proof of his own exact providence, and tender care over them, in making provisions suitable to their necessities.

Ver. 23. *For ever*—So as to be for ever alienated from the family of him that sells it. Or, absolutely and properly, so as to become the property of the buyer. Or to the extermination, or cutting off, namely, of the seller, from all hopes and possibility of redemption. *The land is mine*—Procured for you by my power, given to you by my grace and bounty, and the right of propriety is reserved by me. *Ye are sojourners with me*—That is, in my land or houses; thus he is said to sojourn with another that dwells in his house. Howsoever in your own or other men's opinions you pass for lords and proprietors, yet in truth ye are but strangers and sojourners, not to possess the land for ever, but only for a season, and to leave it to such as I have appointed for it.

Ver. 24, 25. *A redemption*—A right of redemption in the time and manner following. *If any of his kin come*—Or, *If the redeemer come, being near akin to him*, who, in this, was an eminent type of Christ, who was made near akin to us by taking our flesh, that he might perform the work of redemption for us.

^{A. M. 2513. B. C. 1491.}
^c Ver. 18.
it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29 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 to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: † they may be redeemed, and they shall go out in the jubile.

[†] Heb. redemption belongeth unto it.
^d See Num. 35, 2. Josh. 21, 2, &c.
32 Notwithstanding ^d the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

Ver. 27, 28. *The years of the sale*—That is, from the time of the sale to the jubilee. See above, ver. 15, 16. *The overplus*—That is, a convenient price for the years from the time of his redemption to the jubilee. *Go out*—That is, out of the buyer's hand, without any redemption-money.

Ver. 29—31. *A dwelling-house in a walled city*—Here the law makes a great difference between houses in walled cities and houses in the country. The former, if sold, were either to be redeemed within a year, or else not at all, but were to be the property of the purchaser for ever; whereas, *houses in the villages which had no walls round them*, were to be counted as the fields of the country; that is, they were to fall under the same law with the lands of which they were an appendage, and for the management of which they were necessary: they might be redeemed at any time. The following seem to be the chief reasons of this distinction: 1, There was no danger of confusion in tribes or families by the final alienation of houses in cities, as tribes and families were not distinguished by them, as they were by those in the country that were annexed to their lands, and therefore to be considered as a part of their inheritance. 2, The seller had a greater property in houses than in lands, as being commonly built at the owner's cost, and therefore a fuller power is granted

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 jubile*: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But ^f 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 ^h Take thou no usury of him, or increase: but ⁱ fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 ^k I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And ^l if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not [†] compel him to serve as a bond-servant:

40 But as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

41 And *then* shall he depart from thee, *both* he and his children ^m with him, and shall return unto his own family, and ⁿ unto the possession of his fathers shall he return.

42 For they *are* ^o my servants, which I brought forth out of the land of Egypt: they shall not be sold [†] as bondmen.

43 ^p Thou shalt not rule over him with ^q rigour; but ^r shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of ^s the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ^t ye shall take them as an inheritance for your children after you, to inherit *them for* a possession: [†] they shall be your bondmen for

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Or, one of the Levites redeemed them.
e Ver. 28.

f See Acts 4. 36, 37.
g Heb. his hand falleth.
h Heb. strengthen.
i Deut. 15. 7, 8. Ps. 37. 26. & 41. 1. & 112. 8, 9. Prov. 14. 21. Luke 6. 25. Acts 11. 29. Rom. 12. 18. 1 John 2. 17.

k Ex. 22. 26. Deut. 23. 19. Neh. 5. 7. Ps. 15. 5. Prov. 28. 8. Ez. 18. 8, 13, 17. & 27. 12.

l Ver. 17. Neh. 5. 9. Ch. 22. 32, 33. Ex. 21. 2. Deut. 15. 12.

m 1 Kings 9. 22. 2 Kings 4. 1. Neh. 4. 5. Jer. 34. 14. Heb. serve thyself with him with the service, &c. Ver. 46. Ex. 1. 14. Jer. 25. 14. & 27. 7. & 30. 8.

A. M. 2513.
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m Ex. 21. 3.

n Ver. 28.

o Ver. 55. Rom. 6. 22. 1 Cor. 7. 29.

† Heb. with the sale of a bondman.
p Eph. 6. 9. Col. 4. 1.
q Ver. 46. Ex. 1. 13. Ver. 17. Ex. 1. 17. 21. Deut. 25. 18. Mal. 3. 5.

r Isa. 56. 3. 6.

t Isa. 14. 2. † Heb. ye shall serve yourselves with them. Ver. 39.

him to dispose of them. 3, God would hereby encourage persons to buy and possess houses in cities, as the frequency and populousness of them was a great strength, honour, and advantage to the whole land.

Ver. 34, 35. *The field of the suburbs* (viz. of the cities of the Levites) *may not be sold*—Not at all; partly, because it was of absolute necessity for them for the keeping of their cattle, and partly because there were no enclosures, but common fields, in which all the Levites that lived in such a city had an interest, and therefore no particular Levite could dispose of his part in it. *A sojourner*—Understand it of proselytes only, for of other strangers they were permitted to take usury, Deut. xxiii. 20.

Ver. 36. *Take no usury of him*—That is, of thy brother, whether he be Israelite, or proselyte. *Or increase*—All kinds of usury are in this case forbidden, whether of money, or of victuals, or of any thing that is commonly lent by one man to another upon usury, or upon condition of receiving

the thing lent with advantage and overplus. If one borrow in his necessity, there can be no doubt this law is binding still. But it cannot be thought to bind, where money is borrowed for purchase of lands, trade, or other improvements. For there it is reasonable, that the lender should share with the borrower in the profit.

Ver. 39. *To serve as a bond servant*—Neither for the time, for ever, nor for the manner, with the hardest and vilest kinds of service, rigorously and severely exacted.

Ver. 41, 43. *Then shall he depart*—Thou shalt not suffer him or his to abide longer in thy service, as thou mightest do in the year of release, Exod. xxi. 2, 6. *They are my servants*—They, no less than you, are members of my church and people; such as I have chosen out of all the world to serve me here, and to enjoy me hereafter, and therefore are not to be oppressed, neither are you absolute lords over them to deal with them as you please. *Fear thy God*—Though thou dost not fear them who are in thy power, and unable to

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u Ver. 43.

ever: but over your brethren the children of Israel, ^u ye shall not rule one over another with rigour.

† Heb. his hand obtain, &c. Ver. 26.
x Ver. 25. 35.

47 ¶ And if a sojourner or stranger † wax rich by thee, and ^xthy 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:

y Neh. 5. 5.

48 After that he is sold he may be redeemed again: one of his brethren may ^y redeem him:

z Ver. 26.

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 ^z he be able, he may redeem himself.

a Job 7. 1. Isa. 16. 14. & 21. 16.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, ^a according to the time of an hired servant shall it be with him.

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 jubile, then he

shall count with him, *and* according unto his years shall he give him again the price of his redemption.

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53 *And* as a yearly hired servant shall he be 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 ^b he shall go out in the year of jubile, *both* he, and his children with him.

Or, by these means. b Ver. 41. Ex. 21. 2. 3.

55 For ^c unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God. c Ver. 43.

CHAP. XXVI.

A general enforcement of the preceding laws, by promises of reward, and threats of punishment: Wherein is, I. A repetition of some principal commandments, ver. 1, 2. II. A promise of all good to the obedient, ver. 3—13. III. A threatening of terrible judgments to the disobedient, ver. 14—39. IV. A promise of mercy to the penitent, ver. 40—46.

YE shall make you ^a no idols nor ^a 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.

Ex. 20. 4. 5. Dent. 5. 8. & 16. 22. & 27. 15. Ps. 97. 7. Or, pillar. Or, figured stone. † Heb. a stone of picture.

right themselves, yet fear that God who hath commanded thee to use them kindly, and who can and will avenge their cause, if thou oppress them.

Ver. 47. *The stock of the stranger's*—Heb. *root*, that is, one of the root or stock. So the word *root* is elsewhere used for the branch or progeny growing from it. He seems to denote one of a foreign race and country, transplanted into the land of Israel, and there having taken root among the people of God, yet even such an one, though he hath some privilege by it, shall not have power to keep an Hebrew servant from the benefit of redemption.

Ver. 50. *According to the time of an hired servant*—Allowance shall be made for the time wherein he hath served, proportionable to that which was given to an hired servant for so long service, because his condition is in this like theirs; it is not properly his person, but his work and labour that were sold.

Ver. 53. *In thy sight*—Thou shalt not suffer this to be done, but whether thou art a Magistrate, or a private person,

thou shalt take care according to thy capacity to get it remedied.

CHAP. XXVI. Ver. 1, 2. The substance of their religious laws is here recapitulated in two chief articles, on which all the rest very much depended: and God, by Moses, inculcates upon them; 1, A careful abhorrence of all *idolatrous* worship, especially that of image-worship of every kind, which had often been forbidden before; and, 2, An exact celebration of the Sabbath, and all other religious festivals; and a punctual regard to God's worship, according to the stated ordinances to be observed in the tabernacle service; and all this as a mean to preserve them from the corruptions and superstitions of the rest of the world.

Ye shall make no idols—Heb. *אֱלִילִים, elilim*, things of nought; the same word which occurs, chap. xix. 4. *Nor graven image*, פֶּסֶל, *phesel*; which signifies any image hewn out of wood or stone. These images being consecrated by certain ceremonies, were conceived to be shrines or mansions

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2 ¶^bYe shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3 ¶^cIf ye walk in my statutes, and keep my commandments, and do them;

4 ^dThen will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And ^eyour threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ^fye shall eat your bread to the full, and ^gdwell in your land safely.

6 And ^hI will give peace in the land, and ⁱye shall lie down, and none shall make you afraid: and I will ^jrid ^kevil beasts out of the land, neither shall ^lthe sword go through your land.

7 And ye shall chase your enemies,

b Ch. 19. 30.
a Deut. 11. 18-15. & 28. 1-14.
d Isa. 30. 23. Esek. 34. 26. Joel 2. 23, 24.
e Ps. 67. 6. & 86. 12. Erek. 34. 27. & 36. 30. Zech. 8. 12.
f Amos 9. 13. g Ch. 25. 19. Deut. 11. 15. Joel 2. 19, 28.
h Ch. 25. 19. Job 11. 19. Esek. 34. 25, 27, 28. i 1 Chron. 22. 9. Ps. 29. 11. & 147. 14. Isa. 45. 7. Hag. 2. 9. k Job 11. 19. Ps. 9. 5. & 4. 8. Isa. 35. 9. Jer. 30. 10. Esek. 34. 25. Hos. 2. 18. Zeph. 3. 13.
l Heb. cause to cease.
m 2 Kings 17. 26. Esek. 5. 17. & 14. 15. Esek. 14. 17.

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and they shall fall before you by the sword.

8 And ⁿfive of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will ^ohave respect unto you, and ^pmake you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat ^qold store, and bring forth the old because of the new.

11 ^rAnd I will set my tabernacle among you: and my soul shall not ^sabhor you.

12 ^tAnd I will walk among you, and ^uwill be your God, and ye shall be my people.

13 ^vI am the LORD your God, which brought you forth out of the

n Deut. 32. 30. Josh. 23. 10.
o Ex. 2. 25. 2 Kings 13. 23. Gen. 17. 6, 7. Neb. 9. 23. Ps. 107. 28.
p Gen. 17. 6, 7. Neb. 9. 23. Ps. 107. 28.
q Ch. 25. 22.
r Ex. 25. 8. & 29. 46. Josh. 22. 19. Ps. 76. 2. Erek. 37. 26-28. Rev. 21. 3. Ch. 20. 23. Deut. 32. 19.
s 2 Cor. 6. 16. Ex. 6. 7. Jer. 7. 23. & 11. 4. & 30. 22. Esek. 11. 20. & 36. 28. Ch. 25. 38, 42, 55.

of some deity, and upon that account were worshipped by the Gentiles. *A standing image*—These were a kind of rude stones or pillars which the heathens erected to their gods, and to which they paid divine honours. *Any image of stone*—אבן משכית, *Eben mashchith; stone of figure, device, or portraiture: or figured stone, or stone of picture*, as we read in the margin; like those in use among the Egyptians, which were full of hieroglyphics, expressing some fancied perfections of their gods. Some, without any authority from the original, would render the words, *a stone set up*. The simple setting up *pillars*, or even *images*, was not prohibited; but only the setting them up to worship them.

Reverence my sanctuary—By purging and preserving it from all uncleanness, by approaching to it, and managing all the services of it with reverence, and in such manner only as God had appointed.

Ver. 3, 4. *If ye walk in my statutes, &c.*—In reward of their obedience, God promises them temporal prosperity in every instance that could render a nation happy. And, first, he assures them they should have fruitful seasons, here expressed by *giving them rain in due time*, because in Canaan and Syria, they were wont to have hardly any rain but in two stated seasons; in the end of autumn, at seed-time; and in spring, before harvest, termed the *former and latter rain*, Jer. v. 24; without which, the year was quite barren. For God did not place his people in a land where there were such rivers as the Nile to water it, and render it fruitful; but in a land which depended wholly upon the rain of heaven, the key whereof God kept in his own hand, that so he might the more effectually oblige them to obedience, in which their happiness consisted.

Ver. 5. *Threshing shall reach unto the vintage, &c.*—That is, you shall have such plenty of corn, that before you shall have reaped and threshed it out, the vintage will be ready; and before you shall have pressed out your wine, it will be time to sow again. Thus they should scarcely have time enough to receive one blessing before another came upon them. A similar promise is made, Amos ix. 13, *The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed.*

Ver. 6. *I will give peace in the land, &c.*—As God promises to bless them with plenty, so also to protect them in the secure enjoyment of it. *None shall make you afraid*—You shall be kept from the invasions of enemies from abroad, and from the annoyance of man and beast at home. A very beautiful and striking picture this of national tranquillity.

Ver. 8, 9. *Five of you shall chase an hundred*—A proverbial expression, signifying that a small number of them should be an over-match for many of their enemies. *I will establish my covenant*—Will actually perform all that I have promised in my covenant made with you.

Ver. 11-13. *I will set my tabernacle among you*—To crown all their blessings, God promises that his special presence, whereof the tabernacle was a symbol, should abide with them. *I will walk among you*—As I have hitherto done, both by my pillar of cloud and fire, and by my tabernacle, which have walked or gone along with you in all your journeys, and stayed among you in all your stations, to protect, conduct, instruct, and comfort you. And I will own you for that peculiar people which I have singled out of mankind, to bless you here, and to save you hereafter.

A. M. 2513.
B. C. 1491.
x Jer. 2. 20.
Ezek. 34.
27.
y Deut. 28.
15. Lam.
2. 17.
Mal. 2. 2.
land of Egypt, that ye should not be their bondmen; *and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall *despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

16 I also will do this unto you; I will even appoint † over you a terror, b consumption, and the burning ague, that shall c consume the eyes, and d ye shall e cause sorrow of heart: and f ye shall g sow your seed in vain, for your enemies shall eat it.

17 And e I will set my face against you, and f ye shall be slain before your enemies: g they that hate you shall h reign over you; and i ye shall flee when none pursueth you.

18 And if ye will not yet for all

A. M. 2513.
B. C. 1491.
1 Sam. 2.
5. Ps. 119.
164. Prov.
24. 16.
Isa. 29. 11.
& 26. 5.
Ezek. 7.
24. & 30. 6.
Deut. 28.
23.
this hearken unto me, then I will punish you i seven times more for your sins.

19 And I will k break the pride of your power; and I l will make your heaven as iron, and your earth as brass:

20 And your m strength shall be spent in vain: for n your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ 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.

22 o I will also send wild beasts p among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and q your high ways shall be desolate.

23 And if ye r will not be reformed by me by these things, but will walk contrary unto me;

24 s Then will I also walk contrary

Made you go upright—With heads lifted up, not pressed down with a yoke. It denotes their liberty, security, confidence, and glory.

Ver. 14. If ye will not hearken, &c.—If, notwithstanding these great promises, which were designed to work upon their gratitude and obedience, they should generally become transgressors of his laws, God threatens that they should be visited with as extraordinary plagues; with poverty and vexation at home, and alarms of war and destruction from foreign enemies, such as would dispirit and rob them of all true comfort, even in the land of promise.

Ver. 15. Break my covenant—That is, your part of the covenant made between me and you, and thereby discharge me from giving you the blessings promised on my part.

Ver. 16. I will appoint over you terror—The original word, בהלה, behalah, properly signifies a sudden and grievous consternation, and may be intended to denote that slavish fear, pusillanimity, and dejection, which are consequent on the loss of confidence in God, and the testimony of a good conscience. Consumption—The word שחפת, shachpeth, thus rendered here and Deut. xxviii. 22, is of very uncertain signification. In the Septuagint it is translated ψωραν, psoran, a scab, scall, the itch, or some cutaneous eruption, perhaps the small-pox, or some such grievous complaint. The burning ague, (or fever, as the word קדדאח, kaddachath, evidently signifies,) that shall consume the eyes, and cause sorrow of heart—Two remarkable effects of this distemper, when it continues long. It eminently weakens the sight,

and sinks the spirit. All chronical diseases are here included in the consumption, all acute in the burning ague or fever.

Ver. 19, 20. The pride of your power—That is, your strength, of which you are proud, your numerous and united forces, your kingdom, yea, your ark and sanctuary. I will make your heaven as iron—The heavens shall yield you no rain, nor the earth fruits. Your strength shall be spent in vain—In ploughing and sowing, and tilling the ground.

Ver. 21. If ye walk contrary to me—Heb. קרי, kerî, from קרה, karah, it happened. If ye walk with me by accident, or chance, or as it happens. The ancient versions, however, favour our translation; according to which rendering, the word implies contumacy, or continuing to rebel against God after he should chastise them for their sins, Job xv. 25. The Jews follow the other sense, and expound it of those who, when they are afflicted by God, look on their sufferings as casual and contingent things, rather than as divine chastisements, to correct, amend, and bring them to repentance. Seven times more plagues—I will visit your obstinate impentence with new and more grievous plagues.

Ver. 24. I will walk contrary to you—Heb. I will walk with you by chance; an Hebraism, importing that God would seem to leave their affairs in apparent disorder, as if they were no more the objects of his providential care. To those who regard not the operation of God's hands, he appears unconcerned about human affairs; but those who have spiritual discernment, and understand the secret ways of provi-

A. M. 2513.
B. C. 1491.

unto desolation, and I will not smell the savour of your sweet odours.

g Jer. 9. 11.
& 25. 11,
18.

32 ^r And I will bring the land into desolation : and your enemies which dwell therein shall be ^hastonished at it.

h Deut. 28.
37. 1 Kings
9. 8. Jer.
18. 16. &
19. 8. Ex.
5. 16.

33 And ⁱI will scatter you among the heathen, and will draw out a sword after you : and your land shall be desolate, and your cities waste.

i Deut. 4.
27. & 28.
64. Ps. 44.
11. Jer. 9.
16. Esek.
12. 15. &
20. 25. &
22. 15.
Zech. 7.
14.

34 ^kThen 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.

k 2 Chron.
36. 21.

35 As long as it lieth desolate it shall rest ; because it did not rest in your ^lsabbaths, when ye dwelt upon it.

l Ch. 25. 2.

36 And upon them that are left *alive* of you ^mI will send a faintness into their hearts in the lands of their enemies ; and ⁿthe sound of a [†]shaken leaf shall chase them ; and they shall flee, as fleeing from a sword ; and they shall fall when none pursueth.

m Ezek. 21.
7. 13, 15.

n Ver. 17.
Job 15.
21. Prov.
28. 1.
1 Heb.
driven.

37 And ^othey shall fall one upon another, as it were before a sword, when none pursueth : and ^pye shall

o Isa. 10. 4.
See Judg.
7. 22.
1 Sam. 14.
15, 16.
p Josh. 7.
12, 13.
Judg. 2.
14.

and acceptable to him, he here threatens he will *not smell*, or accept, as being presented in hypocrisy and unbelief. The expression is metaphorical, and signifies that neither their prayers nor sacrifices should be accepted.

Ver. 32, 33. *Your enemies which dwell therein*—Having driven you out, and possessed your places, *shall be astonished at it*—A strong expression to denote the dreadfulness of their calamity, at which their very enemies should stand amazed. *A sword after you*—The sword shall follow you into strange lands, and you shall have no rest there.

Ver. 34. *The land shall enjoy her sabbaths*—It shall enjoy those sabbatical years of rest from tillage, which you, through covetousness, would not give it : a most reasonable warning this. Jeremiah complains, that in his time they had contemned the ordinance of God respecting the septennial sabbaths, and had not given their servants liberty, chap. xxxiv. 17, and gives this as one cause of their being delivered to slavery, Lam. i. 3. And this is expressly mentioned as a principal reason of their seventy years' captivity, 2 Chron. xxxvi. 21.

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have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you ^qshall pine away in their iniquity in your enemies' lands ; and also in the iniquities of their fathers shall they pine away with them.

q Deut. 4.
27. & 28.
65. Neh.
1. 9. Jer.
3. 25. &
29. 12, 13.
Esek. 4.
17. & 6. 9.
& 20. 43.
& 24. 23.
& 33. 10.
& 36. 31.
Hos. 6. 15.
Zech. 10.
9.

40 ¶ ^rIf they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me ;

r Num. 5.
7. 1 Kings
8. 35, 36,
47. Neh.
9. 2. Dan.
9. 3, 4.
Prov. 28.
13. Luke
15. 18.
1 John 1.
9.

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies ; if then their ^suncircumcised hearts be ^thumbled, and they then accept of the punishment of their iniquity :

s See Jer.
8. 10. &
9. 25, 26.
Esek. 44. 7.
Acts 7. 51.
Rom. 2.
29. Col. 2.
11.

42 Then will I ^uremember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will ^vremember the land.

1 Kings
21. 29.
2 Chron.
12. 6, 7.
12. & 32.
28. & 33.
12, 13.
u Ex. 2. 24.
& 6. 5. Ps.
106. 45.
Esek. 16.
60.

43 ^yThe land also shall be left of them, and shall enjoy her sabbaths,

x Ps. 136. 23.

y Ver. 34.
25.

Ver. 36. *The sound of a shaken leaf shall chase them*—A very significant phrase, importing that they should sink into a state of the most slavish fear and despicable cowardice.

Ver. 39. *Shall pine away*—Shall languish out the remainder of their days in bitter grief ; and sad reflections upon the miseries which their own and their fathers' complicated guilt has brought upon them ; and hereby shall be consumed and melted away.

Ver. 41. *If they accept of*—The meaning is, if they sincerely acknowledge the righteousness of God and their own wickedness, and patiently submit to his correcting hand ; if with David they are ready to say, *it is good for us that we are afflicted, that we may learn God's statutes, and yield obedience to them for the future, which is a good evidence of true repentance.*

Ver. 42. *I will remember my covenant*—So as to make good all that I have promised in it. For words of knowledge or remembrance in Scripture, commonly denote affection and kindness. *I will remember the land*—Which now seems

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while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they ^a despised my judgments, and because their soul abhorred my statutes.

^a Ver. 15.

44 And yet for all that, when they be in the land of their enemies, ^a I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

^a Deut. 4.
31.
^b Kings
18. 23.
Rom. 11.
2.

^b Rom. 11.
29.

45 But I will ^b for their sakes remember the covenant of their ancestors, ^c whom I brought forth out of the land of Egypt ^d in the sight of the heathen, that I might be their God: I *am* the LORD.

^c Ch. 22.
33. & 25.
38.
^d Ps. 98. 2.
Ex. 20. 9,
14, 32.

^e Ch. 27.
24. Deut.
6. 1. &
12. 1. &
23. 4.
John. 17.

^f Ch. 26. 1.

46 ^eThese *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel ^fin mount Sinai by the hand of Moses.

CHAP. XXVII.

Laws concerning persons sanctified to God, ver. 1—8. Concerning cattle, ver. 9—13. Concerning houses and lands, ver. 14—25. An exception concerning firstlings, ver. 26, 27. Concerning what was devoted, ver. 28, 29. Concerning tithes, ver. 30—34.

to be forgotten and despised, as if I had never chosen it to be the peculiar place of my presence and blessing.

Ver. 44. *For I am the Lord their God*—Therefore neither the desperateness of their condition, nor the greatness of their sins, shall cause me wholly to make void my covenant with them and their ancestors, but I will in due time remember them for good, and for my covenant's sake return to them in mercy. From this place the Jews take great comfort, and assure themselves of deliverance out of their present servitude and misery. And from this, and such other places, St. Paul concludes, that the Israelitish nation, though then rejected and ruined, should be gathered again and restored.

Ver. 46. *These are the statutes, &c.*—This may reasonably refer to the whole body of laws contained in the preceding history from Exod. xx. And then the sense will be that from that period to this we have a complete detail of all the laws, with the promises and threatenings annexed to them, that were at that time delivered from God to the Israelites, at mount Sinai, by the ministry of Moses. *Between him and*

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AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, ^a When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

^a Num. 6. 2.
See Judg.
11. 30, 31.
29. 1 Sam.
1. 11, 28.

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, ^bafter the shekel of the sanctuary.

^b Ex. 30. 13.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy

the children of Israel—Hereby his communion with his Church is kept up. He manifests not only his dominion over them, but his favour to them, by giving them his law. And they manifest not only their holy fear, but their holy love, by the observance of it. And thus it is made between them rather as a covenant than as a law: for he draws them *with the cords of a man*.

CHAP. XXVII. Ver. 2. *Shall make a singular vow*—The Hebrew may be rendered, *Shall separate, or set apart a vow*; that is, shall, by solemn promise, separate any thing from a common to a sacred use. For vows were religious promises made to God, for obtaining some blessing or deliverance from some evil or danger, and were accompanied with prayer, and paid with thanksgiving. The words, however, *יָפְחִי נֶדֶר*, *yaphki neder*, may be properly translated, as here, *Shall make a singular, or hard, or eminent vow*. And this is to be understood, not of *things*, but of *persons*, which he devoted to the Lord. Although vows of this kind were not

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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* giveth 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.

11 And if *it be* any unclean beast, of which they do not offer a

sacrifice unto the LORD, then he shall present the beast before the priest: A. M. 2513.
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12 And the priest shall value it, whether it be good or bad: † as thou † Heb. according to thy estimation, O priest, &c.
c Ver. 15.
19. valuest it, *who art* the priest, so shall it be.

13 ° But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 ^d And if he that sanctified it ^d Ver. 13.

usual, yet there want not instances of persons who devoted either themselves or their children, and that either more strictly, as the Nazarites and the Levites, 1 Sam. i. 11, and for these no redemption was admitted, but they were in person to perform the service to which they were devoted; or more largely, as some who were not Levites, might yet through zeal for God, or to obtain a blessing which they wanted, devote themselves or their children to the service of God and of the sanctuary, though not in such a way as the Levites, which was forbidden, yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burthensome to the sanctuary, an exchange is allowed, and the Priests are directed to receive a tax for their redemption. A book of rates is, accordingly, provided here, by which the Priests were to be guided in their valuation. 1, The middle aged, between twenty and sixty, were valued highest, the males at fifty shekels each, and the females at thirty, ver. 3, 4; women being generally inferior to men in strength and serviceableness. 2, The rate of the youth between five years old and twenty was less, because they were then less capable of doing service. 3, Infants under five years old were capable of being vowed to God by their parents, as Samuel was, but were not to be presented and redeemed, till they were a month old; that, as one Sabbath passed over them before they were circumcised, so one new moon might pass over them before they were estimated; and their valuation was but small, ver. 6. Samuel, who was thus vowed to God, was not redeemed, because he was a Levite, and designed by his parents to be *lent to the Lord as long as he lived*, 1 Sam. i. 28. Therefore he was employed in his childhood in the service of the tabernacle. 4, The aged are valued at a less rate than youth, but greater than children, ver. 7. And the Hebrews observe, that the rate of an aged woman is two parts of three to that of an aged man, so that in that age the female came nearest to the value of the male. 5, The poor were to be valued according to their ability, ver. 8. Something they must pay, that they might not be rash in vowing to God;

for he hath no pleasure in fools, Eccl. ii. 6; yet not more than their ability, that they might not ruin themselves and their families by their zeal.

Ver. 9. *If it be a beast—it shall be holy, &c.*—A second sort of things vowed to God are beasts. With respect to which, the law is, that the very individual beast was to be disposed of by the owner according to the first intention of his vow, whether it be sacrificed upon the altar, or given to the Priests, or sold for the use of the sanctuary, the price to be applied to the repairs of the house of God, or to purchase the usual sacrifices. This is what we are to understand by its *being holy*, as appears from ver. 10. The design of this law was to preserve a reverence towards things once consecrated, that they might not return to common uses.

Ver. 10. *He shall not alter it, nor change it*—Two words expressing the same thing more emphatically; that is, he shall in no wise change it, neither for one of the same, nor of another kind: partly because God would preserve the sanctity and reverence of consecrated things, and therefore would not have them alienated; and partly to prevent abuses of them by those who on this pretence might exchange what had been vowed for the worse. *It and the exchange*—That is, both the thing first vowed, and the thing offered and given in exchange. This was inflicted upon him as a just penalty for his levity in such weighty matters.

Ver. 11. *Unclean*—Either for the kind or for the quality of it; if it were such an one as might not be offered. In the case of any unclean beast, i. e., which was not allowed to be offered in sacrifice, such as a horse, camel, &c., it was to be valued by the Priest, and then the owner had liberty to leave the beast at the Priest's disposal, or to redeem it by paying the price set upon it; with a fifth part more. This served as a proper check to men's levity and fickleness in making vows and religious resolutions. It put them in mind not to be rash in opening their mouths to God, and made them feel the inconvenience of repenting of their vows.

Ver. 14. *When a man shall sanctify his house*—By a vow, for of that way and manner of sanctification he speaks in

A. M. 2518.
B. C. 1491. 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 jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then

A. M. 2518.
B. C. 1491. 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, ^e when it goeth out in the jubile, shall be holy unto the LORD, as a field ^h devoted; ⁱ 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 ^k his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as a holy thing* unto the LORD.

24 In the year of the jubile

Or, the
land of an
homer,
&c.

Ch. 25.
16.

Ver. 18.

Ch. 25, 10,
28, 31.

Ver. 28.
Num. 18.
14. Ezek.
44. 29.

Ch. 25.
10, 28.

Ver. 18.

Ch. 25.
28.

this whole chapter. This is the *third* case, and was to be regulated by the same law as the last-mentioned. It was to be justly valued by the Priest, and if the party chose rather to pay the price than part with the house, he was to submit to the law made in the foregoing case.

Ver. 16. *Shall sanctify some part of his field*—This intimates, that it was not lawful for a man to vow his whole field or estate, because God would have no man's family made beggars to enrich his sanctuary. The design of consecrating a part to God, was to procure his blessing upon the rest of their possessions. *Thy estimation shall be according to the seed thereof*, i. e. It shall be valued according to the quantity of seed required to sow it. *An homer of barley seed shall be valued at fifty shekels*, i. e. So much land as an homer of barley would sow was to be rated at fifty shekels, or about five pounds seventeen shillings; and so, proportionably, for greater or less quantities of ground so devoted. There is a great difference between this measure and that which occurs Exod. xvi. 16; this is written *homer*, and that *ghomer*. Now a ghomer was but the tenth part of an ephah, as we learn from Exod. xvi. 36; whereas the homer, which is the measure here spoken of, was ten ephahs, Ezek. xlv. 11. By this we may explain that threatening in Isaiah, chap. v. 10, *The seed of an homer shall yield an ephah*, i. e. ten bushels shall yield but one.

Ver. 17, 18. *If he sanctify his field from the year of jubile*—That is, if the vow has been made immediately after the jubilee, then the land requiring an homer of barley-seed is to be valued at fifty shekels, as before mentioned. *If after the jubile*—That is, some considerable time after, then the Priest was to deduct from the above rate of fifty shekels,

either more or less, according as more or fewer years remained till the next jubilee. For no land could be alienated for a longer period than forty-nine years, that is, from one jubilee to another, except in the case after-mentioned.

Ver. 20. *If he will not redeem the field*—If the owner choose rather to part with his land than redeem it at the price which the Priest hath set upon it, and the Priest, upon his refusal, have sold it, or rather let it, till the next jubilee, to another man; then he that vowed it shall be excluded from all future privilege of redemption; and, when the jubilee is come, the land shall return to the priesthood for ever. For preventing ambiguity, instead of, *If he have sold the field*, it ought to be rendered, *If the priest have sold*, as in the Arabic version; or, *If it be sold to another*, as in the Vulgate; for the *he* cannot refer to the owner or vower of the land, as our version makes it, since the vower had no power to sell the land after he had consecrated it, but it was to be sold or let by the Priest or treasurer of the sanctuary, who converted the price thereof to a holy use.

Ver. 21. *When it goeth out*—That is, out of the possession of the other man, to whom the priest sold it. *The possession shall be the priest's*—For their maintenance. Nor is this repugnant to that law, that the Priests should have no inheritance in the land, Num. xviii. 20; for that is only spoken of the tribe of Levi in general, in reference to the first division of the land, wherein the Levites were not to have a distinct part of land, as other tribes had; but this does not imply that some particular lands might not be vowed and given to the Priests, either for their own benefit, or for the service of the sanctuary.

Ver. 22, 23. *Not of the fields of his possession*—His

A. M. 2513.
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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 estimations shall be according to the shekel of the sanctuary: ⁿ twenty gerahs shall be the shekel.

ⁿ Ex. 30. 18.
Num. 3.
47. & 18.
16. Ezek.
48. 12.

26 ¶ Only the †^o 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*.

† Heb.
Firstborn,
&c.
o Ex. 18. 2,
17. & 22.
30. Num.
18. 17.
Deut. 15.
19.

27 And if *it be* of an unclean beast, then he shall redeem it according to thine estimation, ^p and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

p Ver. 11,
12, 13.

patrimony or inheritance. *Thy estimation*—That is, the price which thou, O Moses, by my direction, hast set in such cases. *To the jubile*—As much as it is worth, for that space of time between the making of the vow and the year of jubilee: for he had no right to it for any longer time, as the next verse tells us. *As an holy thing*—As that which is to be consecrated to God instead of the land redeemed by it.

Ver. 25. *The shekel of the sanctuary*—About 2s. 6d.

Ver. 26. *No man shall sanctify it*—By vow; because it is not his own, but the Lord's already, and therefore to vow such a thing to God is a tacit derogation from, and an usurpation of the Lord's right, and a mocking of God by pretending to give what we cannot withhold from him. *Ox or sheep*—Under these two eminent kinds he comprehends all other beasts which might be sacrificed to God, the firstlings whereof could not be redeemed, but were to be sacrificed; whereas the firstlings of men were to be redeemed, and therefore were capable of being vowed, as we see 1 Sam. i. 11.

Ver. 27. *An unclean beast*—That is, if it be the firstborn of an unclean beast, as appears from ver. 26, which could not be vowed, because it was a firstborn, nor offered, because it was unclean; and therefore is here commanded to be redeemed or sold. *It shall be sold*—And the price thereof was given to the Priests, or brought into the Lord's treasury.

Ver. 28. *No devoted thing*—That is, nothing which is absolutely devoted to God with a curse upon themselves or others, if they disposed not of it according to their vow; as the Hebrew word implies. *Most holy*—That is, only to be touched or employed by the Priests, and by no other persons; no, not by their own families, for that was the state of the *most holy things*.

Ver. 29. *Devoted of men*—Not by men, as some would

28 ^a 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.

A. M. 2513.
B. C. 1491.q Ver. 21.
Josh. 6.
17, 18, 19.

29 ^r None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

r Num. 21.
2, 3.

30 And ^s all the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the LORD's: *it is holy* unto the LORD.

Gen. 28.
22. Num.
18. 21,
24. 2 Chro.
31. 5, 6, 12.
Neh. 13.
12. Mal.
3. 8, 10.

31 ^t And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

t Ver. 13.

32 And concerning the tithe of the herd, or of the flock, *even* of whatso-

clude it, but of men, for it is manifest, both from this and the foregoing verses, that men are here not the persons devoting, but devoted to destruction, either by God's sentence, as idolaters, Exod. xxii. 20; Deut. xxiii. 15; the Canaanites, Deut. xx. 17; the Amalekites, xxv. 19; 1 Sam. xv. 3, 26; Ben-hadad, 1 Kings xx. 42; or by men, in pursuance of such a sentence of God, as Num. xxi. 2, 3; xxxi. 17; or for any crime of a high nature, as Judg. xxi. 5. But this is certainly not to be understood, as some have taken it, as if a Jew might, by virtue of this text, devote his child or his servant to the Lord, and thereby oblige himself to put them to death. For this is expressly limited to *all that a man hath, or which is his*; that is, which he hath a power over. But the Jews had no power over the lives of their children or servants, but were directly forbidden to take them away, by that great command, *Thou shalt do no murder*. And seeing he that killed his servant casually by a blow with a rod was surely to be punished, as is said, Exod. xxi. 20, it could not be lawful wilfully to take away his life upon pretence of any such vow as this. But for the Canaanites, Amalekites, &c., God, the undoubted Lord of all men's lives, gave to the Israelites a power over their persons and lives, and a command to put them to death. And this verse may have a special respect to them, or such as them.

Ver. 30. *The tithe*—There were divers sorts of tithes, but this seems to be understood only of the ordinary and yearly tithes belonging to the Levites, as the very expression intimates, and the addition of the fifth part, in case of the redemption thereof, implies.

Ver. 32. *Under the rod*—Either, 1, The tither's rod, it being the manner of the Jews, in tithing, to cause all their cattle to pass through some gate, or narrow passage, where the tenth was marked by a person appointed for that purpose and reserved for the Priest. 2, Or, The shepherd's

A. M. 2514.
B. C. 1490.
See Jer. 33. 13. Ez. 20. 37. Mic. 7. 14.
x Ver. 10.

ever ^u passeth under the rod, the tenth shall be holy unto the LORD.
33 He shall not search whether it be good or bad, ^xneither shall he change it: and if he change it at all, then both it and the change thereof

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B. C. 1490.
Ch. 26. 46.

shall be holy; it shall not be re- deemed.
34 ^yThese are the commandments, ^y which the LORD commanded Moses for the children of Israel in mount Sinai.

rod, under which the herds and flocks passed, and by which they were governed and numbered, see Jer. xxxiii. 13; Ezek. xx. 37.

Ver. 34. *These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai*—This has reference to the whole book. Many of these commandments are moral; others ceremonial, and peculiar to the Jewish economy, which yet are instructive to us, who have a key to the mysteries that are contained in them. Upon the whole, we have cause to bless God, that we are not come

to mount Sinai; that we are not under the dark shadows of the law, but enjoy the clear light of the Gospel. The doctrine of our reconciliation to God by a Mediator, is not clouded with the smoke of burning sacrifices, but cleared by the knowledge of Christ, and him crucified. And we may praise him, that we are not under the yoke of the law, but under the sweet and easy instructions of the Gospel, which pronounces those the true worshippers that worship the Father in spirit and in truth, by Christ only, who is our Priest, temple, altar, sacrifice, purification, and all.

THE
FOURTH BOOK OF MOSES,
CALLED
NUMBERS.

ARGUMENT.

This Book, like all the other Books of Moses, takes its name from the Septuagint, or Greek Interpreters, being termed by them αριθμοι, arithmoi, NUMBERS. There is, however, this difference; the names of the other four stand in our translation in the words of the original Greek, while this is rendered into English. The reason of the name is evident. The Book begins with an account of the numbering or mustering of the people, which was done in the beginning of the second year after they came out of Egypt. It relates also another numbering of them above thirty-eight years after, when not three of the same persons were found alive that were in the former account, so awfully did God fulfil his threatening, that, for their rebellion, their carcases should fall in the wilderness, chap. xiv. 29. Still, however, their numbers were so great, that the Book affords us abundant proof of the accomplishment of God's promise to Abraham, Thy seed shall be as the stars of heaven for multitude. Here are also several additional Laws, relating to matters both civil and religious. Indeed, the Book is almost equally divided between histories and laws intermixed: and the historical part comprises the transactions of thirty-eight years, most of which, however, took place in the first and last of those years. An abstract of a great part of this Book we have in a few words, Psalm xcv. 10, "Forty years long was I grieved with this generation;" and an application of it to ourselves, Heb. iv. 1, "Let us fear, lest, a promise being left us of entering into his rest, any of us should come short of it."

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CHAP. I.

Orders given to Moses to number the people, ver. 1
—4. Persons named to assist him therein, ver.
5—16. The particular number of each tribe,

ver. 17—43. The sum of all together, ver. 44
—46. The Levites excepted, ver. 47—54.

A AND the LORD spake unto Moses ^a in the wilderness of Sinai, ^b in

^a Ex. 19. 1.
Ch. 10. 11.
^b Ex. 25. 22.

CHAP. I. Ver. 1. *In the wilderness of Sinai*—Where now they had been a full year or near it, having left Egypt

about thirteen months. Compare this place with Exod. xix. 1, and xl. 17.

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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,

c Ex. 90. 12.
& 38. 26.
Ch. 26. 7.
63. 64.
2 Sam. 24.
2. 1 Chro.
21. 2.

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.

4 And with you there shall be a man of every tribe; every 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 Zurishaddai.

7 Of Judah; Nahson the son of Aminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

Ver. 2. *Take ye the sum*—This is not the same muster with that spoken of, Exod. xxxviii. 26, as plainly appears, because that was before the building of the tabernacle, which was built and set up on the first day of the first month, Exod. xl. 2, but this was after it, on the first day of the second month. And they were for different ends; that was to tax them for the charges of the tabernacle; but this was for other purposes, as partly, that the great number of the people might be known to the praise of God's faithfulness, in making good his promises of multiplying them, and for their own encouragement: partly for the better ordering of their camp and march, for they were now beginning their journey; and partly that this account might be compared with the other in the close of the book, where we read that not one of all this vast number, except Caleb and Joshua, were left alive; a fair warning to all future generations to take heed of rebelling against the Lord. It is true, the sums and numbers agree in this and the former computation, mentioned Exod. xxxviii. 26, which is not strange, because there was not much time between these two numberings, and no eminent sin among the people in that interval, whereby God was provoked to diminish their numbers. Some indeed suppose, that in that number, Exod. xxx. and xxxviii. the

10 Of the children of Joseph: of Ephraim; Elishama the son of Amihud: of Manasseh; Gamaliel the son of Pedahzur.

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11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Abiezer 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.

d Ch. 2. 14.
he is
called
Reuel.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

e Ch. 7. 2.
1 Chron.
27. 16.f Ex. 18.
21, 25.

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 Mo-

Levites were included, who are here excepted, ver. 47, and that in that interval of time, there were grown up as many more men of those years, as there were Levites of the same age. *Israel*—So the strangers mixed with them were not numbered. *Their fathers*—The people were divided into twelve tribes, the tribes into great families, Num. xxvi. 5, these great families into lesser families, called *the houses of their fathers*, because they were distinguished one from another by their fathers.

Ver. 3. *That are able to go forth to war*—It would seem from this, that none of the aged and infirm were numbered, as being unable to go to war. Among several other nations as well as the Jews, particularly the Romans, all who were of age to bear arms, were obliged, upon some occasions, to go forth to battle. And hence it is that we read of the kings of Israel bringing such numerous armies into the field as appear hardly credible to those who judge of their manners by ours.

Ver. 5. *Reuben*—The tribes are here numbered according to the order or quality of their birth, first the children of Leah, then of Rachel, and then of the handmaids.

Ver. 14. *Deuel*—Called *Reuel*, Num. ii. 14, the Hebrew letters Daleth and Resh being often changed.

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ses, 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;

Ver. 20. *By their generations*—That is, the persons begotten of Reuben's immediate children, who are here subdivided into families, and they into houses, and they into particular persons.

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27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore 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* 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

Ver. 27. *Threescore and fourteen thousand*—Far more than any other tribe, in accomplishing Jacob's prophecy, Gen. xlix.

Ver. 33. *Ephraim*—Above eight thousand more than

2 Y

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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 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;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, 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;

41 Those that were numbered of them, *even* of the tribe of Asher,

were forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout 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;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 ^e These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upwards, all that were able to go forth to war in Israel;

46 Even all they that were numbered were ^b six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But ⁱ the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 ^k Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

Manasseh, towards the accomplishment of that promise, Gen. xlviii. 20, which Satan in vain attempted to defeat, by stirring up the men of Gath against them, 1 Chron. vii. 21, 22.

Ver. 37. *Thirty-five thousand*—The smallest number, except one, though Benjamin had more immediate children than any of his brethren, Gen. xlvii. 21; whereas Dan had but one immediate son, Gen. xlvii. 23, yet now his number is the largest but one of all the tribes, and is almost double to that of Benjamin. Such great and strange changes God

easily can, and frequently does make in families, 1 Sam. ii. 5. And therefore let none boast or please themselves too much in their numerous offspring.

Ver. 49. *Levi*—Because they were not generally to go out to war, which was the thing principally eyed in this muster, ver. 3, 20, 45, but were to attend upon the service of the tabernacle. They that minister upon holy things, should not entangle themselves in secular affairs. The ministry itself is work enough for a whole man, and all little enough to be employed in it.

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Ch. 26. 64.

Ex. 28.
26. See
Exod. 12.
37. Ch. 2.
32. & 26.
51.
Ch. 2. 35.
See Ch. 3.
& 4. & 26.
57. 1 Chron.
6. & 21. 6.Ch. 2. 33.
& 26. 62.

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Ex. 28. 21.
Ch. 3. 7,
8. & 4. 15,
25—27,
33.
50 ¹ 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, ^m and shall encamp round about the tabernacle.

m Ch. 3. 28,
29, 35, 38.
n Ch. 10. 17,
21.
51 ⁿ 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: ^o and the stranger that cometh nigh shall be put to death.

o Ch. 3. 10,
26. & 18.
22.
p Ch. 2. 2,
34.
52 And the children of Israel shall pitch their tents, ^p every man by his own camp, and every man by his own standard, throughout their hosts.

q Ver. 50.
r Lev. 10. 6.
Ch. 8. 19.
& 16. 44.
& 18. 6.
1 Sam. 6. 19.
s Ch. 22. 7,
8. & 8.
24—25. &
18. 2—5. &
31. 30, 47.
1 Chro.
23. 22.
2 Chro.
13. 10.
53 ^q But the Levites shall pitch round about the tabernacle of testimony, that there be no ^r wrath upon the congregation of the children of Israel: ^s 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.

CHAP. II.

Orders concerning the camp, 1, A general order, ver. 1, 2. 2, Particular directions for posting

Ver. 50, 51. The tabernacle of testimony—So called here, and Exod. xxxviii. 21, because it was made chiefly for the sake of the ark of the testimony, which is often called *the testimony*. The *stranger* elsewhere is one of another nation, here one of another tribe. *That cometh nigh*—So as to do the offices mentioned ver. 50.

Ver. 53. No wrath—From God, who is very tender of his worship, and will not suffer the profaners of it to go unpunished; whose wrath is called simply *wrath* by way of eminency, as the most terrible kind of wrath.

CHAP. II. Ver. 2. His own standard—It is manifest there were four great standards or ensigns, which here follow, distinguished by their colours or figures; also there were other particular ensigns belonging to each of their fathers' houses or families. *Far off*—Partly out of reverence to God and his worship, and the portion allotted to it, and partly for caution, lest their vicinity to it might tempt them to make

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each of the tribes in four squadrons. In the vanguard, on the east, Judah, Issachar, and Zebulun, ver. 3—9. In the right wing, southward, Reuben, Simeon, and Gad, ver. 10—16. The tabernacle in the midst, ver. 17. In the rear, westward, Ephraim, Manasseh, and Benjamin, ver. 18—24. In the left wing, northward, Dan, Asher, and Naphtali, ver. 25—31. The conclusion of the appointment, 32—34.

AND the LORD spake unto Moses and unto Aaron, saying,

a Ch. 1. 53
2 ^a Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: [†] ^b far off about the tabernacle of the congregation shall they pitch.

† Heb. over against.
b Josh. 3. 4.
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 ^c **Nashon** the son of Amminidab *shall be* captain of the children of Judah.

c Ch. 10. 14.
Ruth 4.
20. 1 Chro.
2. 10.
Matt. 1. 4.
Luke 3.
32, 33.
4 And his host, and those that were numbered of them, *were* three-score and fourteen thousand and six hundred.

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.

too near approaches to it. It is supposed they were at two thousand cubits' distance from it, which was the space between the people and the ark; and it is not improbable, because the Levites encamped round about it, between them and the tabernacle. It is observable, those tribes were placed together, that were nearest of kin to each other. Judah, Issachar, and Zebulun, were the three youngest sons of Leah, and Issachar and Zebulun would not grudge to be under Judah, their elder brother. Reuben and Simeon would not be content with their place; therefore Reuben, Jacob's eldest son, is chief of the next squadron. Simeon doubtless is willing to be under him; and Gad, the son of Leah's handmaid, is fitly added to him, in Levi's room. Ephraim, Manasseh, and Benjamin, are all the posterity of Rachel. Dan, the eldest son of Bilhah, leads the rest; to them are added the two younger sons of the handmaids. So much of the wisdom of God appears even in these smaller circumstances!

Ver. 3. Judah—This tribe was in the first post, and in

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7 Then the tribe of Zebulun: and Eliab 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 *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. ^dThese shall first set forth.

d Ch. 10. 14.

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 Shedeur.

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 Zurishaddai.

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.

¹ Deuel,
Ch. 1. 14.
& 7. 42,
47. & 10.
70.

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, through-

out their armies. ^eAnd they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp; as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies; and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin; and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies.

^fAnd they shall go forward in the third rank.

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* Abiezer the son of Ammishaddai.

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e Ch. 10. 16.

f Ch. 10. 17.
21.

g Ch. 10. 22.

their marches led the van, not only because it was the most numerous, but chiefly because Christ, *the Lion of the tribe of Judah*, was to descend from it: yea, from the loins of Nashon, who is here appointed the chief captain of it.

Ver. 17. *In the midst*—This is not to be understood strictly,

but largely; for in their march they were divided, and part of that tribe marched next after Judah, Num. x. 17, and the other part exactly in the midst of the camp.

Ver. 18. *Ephraim*—Who is here preferred before his brother, according to the prophecy, Gen. xlviii. 19, 20.

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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.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. ^b They shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: ¹ all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But ^k the Levites were not

numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: ¹ so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAP. III.

In this chapter we have an account, 1, Of the Priests, ver. 1—4. 2, The work of the Levites, taken instead of the firstborn, ver. 5—13. 3, Of the number, place, and charge of each family; the Gershonites, ver. 14—26. The Kohathites, ver. 27—32. The Merarites, ver. 33—39. 4, Of the firstborn, ver. 40—51.

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 ^a first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, ^b the priests which were anointed, † whom he consecrated to minister in the priest's office.

4 ^c And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the

Ver. 31. *The camp of Dan*—The strongest camp next after Judah, and therefore he comes in the rear, as Judah marched in the front, that the tabernacle might be best guarded where there was most danger. The Jews say this camp made a square of twelve miles in compass about the tabernacle, three miles on each side.

Ver. 34. *So they pitched by their standards*—Their order was so beautiful, that when Balaam beheld the camp of Israel from an eminence, he exclaimed with admiration, *How goodly are thy tents, O Jacob! thy tabernacles, O Israel! As valleys are they spread forth, as gardens by the river's side!* chap. xxiv. 5, 6.

CHAP. III. Ver. 1. All the other tribes being mustered and registered, and the genealogy of each stated, next follows an account of the Priests and Levites, first of their

descent from the two principal heads of their families; viz. Aaron and Moses; and then of the particular services allotted to each family. *These*—Which follow in this chapter, *are the generations*—The kindred or family. Moses's family and children are here included under the general name of the Amramites, ver. 27, which includes all the children and grand-children of Amram, the persons only of Aaron and Moses being excepted. And the generations of Moses are thus obscurely mentioned, because they were but common Levites, the priesthood being given solely to Aaron's posterity, whence Aaron is here put before Moses, after whom he is elsewhere commonly named. *In Sinai*—Nadab and Abihu were then alive, though dead at the time of taking this account.

Ver. 4. *In the sight of Aaron*—Under his inspection and direction, and as his servants or ministers in the Priest's office.

A. M. 2514.
B. C. 1490.Ch. 24. 2.
5, 6.

1491.

Ex. 6. 26.

Ex. 28. 41.
Lev. 8.
Heb.
whose
hand he
filled.
1490.
Lev. 10. 1.
Ch. 26. 61.
1 Chron.
24. 2.

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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.

5 ¶ And the LORD spake unto Moses, saying,

d Ch. 8. 6.
& 18. 2.

6 ^d Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do ^e the service of the tabernacle.

e Ch. 1. 50.
& 8. 11,
16, 24, 26.

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.

f Ch. 8. 19.
& 18. 6.

9 And ^f 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, ^g and they shall wait on their priest's office: ^h and the stranger that cometh nigh shall be put to death.

g Ch. 18. 7.

h Ver. 38.
Ch. 1. 51.
& 16. 40.

Ver. 6. *Present them*—Offer them to the Lord for his special service. This was promised to them before, and now actually conferred.

Ver. 7. *His charge*—That is, Aaron's, or those things which were committed principally to Aaron's care and oversight. *Of the congregation*—That is, of all the sacrifices and services which were due to the Lord from all the people. Because the people might not perform them, in their own persons, therefore they were to be performed by some particular persons in their stead; formerly by the firstborn, chap. viii. 16, and now by the Levites. *Before the tabernacle*—Not within the tabernacle, for the care of the things within the holy place was appropriated to the Priests, as the care of the most holy place was to the High Priest.

Ver. 8, 9. *Of the children of Israel*—Those things which all the children of Israel are, in their several places and stations, obliged to take care of, though not in their persons, yet by others in their stead. *Given to him*—To attend upon him and observe his orders, and ease him of his burden.

Ver. 10. *The stranger*—That is, every one who is of another family than Aaron's; yea, though he be a Levite. *That cometh nigh*—To execute any part of the Priest's office.

11 And the LORD spake unto Moses, saying,

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12 And I, behold, ⁱ I have taken the Levites from among the children of Israel, instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

Ver. 41.
Ch. 8. 16.
& 18. 6.

13 Because ^k all the firstborn *are* mine; ^l for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

k Ex. 13. 2.
Lev. 27.
26. Ch. 8.
16. Luke
2. 23.
l Ex. 13. 12,
15. Ch. 8.
17.

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: ^m every male from a month old and upward shalt thou number them.

m Ver. 39.
Ch. 26. 62.

16 And Moses numbered them according to the ⁿ word of the LORD, ^o as he was commanded.

n Heb.
mouth.

17 ^p And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

p Gen. 46.
11. Ex. 6.
16. Ch. 26.
67.
q Chron.
6. 1. 16.
& 23. 6.

Ver. 12. *The firstborn*—Who were God's property, Exod. xii. 19, and to whom the administration of holy things was formerly committed, which now was taken away from them, either because they had forfeited this privilege by joining with the rest of their brethren in the idolatrous worship of the calf, or because they were to be mainly concerned in the distribution and management of the inheritances which now they were going to possess, and therefore could not be at leisure to attend upon the service of the sanctuary: and God would not commit it to some other persons in each tribe, which might be an occasion of idolatry, confusion, division, and contempt of sacred things, but to one distinct tribe, which might be entirely devoted to that service, and particularly to the tribe of Levi; partly out of his respect to Moses and Aaron, branches of this tribe; partly as a recompense of their zeal for God against idolaters; and partly because it was the smallest of the tribes, and therefore most likely to find both employment in, and maintenance for the work.

Ver. 15. *From a month old*—Because at that time the firstborn, in whose stead the Levites came, were offered to God. And from that time the Levites were consecrated to

^{A. M. 2514.}
^{B. C. 1490.} 18 And these *are* the names of the sons of Gershon by their families; ^o Libni, and Shimei.

^p Ex. 6. 17. 19 And the sons of Kohath by their families; ^p Amram, and Izehar, Hebron, and Uzziel.

^q Ex. 6. 18. 20 ^q 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, and the family of the Shimites: 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,

^r Ch. 1. 53. 23 ^r 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.

^s Ch. 4. 24—^{26.} 25 And ^s the charge of the sons of Gershon in the tabernacle of the congregation *shall be* ^t the tabernacle, and ^u the tent, ^x the covering thereof, and ^y the hanging for the door of the tabernacle of the congregation.

^z Ex. 27. 9. 26 And ^z the hangings of the

court, and ^a the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and ^b the cords of it for all the service thereof. ^a Ex. 27. 16. ^b Ex. 36. 16.

27 ¶ ^c And of Kohath, *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites. ^c 1 Chron. 20. 23.

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 ^d The families of the sons of Kohath shall pitch on the side of the tabernacle southward. ^d Ch. 1. 53.

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 ^e their charge *shall be* ^f the ark, and ^g the table, and ^h the candlestick, and ⁱ the altars, and the vessels of the sanctuary wherewith they minister, and ^k the hanging, and all the service thereof. ^e Ch. 4. 16. ^f Ex. 25. 10. ^g Ex. 25. 23. ^h Ex. 25. 31. ⁱ Ex. 27. 1. & 50. 1. ^k Ex. 26. 22.

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.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of

God, and were, as soon as capable, instructed in their work. Elsewhere they are numbered from twenty-five years old, when they were entered as novices into part of their work, chap. viii. 24, and from thirty years old, when they were admitted to their whole office.

Ver. 25, 26. *The tabernacle*—Not the boards, which belonged to Merari, ver. 36, but the ten curtains. *The tent*—The curtains of goats' hair. *The coverings*—That is, the coverings of rams' skins and badgers' skins. *The cords*—By which the tabernacle was fastened to the pins, and stretched out, Exod. xxxv. 18.

Ver. 27, 28. *Of Kohath*—This family had many privileges above the others; of that were Moses and Aaron, and all the Priests; they had the chief place about the tabernacle, and

the care of the most holy things there; and in the land of Canaan they had twenty-three cities, which were almost as many as both their brethren received. Yet the posterity of Moses were not at all dignified or distinguished from other Levites. So far was he from seeking any advantage or honour for his own family. *Keeping*—That is, appointed for that work, as soon as they were capable of it. *Of the sanctuary*—That is, of the holy things contained in or belonging to the sanctuary.

Ver. 31. *The hanging*—Which covered the most holy place, for all other hangings belonged to the Gershonites. *The service*—That is, all the other furniture belonging to it.

Ver. 32. *Chief*—Next under the High Priest; whence he is called *the second Priest*, 2 Kings xxv. 18, and in case of

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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.

1 Ch. 1. 53.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

† Heb. the office of the charge.
m Ch. 4. 31, 32.

36 And †^munder 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.

n Ch. 1. 53.

38 ¶ⁿ But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be

o Ch. 18. 5.

keeping the charge of the sanctuary

p Ver. 7, 8

for the charge of the children of

q Ver. 10.

Israel: and ^qthe stranger that cometh nigh shall be put to death.

r See Ch. 26. 62.

39 ^rAll that were numbered of

the High Priest's absence by sickness or other necessary occasions, he was to perform his work, and he had a superiority over all the rest of the Priests and Levites. *The chief of the Levites*—That is, over those three persons, who were each the chief of their several families, ver. 24, 31, 34.

Ver. 38. *For the charge*—Either in their stead, that charge which they were obliged to keep, if God had not committed it to those: or for their benefit; for their preservation, as the word may be rendered.

Ver. 39. *Two and twenty thousand*—If the particular numbers, mentioned ver. 22, 28, 34, be put together, they make 22,300. But the odd 300 are omitted here, either according to the use of the Holy Scripture, where in so great numbers small ones are commonly neglected, or because they were the firstborn of the Levites, and therefore belonged to God already, and so could not be given to him again instead of the other firstborn. If this number of firstborn seem small to come from 22,000 Levites, it must be considered, that only such firstborn are here named as were

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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, ^sNumber all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. ^s Ver. 15.

41 ^tAnd 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. ^t Ver. 12. 45.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 ^uTake the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites ^u Ver. 12. 41.

males, and such as continued in their parents' families, not such as had erected new families of their own. Add to this, that God so ordered things by his wise providence, for divers weighty reasons, that this tribe should be much the least of all the tribes, as is evident by comparing the numbers of the other tribes, from twenty years old, Num. i. with the number of this from a month old; and therefore it is not strange if the number of their firstborn be less than in other tribes.

Ver. 41. *Instead of the firstborn*—Such as are now alive of them, but those which should be born of them hereafter are otherwise disposed of. *Cattle of the Levites*—Not that they were to be taken from the Levites, or to be sacrificed to God, any more than the Levites themselves were; but they, together with the Levites, were presented before the Lord by way of acknowledgment, that the Levites might be set apart for God's service, and their cattle for themselves as God's Ministers, and for their support in God's work.

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instead of their cattle; and the Levites shall be mine: I am the LORD.

^x Ex. 13. 13. ^x Ch. 18. 15. ^y Ver. 39. ^y 45. ^z Lev. 27. 6. ^z Ch. 18. 16. **46** And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, ^y which are more than the Levites;

^a Ex. 39. 13. ^a Lev. 27. 25. ^a Ch. 18. 16. ^a Ezek. 45. 12. **47** Thou shalt even take ^a five shekels a piece by the poll, after the shekel of the sanctuary shalt thou take *them*: (^athe shekel 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 them that were over and above them that were redeemed by the Levites:

^b Ver. 46. ^b 47. **50** Of the firstborn of the children of Israel took he the money; ^ba thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

^c Ver. 43. **51** And Moses ^cgave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

Ver. 46. *For those that are to be redeemed*—It is probable, in the exchange they began with the eldest of the firstborn, and so downwards, so that those were to be redeemed, who were the two hundred and seventy-three youngest of them.

Ver. 47. *Five shekels*—Which was the price paid for the redemption of a first-born a month old.

CHAP. IV. Ver. 3. *From thirty*—This age was prescribed as the age of full strength of body, and therefore most proper for their laborious work of carrying the parts and vessels of the tabernacle, and of maturity of judgment, which is necessary for the right management of holy services. Whence even John and Christ entered not upon their ministry till that age. Indeed, the Levites' first entrance upon their work was at their twenty-fifth year, when they began as learners, and acted under the inspection and direction of their brethren; but in their thirtieth year they were completely admitted to a full discharge of their whole office. But David, being a Prophet, and particularly directed by God in the affairs of the temple, made a change in this matter,

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CHAP. IV.

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A command to number the Levites from thirty to fifty years old, ver. 1—3. The charge of the Kohathites, ver. 4—20. Of the Gershonites, ver. 21—28. Of the Merarites, ver. 29—33. The number of each, ver. 34—45. Of all in general, ver. 46—49.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 ^a From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. ^a See Ch. 8. 24. ^a Chro. 23. 3. 24. 27.

4 ^b This shall be the service of the sons of Kohath in the tabernacle of the congregation, *about* ^c the most holy things: ^b Verse 15. ^c Verse 19.

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down ^d the covering vail, and cover the ^eark of testimony with it: ^d Ex. 26. 31. ^e Ex. 25. 10. 16.

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in ^f the staves thereof. ^f Ex. 25. 13. ^g Ex. 25. 23. 29. 30. ^h Lev. 24. 6, 8.

7 And upon the ^htable of shew-

because the magnificence of the temple, and the great multitude of the sacred utensils and sacrifices, required a greater number of attendants than formerly was necessary. *Until fifty*—When they were exempted from the toilsome work of carrying burdens, but not discharged from the honourable and easy work done within the tabernacle, Num. viii. 26. *All that enter*—That is, that do and may enter, having no defect, nor other impediment.

Ver. 5, 6. *They shall take down*—For upon this necessary occasion the inferior Priests were allowed to come into the holy of holies, which otherwise was peculiar to the High Priest. *The covering vail*—The second vail, wherewith the ark was covered while the tabernacle stood, Exod. xl. 3. *Cover the ark*—Because the Levites, who were to carry the ark, might neither see, nor immediately touch it. *Badgers' skins*—Whereby the ark was secured from the injuries of the weather.

Ver. 7. *The dishes*—Upon which the shewbread was put. *Continual bread*—So called, because it was continually to be there, even in the wilderness; where though they had only

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bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to || cover withal: and the continual bread shall be thereon.

^l Or, pour out withal.

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.

^h Ex. 25. 31.

ⁱ Ex. 25. 37, 38.

9 And they shall take a cloth of blue, and cover the ^b candlestick of the light, ⁱ 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.

^k Ex. 30. 1, 3.

11 And upon ^k 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:

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

manna for themselves, yet they reserved corn for the weekly making of these loaves.

Ver. 11, 12. *The golden altar*—All covered with plates of gold. *The instruments of ministry*—The sacred garments used by the Priests in their holy ministrations. *Cover them*—All these coverings were designed, 1, For safety: that these holy things might not be sullied by rain, or tarnished by the sun. 2, For decency: most of them had a cloth of blue, or purple, or scarlet, over them: the ark, a cloth wholly of blue, perhaps an emblem of the azure skies, which are spread between us and the Majesty on high. 3, For concealment: it was a fit sign of the darkness of that dispensation; the holy things were then covered, but Christ hath now *destroyed the face of the covering*.

Ver. 13. *Shall take away the ashes from the altar*—Hence we may conclude, that they did offer sacrifices at other times, though not so constantly and diligently as they did in Canaan.

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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.

^l Or, basins.

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, ^l the sons of Kohath shall come to bear *it*: ^m but they shall not touch *any* holy thing, lest they die. ⁿ These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

^l Ch. 7. 9.
& 10. 21.
Deut. 31.
9. 2 Sam.
6. 13.
1 Chron.
15. 2, 15.
^m 2 Sam. 6.
6, 7.
1 Chron.
13. 9, 10.
ⁿ Ch. 3. 31.

16 ¶ And to the office of Eleazar the son of Aaron the priest *per'aineth* ^o the oil for the light, and the ^p sweet incense, and ^q the daily meat offering, and the ^r anointing oil, and the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

^o Ex. 25. 6.
Lev. 24. 2.
^p Ex. 30. 34.
^q Ex. 29. 40.
^r Ex. 30. 23.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

Moreover, the taking away of the ashes only, doth sufficiently imply that the fire was preserved, which, as it came down from heaven, Lev. ix. so it was by God's command to be continually fed and kept burning, and therefore doubtless was put into some vessel, which might be either fastened to the altar, and put within this covering, or carried by some person appointed thereunto.

Ver. 15. *Bear it*—Upon their shoulders. Afterward the Priests themselves, being multiplied, carried these things, though the Levites were not excluded. *They shall not touch*—Before they are covered.

Ver. 16. *Eleazar*—He himself is to carry these things, and not to commit them to the sons of Kohath. *The oversight*—The care that all the things above-mentioned be carried by the persons, and in the manner expressed.

Ver. 18, 19. *Cut not off*—Do not by your neglect provoke God to cut them off for touching the holy things. *Every one*

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a Ver. 4.

19 But thus do unto them, that they may live, and not die, when they approach unto ^sthe most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

† See Ex. 19, 21.
1 Sam. 6, 19.

20 ^tBut they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

a Ver. 3.

23 ^uFrom thirty years old and upward until fifty years old shalt thou number them; all that enter in [†]to perform the service, to do the work in the tabernacle of the congregation.

† Heb. to war the warfare.

24 This *is* the service of the families of the Gershonites, to serve, and for ^{||} burdens.

† Or, carriage.
x Ch. 3, 25, 26.

25 And ^xthey 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.

† Heb. mouth.

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: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest:

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 ^yFrom thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the [†]service, to do the work of the tabernacle of the congregation.

y Ver. 3.
† Heb. warfare.

31 And ^zthis *is* the charge of their burden, according to all their service in the tabernacle of the congregation; ^athe boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

z Ch. 3, 36, 37.

a Ex. 26, 15.

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall ^breckon ^bthe instruments of the charge of their burden.

b Ex. 38, 21.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

to his service—To that which is peculiarly allotted to him, the services and burdens being equally distributed among them.

Ver. 25. *The curtains*—Or covering of goat's hair. *The tabernacle*—The ten curtains which covered the boards of the tabernacle; for the boards themselves were carried by

the Merarites. *His covering*—The covering of rams' skins which was put next over those ten curtains.

Ver. 26—28. *Which is round about*—Which court compassed both the tabernacle and the altar. *Under the hand*—Under his conduct and direction.

Ver. 32. *Ye shall reckon*—Every part and parcel shall be

A. M. 2514.
B. C. 1490.
c Ver. 2.

34 ¶^c And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 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 :

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon throughout their families, and by the house of their fathers,

39 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,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

d Ver. 22.

41 ^d These *are* they that were numbered of the families of the sons

put in an inventory ; which is required here rather than in the foregoing particulars ; because these were much more numerous than the former ; because being meaner things, they might otherwise have been neglected ; and also to teach us, that God esteems nothing small in his service, and that he expects his will should be observed in the minutest circumstances. The death of the saints is represented as *the taking down* of the tabernacle. The immortal soul, like the *most holy things*, is first covered and taken away, carried by

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.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 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,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered ^e according to the word of the LORD by the hand of Moses.

46 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,

47 ^f 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 the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the command-

A. M. 2514.
B. C. 1490.

e Ver. 23.

f Ver. 3, 23, 30.

Angels unseen, and care is also taken of the body, *the skin and the flesh*, which are as the *curtains* ; the bones and sinews, which are as the *bars and pillars*. None of these shall be lost. Commandment is given concerning the bones, a covenant made with the dust. They are in safe custody, and shall be produced in the great day, when this tabernacle shall be set up again, and these *vile bodies made like the glorious body* of Jesus Christ.

Ver. 44. *Three thousand*—Here appears the wisdom of

A. M. 2514.
B. C. 1490.
e Ver. 15,
24, 31.

ment of the LORD they were numbered by the hand of Moses, ^e every one according to his service, and according to his burden: thus were they numbered of him, ^h as the LORD commanded Moses.

d Ver. 1, 21.

CHAP. V.

A command to remove the unclean out of the camp, ver. 1—4. Laws concerning restitution, ver. 5—10. The law concerning a woman suspected of adultery, ver. 11—31.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every ^a leper, and every one that hath an ^b issue, and whosoever is defiled by the ^c dead:

a Lev. 13.
3, 46, &
Ch. 12, 14.
b Lev. 15, 2.
c Lev. 21.
1. Ch. 9.
6, 10, &
19, 11, 13.
& 31, 19.

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, ^d in the midst whereof I dwell.

d Lev. 26.
11, 12.
2 Cor. 6.
16.

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.

Divine Providence, that whereas in the Kohathites and Gershonites, whose burdens were fewer and easier, there were but about a third part of them fit for service, the Merarites, whose burthens were more and heavier, had above half of them fit for this work.

CHAP. V. Ver. 1. The camps and divisions of Priests, Levites, and people, being thus settled, now was the time when the law, about excluding leprous and unclean persons from the camps, was to take place; God having, for wise reasons, appointed that all persons under such legal impurities, should, in proportion to the degree of them, be excluded from the community where he himself dwelt by the symbols of his divine presence, till they were cleansed again. This the Israelites began now to put in execution by express order from God to Moses.

Ver. 3. *That they defile not the camp*—By which God would intimate the danger of being made guilty by other men's sins, and the duty of avoiding intimate converse with wicked men. *I dwell*—By my special and gracious presence.

Ver. 6. *Any sin that men commit*—Heb. *any sins of men*; that is, sins against men, as deceits or wrongs, whereby other men are injured, of which he manifestly speaks. *Against the Lord*—Which words may be added, to shew that such

A. M. 2514.
B. C. 1490.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, ^e When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

e Lev. 6, 2.

7 Then they shall confess their sin which they have done: and he shall recompense his trespass ^e with ^g the principal thereof, and add unto it the fifth *part* thereof, and give it unto *him* against whom he hath trespassed.

f Lev. 5, 5.
& 26, 40.
Josh. 7.
19.
g Lev. 6, 5.

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 ^h the ram of the atonement, whereby an atonement shall be made for him.

h Lev. 6, 6.
7. & 7, 7.

9 And every ⁱ offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

i Or, leave offering.
1 Ex. 29, 28.
Lev. 6, 17.
18, 25, 8.
7, 6, 7, 9, 10.
14. Ch. 15.
8, 9, 19.
Deut. 18.
3, 4. Ezek.
44, 29, 30.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be ^k his.

k Lev. 10.
13.

injuries done to men are also sins against God, who hath commanded justice to men, as well as religion to himself. *Guilty*—That is, shall be sensible of his guilt, convicted in his conscience.

Ver. 7. *They shall confess their sin*—They shall not continue in the denial of the fact, but give glory to God, and take shame to themselves by acknowledging it. *The principal*—That is, the thing he took away, or what is equivalent to it. *And add*—Both as a compensation to the injured person for want of his goods so long, and as a penalty upon the injurious dealer, to discourage others from such attempts.

Ver. 8. *No kinsman*—This supposes the person injured to be dead, or gone into some unknown place. *To the priest*—Whom God appointed as his deputy, to receive his dues, and take them to his own use, that so he might more cheerfully and entirely devote himself to the ministration of holy things. This is an additional explication to that law, Lev. vi. 2, and for the sake thereof it seems here to be repeated.

Ver. 10. *Every man's hallowed things*—Understand this not of the sacrifices, because these were not the Priest's entirely, but part of them was offered to God, and the remainder was eaten by the offerer as well as by the Priest;

A. M. 2614.
B. C. 1490.

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,

1 Lev. 18.
20.

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 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:

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.

m 1 Kings
17. 18.
Ezek. 29.
16.

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:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offer-

ing of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

A. M. 2614.
B. C. 1490.

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:

Or, being
in the
power of
thy hus-
band,
Rom. 7. 2.
Heb.
under thy
husband.

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:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, ° The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to † rot, and thy belly to swell;

† Heb. fall.

22 And this water that causeth the curse p shall go into thy bowels, to make thy belly to swell, and thy thigh to rot. q And the woman shall say, Amen, amen.

p Ps. 109.
18.q Dent. 27.
15.

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

but of such other things as were devoted to God, and could not be offered in sacrifices: as, suppose a man consecrated a house to the Lord, this was to be the Priest's.

Ver. 12. *If any man's wife go aside*—From the way of piety and virtue, and that either in truth or in her husband's opinion. This law was given partly to deter wives from adulterous practices, and partly to secure them against the rage of their hardhearted husbands, who otherwise might, upon mere suspicion, have effected their destruction, or at least put them away. There was not the like fear of inconveniences to husbands from the jealousy of their wives, who

had not that authority, and power, and opportunity, for the putting away or killing their husbands, which the husbands had with respect to their wives.

Ver. 15. *The man shall bring her to the priest*—With the witnesses that could prove the ground of his suspicions, and desire she might be put upon her trial. The Jews say, the Priest was first to endeavour to persuade her to confess the truth, saying, to this purpose, "Dear daughter, perhaps thou wast overtaken by drinking wine, or wast carried away by the heat of youth, or the examples of ill neighbours; come, confess the truth, for the sake of his great name, which

A. M. 2514.
B. C. 1490. jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar :

Lev. 8. 27. **26** And the priest shall take an handful of the offering, *even* the memorial thereof, and burn it upon the altar, and afterwards shall cause the woman to drink the water.

Lev. 2. 2.
9. **27** And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot : and the woman shall be a curse among her people.

Deut. 28.
37. Ps. 83.
9, 11. Jer.
24. 9. &
29. 16, 22.
& 42. 18.
Zech. 8.
13. **28** And if the woman be not defiled, but be clean ; then she shall be free, and shall conceive seed.

is described in this most sacred ceremony ; and do not let it be blotted out with the bitter water." If she confessed, saying, *I am defiled*, she was not put to death, but was divorced, and lost her dowry ; if she said, *I am pure*, then they proceeded.

Ver. 27. *The water shall enter into her*—These effects, the Jews tell us, presently followed ; for she grew pale, and her eyes were ready to start out of her head, so that they cried out, *Carry her away, lest she defile the court of the temple*, by dying there. But if what has just been observed from the Jewish writers be true ; that, upon confessing her guilt, the woman was only divorced and condemned to lose her dowry, it is probable there were not many instances wherein this miraculous judgment was inflicted ; for it is hardly to be supposed that any woman, conscious of her guilt, would, by asserting her innocence thus solemnly, in defiance of the Almighty, venture upon the hazard of sudden and immediate death, with all the miserable circumstances here described, rather than confess and gain time to repent. *And the woman shall be a curse among her people*—Such woeful effects shall the before-mentioned bitter draught produce, that she shall become a perfect proverb of a curse and wretchedness in the mouths of all her neighbours.

Ver. 28. *Conceive seed*—That is, shall bring forth children, as the Jews say, in case of her innocence, she infallibly did, yea, though she had been barren before.

Ver. 29. *This is the law of jealousies*—"It is not to be wondered," says Grotius, "if God, among his own people, produced a miraculous effect for the detection of a crime, most heinous, and very difficult to be proved. Indeed history abounds with examples of the direful effects of jealousy, not only to private persons and families, but to

A. M. 2514.
B. C. 1490. **29** This is the law of jealousies, when a wife goeth aside to another instead of her husband and is defiled ;

Lev. 19. 13. **30** Or when the spirit of jealousy cometh upon him, 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.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

x Lev. 20.
17, 19, 20.

CHAP. VI.

The laws of the Nazarites. What they were to abstain from, ver. 1—8. How to be cleansed from casual uncleanness, ver. 9—12. How to be discharged from their vow, ver. 13—21. The form of blessing the people, ver. 22—27.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When either man

whole states and kingdoms : the design, therefore, of this institution was to prevent these evils, by appointing a method whereby injured innocence might be cleared, and every shameful breach of conjugal fidelity brought to condign punishment. By this solemn and awful decision of providence, jealous husbands were restrained from cruel outrages against their wives, and wives were preserved in their duty out of dread of punishment."

Ver. 31. *Then shall the man be guiltless*—Which he should not have been if he had either indulged her in so great a wickedness, and not endeavoured to bring her to repentance or punishment, or cherished suspicions in his breast, and thereupon proceeded to hate her or cast her off. Whereas now, whatsoever the consequence might be, the husband should not be censured for bringing such curses upon her, or for defaming her, if she appeared to be innocent. *Her iniquity*—That is, the punishment of her iniquity, whether she was false to her husband, or by any light carriage gave him occasion to suspect her.

CHAP. VI. Ver. 1. The foregoing law about women suspected of adultery, is here followed by another relating to the conduct of those, who, by a singular course of religious devotion, were desirous to prevent all such sins ; viz. by making vows of uncommon purity, and devoting themselves to God in an extraordinary manner. These persons were called *Nazarites* ; that is, persons voluntarily separated from the world, and dedicated to the worship and service of God, with peculiar strictness. With respect to these, God appointed the following rules to be observed.

Ver. 2. *Man or woman*—For both sexes might make this vow, if they were free and at their own disposal : otherwise

A. M. 2514.
A. B. 1490.
Or, make themselves Nazarites.

or woman shall ^aseparate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

3 ^b 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.

4 All the days of his ^cseparation shall he eat nothing that is made of the ^dvine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no ^erazor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6 All the days that he separateth himself unto the LORD ^fhe shall come at no dead body.

7 ^g He shall not make himself unclean for his father, or for his mother, or for his brother, or for his sister, when they die: because the ^hconsecration of his God is upon his head.

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 ⁱshave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And ^jon 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 sinned

their parents or husbands could disannul the vow. *A vow of a Nazarite*—Whereby they sequestered themselves from worldly enjoyments and employments, that they might entirely consecrate themselves to God's service, and this either for their whole life-time, or for a less and limited space of time.

Ver. 3. *Separate himself from wine*—The first is, that every person so devoted should, during the whole time of his vow, taste no wine, nor any thing that had wine in it, nor any inflammatory liquors, which are incitements to lust; that so, by perfect temperance, his mind might be in a fit disposition for every part of the service of God. *Vinegar*—The *יצר*, *chamets*, thus rendered, properly means *fermentation*, and the clause might have been rendered, *shall drink no fermentation of wine*. *Strong drink*—Liquor made of dates or other fruit. See Lev. x. 9. *Nor eat grapes*—Which he was forbidden to do for greater caution, to keep him at the farther distance from wine.

Ver. 4. *All the days of his separation*—Some were perpetual Nazarites, being peculiarly devoted to God from the womb, as Samson and John the Baptist. But Moses here speaks of such as made themselves Nazarites only for a time, which might be longer or shorter, as they thought fit to appoint.

Ver. 5. *No razor shall come upon his head*—Nor scissors, or other instrument, to cut off any part of his hair. This is the second rule he was to observe, and appointed, partly as a sign of his mortification to worldly delights and outward beauty; partly as a testimony of that purity which he professed, because the cutting off the hair was a sign of uncleanness, as appears from ver. 9; partly that by the length

of his hair he might be constantly put in mind of his vow. *Holy*—That is, wholly consecrated to God and his service, whereby is shown that inward holiness was the great thing which God required and valued in these, and consequently in other rites and ceremonies.

Ver. 6, 7. *He shall come at no dead body*—This was the third thing enjoined. For defilement by the dead made men unclean seven days; so that he might not approach the place of divine worship, chap. xix. 11—13. Therefore, that the Nazarites might be always fit to attend upon the service of God, they were to avoid this legal defilement. Of course, they were not to attend upon any funeral solemnity, no, not even of the nearest relations. *His father*—Wherein he was equal to the High Priest, being, in some sort, as eminent a type of Christ, and therefore justly required to prefer the service of God, to which he had so fully given himself, before the expressions of his affections to his dearest and nearest relations. *The consecration*—That is, the token of his consecration; namely, his long hair.

Ver. 9. *He shall shave his head*—Because his whole body, and especially his hair, was defiled by such an accident, which was to be imputed either to his own heedlessness, or to God's providence so ordering the matter, possibly for the punishment of his other sins, or for the quickening him to more purity and detestation of all dead works, whereby he would be defiled.

Ver. 11, 12. *A sin offering*—Because such a pollution was, though not his sin, yet the chastisement of his sin. *He sinned by the dead*—That is, contracted a ceremonial uncleanness, which is called sinning, because it was a type of sin, and

^{A. M. 2514.}
^{B. C. 1490.} by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year ^h for a trespass offering: but ^h Lev. 5. 6. the days that were before shall [†] be [†] Heb. fall. lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, ⁱ when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: ⁱ Acta. 91. 26.

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish ^k for a sin offering, and one ram without blemish ^l for peace offerings, ^k Lev. 4. 2. 27, 32. ^l Lev. 3. 6.

15 And a basket of unleavened bread, ^m cakes of fine flour mingled with oil, and wafers of unleavened bread ⁿ anointed with oil, and their meat offering, and their ^o drink offerings, ⁿ Ex. 29. 2. ^o Ch. 15. 5. 7, 10.

16 And the priest shall bring *them* before 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 un-

^{A. M. 2514.}
^{B. C. 1490.} leavened bread: the priest shall offer also his meat offering, and his drink offering.

18 ^p And the Nazarite shall shave ^p Acta 21. 24. the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the ^q sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and ^r shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven: ^q 1 Sam. 2. 15. ^r Ex. 29. 23, 24.

20 And the priest shall wave *them for* a wave offering before the LORD: ^s this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. ^s Ex. 29. 27. 28.

21 This *is* the law of the Nazarite who hath 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 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his

a violation of the law, though through ignorance and inadvertency. *Hallow his head*—Begin again to hallow or consecrate it. *The days of his separation*—As many days as he had before vowed to God. *Lost*—Heb. *fall*, to the ground; that is, be void, or of none effect.

Ver. 14. *A sin offering*—Whereby he confessed his miscarriages, notwithstanding the strictness of his vow and all the diligence which he could use, and consequently acknowledged his need of the grace of God in Christ Jesus, the true Nazarite. *For peace offerings*—For thankfulness to God, who had given him grace to make, and, in some measure, to keep such a vow. So he offered all the three sorts of offerings, that he might so far fulfil all righteousness, and profess his obligation to observe the will of God in all things.

Ver. 18. *At the door of the tabernacle*—Publickly, that it might be known that his vow was ended, and therefore he

was at liberty as to those things from which he had restrained himself for a season, otherwise some might have taken offence at his use of his liberty. *The fire*—Upon which the flesh of the peace offerings was boiled.

Ver. 19. *The shoulder*—The left shoulder, as it appears from ver. 20, where this is joined with the heave shoulder, which was the right shoulder, and which was the Priests' due in all sacrifices, Lev. vii. 32, and in this also. But here the other shoulder was added to it, as a special token of thankfulness from the Nazarites for God's singular favours vouchsafed unto them. *The hands*—That he may give them to the Priest, as his peculiar gift.

Ver. 20, 21. *May drink wine*—And return to his former manner of living. *That his hand shall get*—Besides what he shall voluntarily give according to his ability.

Ver. 23. *Speak unto Aaron and unto his sons*—Among other good offices which the Priests were appointed to per-

A. M. 2514.
B. C. 1490.
sons, saying, On this wise ye shall
bless the children of Israel, saying
unto them,

u Ps. 121. 7.
John 17.
11.
24 The LORD bless thee, and u keep
thee:

w Ps. 31. 16,
& 67. 1. &
80. 3, 7,
19. & 119.
135. Dan.
9. 17.
25 The LORD w make his face shine
upon thee, and x be gracious unto thee:

x Gen. 43.
29.
y Ps. 4. 6.
z John 14.
27.
2 Thess.
3. 16.
26 y The LORD lift up his coun-
tenance upon thee, and z give thee
peace.

27 a And they shall put my name
upon the children of Israel; and b I
will bless them.

a Deut. 28.
10. 2 Chro.
7. 14.
Is. 43. 7.
Dan. 9.
18. 19.
b Ps. 115.
12.

CHAP. VII.

*The offerings of the Princes upon the dedication of
the tabernacle, ver. 1—9. Upon the dedication
of the altar, ver. 10—88, which God graciously
accepts, ver. 89.*

form, one was to *bless in the name of the Lord*, Deut. xxi. 5. Hereby God put an honour upon them, for *the less is blessed of the better*, Heb. vii. 7, and hereby he gave great comfort and satisfaction to the people, who were taught to look on the Priest as God's mouth to them, and as blessing them in his name who *commands the blessing out of Zion*. And the Priest was wont to pronounce it as one having authority, with his hands lifted up, and his face towards the people. Now in this he was a type of Christ, who came into the world to *bless us*, Acts iii. 26, as the High Priest of our profession, and left the earth in the very act of blessing his disciples with uplifted hands, Luke xxiv. 50. Bishop Pearson mentions it as a tradition of the Jews, that the Priests blessed the people only at the close of the morning sacrifice, and that they omitted it in the evening, "to shew," says he, that in the last days, the days of the Messiah, the benediction of the law should cease, and the blessing of Christ should take place."

On this wise shall ye bless—Thus, or in these words; and yet it is probable they were not confined to these very words. At least we find holy men, as Moses, David, and Solomon, blessing the people in other words. It is remarkable that, in the form here prescribed, the name Jehovah is three times repeated, and each time with a different accent in the original. The Jews themselves think that some mystery is hereby intended; and has not God explained what it is in the New Testament, having directed us to be baptized in the name of the Father, of the Son, and of the Holy Ghost; and to expect the blessing from *the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost?*

Ver. 24—26. *The Lord bless thee*—Bestow upon thee all manner of blessings, temporal and spiritual. *Keep thee*—That is, continue his blessings to thee, and preserve thee in and to the use of them; keep thee from sin, and its bitter effects. *Shine upon thee*—Alluding to the shining of the sun upon the earth, to enlighten and warm, and renew the face of it. The Lord love thee, and make thee know that

AND it came to pass on the day
that Moses had fully a set up
the tabernacle, and had anointed it,
and sanctified it, and all the instru-
ments thereof, both the altar and all
the vessels thereof, and had anointed
them, and sanctified them;

2 That b 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 wa-
gons, and twelve oxen: a wagon for
two of the princes, and for each one
an ox; and they brought them before
the tabernacle.

A. M. 2514.
B. C. 1490.
Ex. 40. 16.
Lev. 8. 10,
11.

b Ch. 1. 4,
&c.

† Heb. who
stood.

he loves thee. We cannot but be happy, if we have God's love; and we cannot but be easy, if we know that we have it. *Lift up his countenance*—That is, look upon thee with a cheerful and pleasant countenance, as one that is well pleased with thee and thy services. *Peace*—Peace with God, with thy own conscience, and with all men; all prosperity is comprehended under this word.

Ver. 27. *Put my name*—Shall call them by my name, shall recommend them to me as my own people, and bless them, and pray unto me for them as such; which is a powerful argument to prevail with God for them.

CHAP. VII. Ver. 1. *On the day that Moses had fully set up the tabernacle*—Which he did on the first day of the first month of the second year, after their coming out of Egypt, Exod. xl. 17, 18. Here we may observe, as in many other places, particularly Gen. ii. 4, and xxxv. 3, that *day* is put for an indefinite time, and, *on the day*, is a Hebraism signifying *about, or after such a time*.—See ver. 84 and 88. Therefore, it might be better rendered, *What time Moses had fully set up, &c.*; for the offerings here mentioned were made in the second month of the second year after the tabernacle and altar, and all other instruments thereof, were anointed, as is here expressed; after the Levites were separated to the service of the tabernacle, and appointed to their several works, which was about a month after the tabernacle was erected; after the numbering of the people, chap. i. when the Princes here employed in the offerings were first constituted; and after the disposal of the tribes about the tabernacle, the order of which is here observed in the time of their offerings.

Ver. 2, 3. *The princes of Israel*—The heads or chiefs of the several tribes, mentioned chap. i. 5—16. *Offered*—In the manner, and on the days hereafter mentioned. *Before the Lord*—i. e. They were presented to God at the door of the tabernacle, as it follows. *Six covered wagons*—Wagons that were covered above, for the conveniency of carry-

A. M. 2514.
B. C. 1490.

4 And the LORD spake unto Moses, saying,

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.

^c Ch. 4. 25. 7 Two wagons and four oxen ^e he gave unto the sons of Gershon, according to their service:

^d Ch. 4. 31. 8 ^d And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, ^e under the hand of Ithamar the son of Aaron the priest.

^f Ch. 4. 15.
^g Ch. 4. 6.
8, 10, 12,
14, 2 Sam.
6. 13.
^h See Deut.
20. 5. -
1 Kings
8. 63.
2 Chron.
7. 5, 9.
Ezra 6. 16.
Neh. 12.
27. Ps. 30. ^h
title.

9 But unto the sons of Kohath he gave none: because ^f the service of the sanctuary belonging unto them ^g 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 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 ⁱ Nahshon the son of Amminadab, of the tribe of Judah: ¹ Ch. 2. 3.

13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after ^k the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a ^l meat offering: ^k Ex. 30. 13.

14 One spoon of ten shekels of gold, full of ^m incense: ^l Lev. 2. 1.

15 ⁿ One young bullock, one ram, one lamb of the first year, for a burnt offering: ^m Ex. 30. 34.

16 One kid of the goats for a ^o sin offering: ⁿ Lev. 1. 2. ^o Lev. 4. 23.

ing the heavier parts of the tabernacle, and preserving them from the injuries of the weather. They were probably very rich and sumptuous, since two of the great men joined in the present of one wagon.

Ver. 5—8. *According to his service*—More or fewer, as the nature of their service, and of the things to be carried required: and as the Gershonites had the less burdensome things to carry, chap. iv. 25, they had the fewer carriages allowed them. *Four wagons to the sons of Merari*—Proportionable to their great burden, chap. iv. 28, 33. *Under the hand* (or inspection) *of Ithamar*—For he had the care both of the Gershonites and Merarites, chap. iv. 28, 33.

Ver. 9. *Because of the sanctuary, &c.*—The LXX. translate it more literally, *Because they have the service of the holy things* (that is, of the ark, chap. iv. 5, 15). *They shall carry it upon their shoulders*—This way of carrying the ark was both for greater dignity, on account of the superior holiness and value of it, and its contents and appurtenances, and that the structure of it might not be discomposed, as it might have been by the shaking of a wagon.

Ver. 10. *For dedicating of the altar*—Both of burnt offerings and of incense, as appears from the matter of the offerings here said to be made. This is not meant of the first dedication of them, for they had been dedicated or consecrated before this time, by Moses and Aaron, with solemn ceremonies which lasted seven days, Exod. xxix. 37; Lev. viii. 11; but for a farther dedication of them, or the first

application of them to their proper uses, these being the first offerings that were made for any particular persons or tribes. *In the day*—That is, about the time when it was anointed.

Ver. 11. *Each prince on his day*—Thus the dedication continued no less than twelve days, which made it very solemn, and gave to every tribe an opportunity, by its representative, to express their devotion and reverence to God, and to receive tokens of gracious acceptance from him. And in this offering they followed the order of their camp, and not of their birth.

Ver. 13, 14. *One silver charger*—This charger, or broad dish, appears to have been for the use of the altar of burnt offering in the court of the tabernacle; for all the vessels of the sanctuary were of gold. The use of it seems to have been for receiving the flesh which was offered at the altar, or the fine flour for the meat offering. Its weight was an hundred and thirty shekels, or about sixty-five ounces. The bowl, again, was for receiving the blood, and it weighed seventy shekels, or about thirty-five ounces. *One spoon of ten shekels of gold*—Both the metal, and what was in it, shews this spoon to have been for the use of the golden altar.

Ver. 15, 16. *One young bullock*—As these sacrifices were so many, it is probable that the rest of the great men of the tribe of Judah joined with Nahshon in their contributions towards them, and that he offered in their names; and the same is to be observed as to the offerings of the other chiefs. *For a burnt offering*—This signified their dedicating them-

A. M. 2514.
B. C. 1490.
p Lev. 3. 1.

17 And for ^p a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon 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 :

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.

24 ¶ 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 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 :

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 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 :

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 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 :

38 One golden spoon of ten *shekels*, full of incense :

39 One young bullock, one ram,

A. M. 2514.
B. C. 1490.

selves wholly to God, see on Lev. i. 3. *For a sin offering*—As an acknowledgment of their sinfulness before God, and a sign of their application to his mercy for pardon. Though the sin offering is here mentioned after the burnt offering,

yet it was commonly offered first, it being most fit that men should begin their religious addresses to God with acts of humiliation, and expressions of repentance, see on Lev. viii. 2^o.

Ver. 17. *Peace offerings*—This sacrifice was the last, and

A. M. 2514.
B. C. 1490.

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 Gad, *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 Elishama the son of Ammihud, prince of the children of Ephraim, *offered* :

49 His offering *was* 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 :

50 One golden spoon of ten *shekels*, full of incense :

51 One young bullock, one ram,

A. M. 2514.
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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 Elishama 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 Gideoni, 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 shekel 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,

on a part of it the people feasted, in token of communion and reconciliation with God, in consequence of their renewed

repentance and dedication of themselves, signified by the former sacrifices, see on Lev. iii. 1.

A. M. 2514.
B. C. 1490.

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 Gideoni.

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 shekel 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 Ocran, 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 shekel 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 Ocran.

78 ¶ On the twelfth day Ahira 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 shekel 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 Ahira 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 *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary :

Ver. 85. *Two thousand and four hundred shekels*—That is, about twelve hundred Roman ounces, or a hundred pounds Troy. The whole weight is thus accurately set down by

Moses, that the Priests might know exactly how much gold and silver they had received, and that none of it might be sacrilegiously purloined.

A. M. 2514.
B. C. 1490.

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel 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 the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was ^qanointed.

^q Ver. 1.

89 And when Moses was gone into the tabernacle of the congregation ^rto speak with **||** him, then he heard ^sthe voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

^r Ch. 12. 8.
^s Ex. 33. 9.
11.
^t That is,
God.
^u Ex. 25. 22.

Ver. 87, 88. *Their meat offering*—Which was not mentioned before, because it was sufficiently understood from the law which required it. *After it was anointed*—Which words are very conveniently added to explain in what sense he had so often said that this was done *in the day when it was anointed*, namely, not exactly, but in a latitude, a little after it was anointed.

Ver. 89. *To speak with him*—To consult God upon occasion. *The voice of one speaking from off the mercy seat*—Which Moses, standing without the veil, could easily hear. And this seems to be added in this place to shew that when men had done their part, God was not wanting in the performance of his part and promise. It also explains the manner how God communicated his will to Moses, not by some impression upon his mind in a vision, or by representing things to him in a dream, but by a clear and distinct voice, which he heard of one speaking to him *from between the cherubim*, though at the same time he saw no image or similitude. Thus are we to understand these expressions of God's speaking from the *mercy seat*, Exod. xxv. 22; Lev. i. 1; and his calling to particular persons, Num. xii. 4, 5. And hence it is that the most holy place, where the ark and mercy seat were, whence the divine voice proceeded, is called, *Debir, the oracle*, 1 Kings vi. 23. We may observe further here, that God's speaking thus to Moses by an audible voice, as if he had been clothed with a body, was an earnest of the Incarnation of the Son of God, when in

A. M. 2514.
B. C. 1490.

CHAP. VIII.

Directions concerning the lamps, ver. 1—4. Concerning cleansing the Levites, ver. 5—8. Concerning the presenting them to God, ver. 9—22. Concerning their age and service, ver. 23—26.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou ^alightest the lamps, the seven lamps shall give light over against the candlestick. ^bEx. 25. 37. & 40. 25.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 ^bAnd this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* ^cbeaten work: ^daccording unto the pattern which the LORD had shewed Moses, so he made the candlestick. ^cEx. 25. 18. ^dEx. 25. 40.

5 ¶ And the LORD spake unto Moses, saying,

the fulness of time the Word should be made flesh, and speak in the language of the sons of men. That he who spoke to Moses was the Eternal Word, was the belief of many of the ancients. For all God's communion with man is by his Son, who is *the same yesterday, to-day, and for ever*.

CHAP. VIII. Ver. 1. This, and what follows concerning the Levites, seems to have been delivered after the order for giving them to the Priests, and settling their several charges, chap. iii. 4.

Ver. 2. *When thou lightest the lamps*—The Priests lighted the middle lamp from the fire of the altar, and the rest one from another. Thus, all light and knowledge comes from Christ, who has *the seven spirits of God*, signified by these *seven lamps of fire*. *Shall give light over against the candlestick*—On that part which is before the candlestick. *Heb. over against the face, or, before the face of the candlestick*. That is, in that place towards which the candlestick looked, or where it stood in full view. Or rather, the meaning of the order is, that the whole seven lamps should be lighted, which branched out from all sides of the *shaft*, called *the candlestick*, Exod. xxv. 35, in order that the sanctuary might be all enlightened, there being no windows in it, so that all the light it had came from the candlestick.

Ver. 4. *Of beaten gold*—Not hollow, but solid gold, beaten

A. M. 2514.
B. C. 1490.

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 ^e water of purifying upon them, and [†] let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with ^g his meat offerings, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 ^h And thou shalt bring the Levites before the tabernacle of the congregation: ⁱ 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 ^k 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, that [†] they may execute the service of the LORD.

12 ^l 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 ^m 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 ⁿ offer them *for an offering*.

16 For they *are* wholly given unto me from among the children of Israel; ^o instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 ^p 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.

e Ch. 19. 9,
17, 18.† Heb. let
them
cause a
razor to
pass over,
&c.f Lev. 14. 8,
9.

g Lev. 2. 1.

h See Exod.
29. 4. &
40. 12.

i Lev. 8. 3.

k Lev. 1. 4.

† Heb.
wave.
† Heb.
wave
offering.† Heb. they
may be to
execute,
&c.

l Ex. 29. 10.

A. M. 2514.
B. C. 1490.m Ch. 3. 45.
& 16. 9.n Ver. 11.
13.o Ch. 3. 12.
45.p Ex. 13. 2,
12, 13, 15.
Ch. 3. 18.
Luke 2.
23.

out of one piece; not of several pieces joined, or soldered together.

Ver. 7. *Sprinkle water of purifying*—Heb. *water of sin*, or *sin water*, that is, water of purification from sin. Thus the sacrifice of atonement from sin is termed the *sin offering*. This water was prepared with the ashes of a red heifer which had been offered for a burnt offering, chap. xix. 17. *Shave all their flesh*—This external rite signified the cutting off their inordinate desire of earthly things, and that singular purity of heart and life which is required in the Ministers of God. *And wash their clothes*—Another rite expressive of moral purity.

Ver. 8. *A young bullock*—The same sacrifice which was offered for a sin offering for the whole congregation, because the Levites came in the stead of all the firstborn, who did, in a manner, represent the whole congregation.

Ver. 10. *The children of Israel*—Not all of them, which was impossible, but some in the name of all the Princes or Chiefs of each tribe, who used to transact things in the name

of their tribes. *Put their hands*—Whereby they signified their transferring that right of ministering to God from the firstborn, in whose hands it formerly was, to the Levites, and their entire resignation and dedication of them to God's service.

Ver. 11. *Aaron shall offer*—Heb. *Shall wave the Levites for a wave offering*—Not that Aaron did so wave them, which he could not do, but it is probable that he lifted up his hands, and turned to all quarters of the heavens, as he did when he offered a wave offering; and that he caused them to imitate his motions, and to wave themselves towards the several parts of the world; in order that they might hereby signify their readiness to serve God, according to their capacity, wheresoever they should be.

Ver. 12, 13. *Lay their hands*—To signify that they were offered by them and for them. *Set the Levites before Aaron and his sons*—Give the Levites to them, or to their service. *Unto the Lord*—For to him they were first properly offered, and by him given to the Priests in order to his service. *The*

A. M. 2514.
B. C. 1490.
q Ch. 3. 9.
† Heb.
given.

19 And ^q 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: ^r that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

r Ch. 1. 53.
& 16. 46.
& 18. 6.
2 Chro. 26.
16.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

s Ver. 7.
t Ver. 15,
12.

21 ^s And the Levites were purified, and they washed their clothes; ^t and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

u Ver. 15.

22 ^u And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: ^x as the LORD had commanded Moses concerning the Levites, so did they unto them.

x Ver. 5,
&c.

Levites shall go in—Into the court, where they were to wait upon the Priests at the altar of burnt offering; and, at present, into the tabernacle, to take it down and set it up.

Ver. 19. *To do the service of Israel*—To serve God in their stead, to do what otherwise they would have been obliged to do in their own persons. *To make an atonement*—Not by offering sacrifices, which the Priests alone might do, but by assisting the Priests in that expiatory work, and by a diligent performance of all the parts of their office, whereby God was pleased both with them and the people: *That there be no plague*—This is added as a reason why God appointed them to serve in the tabernacle, that they might guard it, and not suffer any of the people to come near it, or meddle with holy things, which if they did, it would certainly bring a plague upon them.

Ver. 25, 26. *From the age of fifty—they shall cease waiting*—Shall be excused from carrying the parts and vessels of the tabernacle, and all the toilsome duties of the service, and shall only give advice and direction, and assist in lesser

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23 ¶ And the LORD spake unto Moses, saying, A. M. 2514.
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24 *This is it that belongeth* unto the Levites: ^y from twenty and five years old and upward they shall go in [†] to wait upon the service of the tabernacle of the congregation: † See Ch. 4.
3. 1 Chro.
23, 3, 24,
27.
† Heb. to
war the
warfare
of, &c.
1 Tim. 1.
18.
† Heb. re-
turn
from the
warfare
of the
service.

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, ^z to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge. z Ch. 1. 53.

CHAP. IX.

Orders concerning eating the passover on the 14th day of the first month, ver. 1—5. On the 14th day of the second month, by those who had been hindered, ver. 8—12. Concerning the negligent and the stranger, ver. 13, 14. Concerning the pillar of cloud and fire, ver. 15—23.

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,

2 Let the children of Israel also

and easier works. How merciful and full of compassion are the laws of God! When his servants became advanced in years in his service, they were not required to do the same work which they did when younger; but doubtless many of them, who were of age to take the benefit of this kind provision made for them, would show their love to God by still exerting in some way, their last remains of strength in his service. And surely happy are they, who, by the blessing of God on a temperate life, are preserved to old age, with strength to labour in his service who gave them being, and died to redeem them.

CHAP. IX. Ver. 1. *The Lord spake*—Or *had spoken*, for he now relates what happened before the numbering of the people, the consecration of the Levites, and other matters recorded in the former chapters. *In the first month*—This proves it was before the numbering of the people, which was not till the *second month*, Num. i. 1, 2.

Ver. 2. *Let the children of Israel keep the passover*—The

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keep ^a the passover at his appointed season.

^a Ex. 12. 1,
&c. Lev.
23. 5. Ch.
28. 16.
Deut. 16.
1, 2.

[†] Heb. *between the two evenings*, Ex. 12. 6.

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.

^b Josh. 5.
10.

5 And ^b they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

^c Ch. 5. 2.
& 19. 11,
16. See
John 18.
28.

^d Ex. 18. 15,
19, 26,
Ch. 27. 2.

6 ¶ And there were certain men, who were ^c defiled by the dead body of a man that they could not keep the passover on that day: ^d and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand

still, and ^e I will hear what the LORD will command concerning you.

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e Ch. 27. 5.

9 ¶ 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 ^f The fourteenth day of the second month at even they shall keep it, and ^g eat it with unleavened bread and bitter *herbs*.

^f 2 Chro. 30.
2, 15.

^g Ex. 12. 8.

12 ^h They shall leave none of it unto the morning, ⁱ nor break any bone of it: ^k according to all the ordinances of the passover they shall keep it.

^h Ex. 12. 10.

ⁱ Ex. 12. 46.
John 19.
36.

^k Ex. 12. 43.

13 But the man that *is* clean, and is not in a journey, and forbearth to keep the passover, even the same soul ^l shall be cut off from among his people: because ^m he brought not the offering of the LORD in his appointed season, that man shall ⁿ bear his sin.

^l Gen. 17.
14. Ex.
12. 15.
^m Ver. 7.

ⁿ Ch. 5. 31.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to

first order for the observation of it being, that they should *keep this service when they came to the promised land*, Exod. xii. 25, they might have concluded there was no obligation upon them to keep it in the wilderness, had it not been for this special precept.

Ver. 5. *They kept the passover—in the wilderness*—Where they rested almost a whole year; but after they removed from thence, they were in so unsettled a condition that they did not even circumcise their children, Josh. v. 5, who consequently could not eat the passover, Exod. xii. 48.

Ver. 6. *They came before Moses*—For resolution of their difficulty. The law, mentioned chap. v. 2, commanding such persons to be put out of the camp, was not yet made.

Ver. 7. *Wherefore are we kept back?*—They thus confidently expostulate with Moses, because in the first institution of the passover no mention was made of excluding such unclean persons from that ordinance; and although it might possibly have been inferred from the law, recorded Lev. vii. 20, that persons in their condition were not to partake of that sacrifice; yet considering that all the Israelites were expressly commanded to celebrate the passover, Exod. xii. 47,

they might well entertain doubts respecting their duty in this matter, and therefore have recourse to Moses for decision. *That we may not offer an offering*—Which if we neglect we must be cut off, and if we keep it in these circumstances we must also be cut off. What shall we do?

Ver. 8. *Moses said, I will hear what the Lord will command*—It appears from hence that Moses went into the Sanctuary to consult the oracle of God whenever he had occasion, and was answered by an audible voice from the mercy seat, chap. vii. 8, 9.

Ver. 10. *Unclean—or in a journey*—Under these two circumstances the Hebrews think that other hinderances of like nature are comprehended; as if one be hindered by a disease, or by any other such kind of uncleanness; which may seem probable both from the nature of the thing, and the reason of the law, which is the same in other cases.

Ver. 14, 15. *A stranger*—Who is a proselyte. *Namely, the tent of the testimony*—Or, *the tabernacle above the tent of the testimony*; that is, that part of the tabernacle in which was the testimony, or the ark of the testimony; for there the cloudy pillar stood. This was an evident token of God's

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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.

p Ex. 40. 34.
Neh. 9.
12. 19. Pn.
7s. 14.
1490.

15 ¶ And P 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 alway: the cloud covered it *by day*, and the appearance of fire by night.

r Ex. 40. 36.
Ch. 10. 11,
23. 34, Pn.
30. 1.

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.

s 1 Cor. 10.
1.

19 And when the cloud † tarried long upon the tabernacle many days, then the children of Israel ° kept the charge of the LORD, and journeyed not.

† Heb. prolonged.

† Ch. 1. 63.
& 3. 8.

20 And so it was, when the cloud

special presence with, and providence over them: and this cloud was easily distinguished from other clouds, both by its peculiar figure and by its constant residence in that place. *Fire*—That they might better discern it, and direct themselves and their journeys or stations by it. Had it been a cloud only, it had scarce been visible by night; and had it been a fire only, it would scarce have been discernible by day. But God was pleased to give them sensible demonstrations that he kept them night and day.

Ver. 17—19. *Was taken up*—Or, ascended on high, above its ordinary place, by which it became more visible to all the camp. The motion or stay of the cloud is fitly called the *command of God*, because it was a signification of God's will, and their duty. *The charge*—That is, the command of God, that they should stay as long as the cloud stayed.

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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 that the cloud was taken up, they journeyed.

† Heb. was.

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.

u Ex. 40.
36, 37.

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.

x Ver. 19.

CHAP. X.

Orders concerning the silver trumpets, ver. 1—10. The removal of the Israelites to Paran, ver. 11—28. The treaty of Moses with Hobab, ver. 29—32. His prayer at the removal and resting of the ark, ver. 33—36.

AND the LORD spake unto Moses, saying,

Ver. 21. *When the cloud abode*—This is repeated again and again, because it was a constant miracle, and because it is a matter we should take particular notice of, as highly significant and instructive. It is mentioned long after by David, Psal. cv. 39; and by the people of God after their captivity, Neh. ix. 19; and the guidance of this cloud is spoken of, as signifying the guidance of the blessed Spirit, Isa. lxiii. 14, —“The Spirit of the Lord caused him to rest, and so didst thou lead thy people.” And thus, in effect, does he guide all those who *commit their ways unto the Lord*; so that they may well say, Father, thy will be done! Dispose of me and mine as thou pleasest. Here I am, waiting on my God, to *journey and rest at the commandment of the Lord*. What thou wilt, and where thou wilt; only let me be thine, and always in the way of my duty.

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2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the ^a calling of the assembly, and for the journeying of the camps.

a Is. 1. 13.

3 And when ^b they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

b Jer. 4. 5.
Joel 2. 15.

4 And if they blow *but* with one trumpet, then the princes, *which are* ^c heads of the thousands of Israel, shall gather themselves unto thee.

c Ex. 18. 21.
Ch. 1. 16.
& 7. 2.

5 When ye blow an alarm, then ^d the camps that lie on the east parts shall go forward.

d Ch. 2. 3.

6 When ye blow an alarm the second time, then the camps that lie ^e on the south side shall take their journey: they shall blow an alarm for their journeys.

e Ch. 2. 10.

7 But when the congregation is to be gathered together, ^f ye shall blow, but ye shall not ^g sound an alarm.

f Ver. 3.

g Joel 2. 1.

8 ^h And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

h Ch. 31. 6.
Josh. 6. 4.
1 Chron. 15. 24.
2 Chron. 13. 12.
1 Mac. 16. 8.

9 And ⁱ if ye go to war in your land against the enemy that ^k oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be ^l remembered before the

i Ch. 31. 6.
Josh. 6. 5.
2 Chron. 18. 14.

k Judg. 2. 18. & 4. 3. & 6. 9. & 10. 8, 12.
1 Sam. 10. 18. Psa. 106. 42.

l Gen. 8. 1.
Pa. 106. 4.

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LORD your God, and ye shall be saved from your enemies.

10 Also ^m 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 ⁿ for a memorial before your God; I *am* the LORD your God.

m Ch. 29. 1.
Lev. 23. 24.
1 Chron. 15. 24.
2 Chron. 5. 12. & 7. 6. & 29. 26.
Ezra 3. 10.
Neh. 12. 35. Psa. 81. 3.

n Ver. 9.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud ^o was taken up from off the tabernacle of the testimony.

o Ch. 9. 17.

12 And the children of Israel took ^p their journeys out of the ^q wilderness of Sinai; and the cloud rested in the ^r wilderness of Paran.

p Ex. 40. 36.
Ch. 2. 9.
16. 24, 31.

q Ex. 19. 1.
Ch. 1. 1.
& 9. 5.

r Gen. 21. 21. Ch. 12. 16. & 13. 8, 26.
Deut. 1. 1.
Ver. 5, 6.
Ch. 2. 34.

13 And they first took their journey ^s according to the commandment of the LORD by the hand of Moses.

s Ch. 2. 3, 9.

14 ¶ ^t In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* ^u Nahshon the son of Amminadab.

u Ch. 1. 7.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And ^x the tabernacle was taken ^y down; and the sons of Gershon and the sons of Merari set forward, ^z bearing the tabernacle.

x Ch. 1. 51.

y Ch. 4. 21, 31. & 7. 6, 7, 8.

CHAP. X. Ver. 2. *Two trumpets*—For Aaron's two sons: though afterwards the number of the trumpets was much increased, as the number of the Priests also was. These trumpets were ordained, both to signify the great duty of Ministers, to preach the word; and for use, as here follows.

Ver. 6. *For their journeys*—As a sign for them to march forward, and consequently for the rest to follow them.

Ver. 9. *Ye shall be saved*—If you use this ordinance of God with trust and dependance upon God for help.

Ver. 10. *In the day of your gladness*—Days appointed for rejoicing and thanksgiving to God for former mercies, or deliverances. *Your solemn days*—Your stated festivals. *For a memorial*—That God may remember you for good to accept and bless you. God then takes pleasure in our religious exercises, when we take pleasure in them. Holy work should be done with holy joy.

Ver. 12. *Paran*—From which they travelled to other places, and then returned into it again, Num. xii. 16.

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Ch. 2. 10,
16.

18 ¶ And the ^astandard 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 Zurishaddai.

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 ^asanctuary ; and [†] *the other* did set up the tabernacle against they came.

22 ¶ And ^bthe standard of the camp of the children of Ephraim set forward according to their armies : and over his host *was* Elishama 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 Gideon.

25 ¶ And ^cthe standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their host :

a Ch. 4. 4,
15. & 7. 3.
† That is,
the Gershonites
and the Merarites :
See Ver.
17. Ch. 1.
51.
b Ch. 2. 18,
24.

c Ch. 2. 25,
31.
Josh. 6. 9.

Ver. 21. *The other*—The Gershonites and Merarites, who therefore marched after the first camp, a good distance from, and before the Kohathites, that they might prepare the tabernacle for the reception of its utensils, which the Kohathites brought some time after them.

Ver. 29. *Raguel*—Called also *Reuel*, Exod. ii. 18, who seems to be the same with *Jethro* ; it being usual in Scripture for one person to have two or three names : and therefore this *Hobab* is not *Jethro*, but his son, which may seem more probable, because *Jethro* was old and unfit to travel, and desirous, as may well be thought, to die in his own country, whither he returned, Exod. xviii. 27 ; but *Hobab* was young and fitter for these journeys, and therefore intreated by Moses to stay and bear them company.

Ver. 30. *I will not go*—So he might sincerely say, though afterwards he was overcome by the persuasions of Moses.

Ver. 31. *Thou mayest be to us instead of eyes*—A very significant expression, importing that he should be to them as a guide to the blind. Several ancient versions, however, give a different turn to these words, probably in order to reconcile them with the promise of the divine conduct. The

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 † ^d 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 ^e Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, ^f I will give it you : come thou with us, and ^g we will do thee good : for ^h 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 ⁱ instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that ^k what

A. M. 2514.
B. C. 1490.

† Heb.
Thess.
d Ch. 2. 34.

e Ex. 2. 18.

f Gen. 12. 7.

g Judg. 1.
16. & 4.
11.
h Gen. 32.
12. Ex. 3.
8. & 6. 7,
8.

i Job 29. 15.

k Judg. 1.
16.

Chaldaic paraphrase explains it thus : *Thou knowest how we have encamped in the wilderness, and thine eyes have seen the miracles which have been wrought for us. The Samaritan thus : Thou knowest our encampments, and hast been to us instead of eyes. But this cannot be a just interpretation, for Hobab had not yet followed their camp. The Syriac thus : Thou shalt be dear to us as our eyes. The LXX. σου εν ημιν προσβουρns, Thou shalt be a senator amongst us ; the counsellors of princes being sometimes called their eyes. But our translations seems most exactly to express the sense of the Hebrew, and certainly implies nothing inconsistent with the promise of the divine guidance ; for though the cloud determined them to a general place, yet many particulars might be unknown to Moses, wherein Hobab, having long lived in those parts, might be able to advise him ; as concerning the conveniencies of water for their cattle ; concerning the safety or danger of the several parts, by reason of serpents or wild beasts, or enemies, in the parts adjoining to them, that so they might guard themselves better against them. Or this is to be understood of his directing them not so much in their way, as about great and difficult matters, wherein the counsel*

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goodness the LORD shall do unto us, the same will we do unto thee.

1 See Ex. 3. 1.

33 ¶ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

m Deut. 1. 33. Josh. 3. 3, 4, 6. Ps. 132. 8. Jer. 31. 2. Ezek. 30. 6.

n Ex. 13. 21. Neh. 9. 12, 19.

34 And the cloud of the LORD was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said,

o Ps. 68. 1, 2. & 132. 8.

36 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 thousands of Israel.

† Heb. ten thousand thousands.

CHAP. XI.

The punishment of the murmurers stopped by the prayer of Moses, ver. 1—3. The fresh mur-

Moses had from God did not exclude the advice of men, as we see in Hobab's father Jethro, Exod. xviii: and it is probable, this was the wise son of a wise father.

Ver. 33. *Three days*—With continued journeys: only it seems probable that the cloud made little pauses, that they might have time for sleep and necessary refreshments. *The ark went before them*—Although in their stations it was in the middle, yet in their marches it went before them: and the cloud was constantly over the ark, whether it stood or went; therefore the ark is said to go before and direct them, not as if the ark could be seen of all the camps, which, as it was carried only upon men's shoulders, was impossible, but because the cloud, which always attended upon the ark, and did, together with the ark, constitute in a manner one sign of God's presence, did lead and direct them. *To search out*—A metaphorical expression, for discovering to them; for the ark could not search; and God, who knew all places and things needed not to search.

Ver. 34. *By day*—And by night too, as was expressed before. So we must learn to compare places of Scripture, and to supply the defects of one out of another, as we do in all authors.

Ver. 36. *Return, O Lord, &c.*—Let thy divine presence in the cloud take up its fixed residence over the ark, for the safety of this thy people, whom thou hast so greatly multiplied: or, *give rest*, that is, a safe and quiet place to thy people, free from enemies and dangers.

CHAP. XI. Ver. 1. *The people complained*—Heb. as it were, *complained*; that is, they began to mutter some complaints, and for a while, it seems, kept their discontent from coming to Moses's ear. The chief cause of their murmuring is represented, ver. 5, to be their growing weary of the manna, upon which they had now lived for a year. But, besides this,

murmuring of the people, ver. 4—6. The description of manna, ver. 7—9. The murmuring of Moses, ver. 10—15. God's answer, ver. 16—23. The appointment of the seventy elders, ver. 24—30. Quails sent with a plague, ver. 31—35.

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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.

a Deut. 9. 22. Or, were as it were complainers. Heb. it was evil in the ears of, &c.

b Ps. 78. 21. Lev. 10. 2. Ch. 16. 35. 2 Kings 1. 12. Ps. 106. 18. Jan. 5. 16. Heb. suak.

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.

† That is, a burning. Deut. 9. 22.

o As Ex. 12. 38. Heb. issued a sort. † Heb. returned and wept. Ps. 78. 18. & 106. 14. 1 Cor. 10. 6.

4 ¶ And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

it is probable, that their last three days' journey in that vast howling wilderness, the remembrance of their long abode in it, and the fear of many more tedious journeys, and much delay before they should arrive at the land of milk and honey, which they longed for, had greatly contributed to their dissatisfaction. *It displeased the Lord*—Though their discontent did not at first break forth into open murmurings against Moses; yet God saw the mutinous and rebellious disposition of their minds, and testified his displeasure on account of it. *The fire of the Lord*—A fire sent from God in an extraordinary manner, perhaps from the pillar of a cloud and fire, or lightning from heaven, which is called the fire of God, 2 Kings i. 12; Job i. 16. Le Clerc thinks it might be one of those fiery blasting winds which are incident to those countries, see Ezek. xvii. 10, and xix. 12. It was, however, sent in a supernatural and miraculous way. *The uttermost part of the camp*—Either because the sin began there among the mixed multitude, or in mercy to the people, whom he would rather awaken to repentance than destroy; and therefore he sent it into the skirts, and not the midst of the camp.

Ver. 2. *The people cried unto Moses*—This calamity threw them into such consternation, that they immediately applied to Moses to deprecate the divine displeasure.

Ver. 3. *He called the place Taberah*—That is, *Burning*, because of this fire; as it was called *Kibroth-hattaavah* on another account. It is no unusual thing in Scripture for persons and places to have two or more names: both these names were imposed as monuments of the people's sin, and of God's just displeasure. This passage is well improved by St. Paul, 1 Cor. x. 10—12, to caution us against discontent and murmuring.

Ver. 4. *The children of Israel also wept again*—That is, they again complained and murmured, that God had so

^a M. 2514.
^b C. 1490.
^c Ex. 16. 5. **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 garlick:

^b Ch. 21. 5. **6** But now ^bour soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

ⁱ Ex. 16. 14.
[†] Heb. eye of it as the eye of.
^k Gen. 2. 12. **7** And ⁱthe manna was as coriander seed, and the [†]colour thereof as the colour of ^kbdellium.

8 And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: ⁱand ⁱthe taste of it was as the taste of fresh oil.

^m Ex. 16. 13, 14. **9** And ^mwhen the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: ^aPs. 78. 21. and ⁿthe anger of the LORD was

^a M. 2514.
^b C. 1490. kindled greatly; Moses also was displeased.

11 ^oAnd Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, ^pCarry them ^pin thy bosom, as a ^qnursing father beareth the sucking child, unto the land which thou ^rswarest unto their fathers?

13 ^sWhence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 ^tI am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, ^ukill me, I pray thee, out of hand,

lately visited them with such awful marks of his displeasure; though their special relation and obligation to God should have restrained them from any such carriage. Bishop Kidder justly observes, that "their sin was much aggravated on the following accounts: 1, They declared their distrust of God's power and providence, of which they had so great experience. 2, They despised God and his former mercies. 3, They covetously desired flesh, when they had much cattle of their own, Exod. xii. 32, 38, and Num. xxxii. 4."

Ver. 5, 6. *The fish which we did eat freely*—Either without price, for fish was very plentiful, and fishing there free, or at a very small price. *Our soul*—Either our life, as the term signifies, Gen. ix. 5; or our body, which is often intended by the word *soul*. *Dried away*—Is withered, and pines away, which possibly might be true, through their envy, discontent, and inordinate appetite. The expression seems to be of the same purport with that of the Psalmist, Psa. cii. 4. *My heart is withered like grass*.

Ver. 7, 8. *As coriander seed*—Not for colour, for that is black, but for shape and figure. *Bdellium*—Is either the gum of a tree, of a white and bright colour, or rather a gem or precious stone, as the Hebrew doctors take it; and particularly a pearl, wherewith the manna manifestly agrees, both in its colour, which is white, Exod. xvi. 14, and in its figure, which is round. *Fresh oil*—Or, of the most excellent oil; or, of cakes made with the best oil, the word *cakes* being easily supplied out of the foregoing member of the verse; or, which is not much different, *like wafers made with honey*, as it is said Exod. xvi. 31. The nature and use of manna is

here thus particularly described, to shew the greatness of their sin in despising such excellent food.

Ver. 10—14. *Every man in the door of his tent*—To denote they were not ashamed of their sin. *Have I not found favour*—Why didst thou not hear my prayer, when I desired thou wouldest excuse me, and commit the care of this unruly people to some other person? *Have I begotten them?*—Are they my children, that I should be obliged to provide food and all things for their necessity and desire? *To bear*—The burthen of providing for and satisfying them. *Alone*—Others were only assistant to him in smaller matters; but the harder and greater affairs, such as this unquestionably was, were brought to Moses, and determined by him alone.

Ver. 15. *If thou deal thus with me, kill me*—He begs that God would be pleased either to ease him of the burthensome charge, or take him out of the world, and rid him of a life so troublesome and insupportable. *See my wretchedness*—Heb. *my evil*, my torment, arising from the difficulty of my office, and work of ruling this people, and from the dread of their utter extirpation, and the dishonour which will thence accrue to thee and religion; as if not only I, but thou also wast a deceiver. He speaks like an affectionate father of a people who makes their sufferings his own. And, indeed, what could make a ruler of such paternal tenderness more distressed than to see the people he was appointed to govern so untoward, not only towards himself, but God? and to see them, by their perverseness, drawing down upon themselves such dire calamities, and the enemies of God rejoicing in their ruin?

A. M. 2514.
B. C. 1490. if I have found favour in thy sight :
z Zeph. 3.
15. and let me not ^{*} see my wretchedness.

y See Ex. 24.
1, 9. 16 ¶ And the LORD said unto Moses, Gather unto me ^y seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and ^z officers over them ; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

a Ver. 25.
Gen. 11.
5. & 19.
21. Ex.
19, 20.
b 1 Sam. 10.
6. 2 Kings
2. 15.
Neh. 9.
20. Is. 44.
3. Joel 2.
29. 17 And I will ^a come down and talk with thee there : and ^b 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.

c Ex. 19. 10. 18 And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh : for ye d Ex. 16. 7. have wept ^d in the ears of the LORD, saying, Who shall give us flesh to e Ver. 5.
Acts 7. 39. eat ? ^c for *it was* well with us in

A. M. 2514.
B. C. 1490. 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* ^f even a [†] whole month, until it come out at your nostrils, and it be loathsome unto you : because that ye have despised the LORD which is among you, and have wept before him, saying, ^g Why came we forth out of Egypt ? f Ps. 78. 29.
& 106. 15.
† Heb.
month of
days.
g Ch. 21. 5.

21 ¶ And Moses said, ^h 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 ⁱ Shall the flocks and the herds be slain for them, to suffice them ? or shall all the fish of the sea be gathered together for them, to suffice them ? h Gen. 12. 2.
Ex. 12. 57.
& 38. 26.
Ch. 1. 46.
i See 2 Kings
7. 2. Matt.
15. 33.
Mark 8.
4. John 6.
7, 9.

23 And the LORD said unto Moses, ^k Is the LORD's hand waxed k Is. 50. 2.
& 59. 1.

Ver. 16. *To be elders*—Whom thou by experience discernest to be elders, not only in years and name, but also in wisdom and authority with the people. And according to this constitution, the Sanhedrim, or great council of the Jews, which in after-ages sat at Jerusalem, and was the highest court of judgment among them, consisted of seventy men.

Ver. 17. *I will come down*—By my powerful presence and operation. *I will put it on them*—That is, I will give the same spirit to them which I have given to thee. The *spirit* is here put for the gifts of the Spirit, and particularly for the spirit of prophecy, whereby they were enabled, as Moses had been and still was, to discern hidden and future things, and resolve doubtful and difficult cases, which made them fit for government. It is observable, that God would not, and therefore men should not, call any persons to any office for which they were not sufficiently qualified.

Ver. 18. *Sanctify yourselves*—Prepare to meet thy God, O Israel, in the way of his judgments. Prepare yourselves by true repentance, that you may either obtain some mitigation of the plague, or, whilst your bodies are destroyed by the flesh you desire and eat, your souls may be saved from the wrath of God. *Sanctifying* is often used for *preparing*, as Jer. vi. 4, and xii. 3. *In the ears of the Lord*—Not secretly in your closets, but openly and impudently in the doors of your tents, calling heaven and earth to witness.

Ver. 20. *Until it come out at your nostrils*—That is, till your impatient appetites be glutted ; and by another instance of divine power, you be convinced to your shame how irreligi-

ously, distrustfully, and ungratefully, you have acted towards God amidst all his merciful providences towards you. The expression presents a very strong, though disagreeable idea of satiety and surfeit, when the overloaded stomach burdens itself at the mouth and nostrils. *Ye have despised the Lord*—You have lightly esteemed his bounty and manifold blessings ; you have slighted and distrusted his promises and providence, after so long and large experience of it. *The Lord who is among you*—Who is present and resident with you to observe all your carriage, and to punish your offences. This is added as a great aggravation of the crime, to sin in the presence of the judge. *Why came we forth out of Egypt*—Why did God do us such an injury ? Why did we so foolishly obey him in coming forth ?

Ver. 21. *Six hundred thousand footmen*—Fit for war, besides women and children. That Moses spake this as distrusting God's word is evident ; and that Moses was not remarkably punished for this as he was afterward for the same sin, Num. xx. may be imputed to the different circumstances of this and that sin : this was the first offence of the kind, and therefore more easily passed by ; that was after warning, and against more light and experience : this seems to have been spoken secretly ; that openly before the people : and therefore it was fit to be openly and severely punished, to prevent the contagion of that example.

Ver. 23. *Is the Lord's hand waxed short?*—Is the divine power diminished ? Isai. l. 2, and lix. 1. What has not God done to convince mankind that his power is always unlimited ? And yet man is still ready to fall into the weakness of

A. M. 2514.
B. C. 1450.
1 Ch. 23. 19.
Ex. 18. 25.
& 24. 14.

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

9 Kings 9. 15.
1 Sam. 10. 5, 10. & 19. 21, 23.
Joel 2. 28.
Acts 2. 17.
1 Cor. 14. 1, &c.

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men in the 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 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 for my sake? would God that all the LORD's people were pro-

1 Sam. 20. 26. Jer. 36. 5.

r Mark 9. 35. Luke 9. 40. John 3. 26. 1 Cor. 14. 5.

thinking that there are circumstances in which the power of God cannot afford relief or deliverance, but must, as it were, remain inactive.

Ver. 24. *Moses went out*—Either from the sanctuary, into which he had entered to receive God's answers from the mercy-seat; or he went out from his tent to the people. *And gathered the seventy men*—They are called seventy from the stated number, though two of them were lacking, as the apostles are called *the twelve*, Matt. xxvi. 20, when one of that number was absent. *Round the tabernacle*—Partly that the awe of God might be imprinted upon their hearts, that they might more seriously undertake, and more faithfully manage, their high employment, but principally, because that was the place where God manifested himself, and therefore there he would bestow his Spirit upon them.

Ver. 25. *Rested on them*—Not only moved them for a time, but took up his settled abode with them, because the use and end of this gift was perpetual. *They prophesied*—Discoursed of the word and works of God in a marvellous manner, as the prophets did. So this word is used, 1 Sam. x. 5, 6, Joel ii. 28, 1 Cor. xiv. 3. Yet were they not hereby constituted teachers, but civil magistrates, who, together with the spirit of government, received also the spirit of prophecy, as a sign and seal, both to themselves and to the people, that God had called them to that employment. *They did not cease*—Either for that day, continuing in that exercise all that day, and, it may be, all the night too, as it is said of Saul, 1 Sam. xix. 24; or, afterwards also. For this was a continued gift conferred upon them to enable them the better to discharge their magistracy; which was more expedient for them than for the rulers of other people, because the Jews were under a theocracy, or the government of God, and even their civil controversies were decided out of that word of God, which the prophets expounded.

Ver. 26. *In the camp*—Not going to the tabernacle, as the rest did, either not having had seasonable notice to repair thither, or being detained in the camp by sickness, or some urgent occasion, not without God's special providence, that so the miracle might be more evident. *They were of them*

that were written—In a book or paper by Moses, who, by God's direction, nominated the fittest persons.

Ver. 27. *There ran a young man and told Moses*—Fearing lest his authority should be diminished by their prophesying, and thereby taking power to themselves without his consent. *Joshua, the servant of Moses*—Who ministered to him as his constant attendant. *One of his young men*—Heb. מִבְּעֻרָיו, *mibechurav*, one of his chosen ones; which may be emphatically added to signify, that even great and good men may mistake about the works of God. *My lord, Moses, forbid them*—It would seem that he thought their prophesying, or teaching in the camp, tended to make those gifts common, and to disparage Moses in the eyes of the people; or, perhaps, he thought it tended to breed a schism, by calling the people away from the tabernacle, the appointed place of public worship, where the rest of the seventy elders were regularly assembled. Thus the disciples forbade one who cast out devils in Christ's name, because he followed not with them, Luke ix. 49, 50.

Ver. 29. *Enviest thou for my sake?*—Art thou grieved because the gifts and graces of God's Spirit are imparted to others besides me? Or rather, *Art thou jealous for my sake?* Art thou afraid that their exercising these prophetic gifts will be a diminution of my honour? *Would God that all the Lord's people were prophets*—That they were all so inspired by his Spirit, as to be enabled to speak to his praise, and to the edification of others! He saith *prophets, not rulers*, for that, he knew, could not be. Thus we see, though Joshua was Moses's particular friend and confidant, and though he said this out of respect for Moses, whose honour he was very unwilling to see lessened by the call of those elders; yet Moses reproves him, as Christ did the disciples on the occasion just mentioned, and, in him, all who are of such a spirit. "We must take care," says Henry, "that we do not secretly grieve at the gifts, graces, or usefulness of others, and that we be not forward to condemn and silence those that differ from us, as if they did not follow Christ, because they do not follow him *with us*. Shall we reject those whom Christ has owned? or restrain any from doing good because

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phets, and that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

† Ex. 16.
13. Ps. 78.
26, 28. &
105. 40.

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.

† Heb. as it were the way of a day.

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 ga-

they are not in every thing of our mind? Moses was of another spirit; so far from silencing these two, and quenching the spirit in them, he wishes that all the Lord's people were prophets, and that he would put his Spirit upon them. Not that he would have had any to set up for prophets who were not duly qualified, or that he expected the spirit of prophecy to be made thus common; but he thus expreseth the love and esteem he had for all the Lord's people, the complacency he took in the gifts of others, and how far he was from being displeased at Eldad and Medad's prophesying from under his eye. Such an excellent spirit as this blessed Paul was of; rejoicing that Christ was preached, though it were by those who therein intended to add affliction to his bonds, Phil. i. 16. We ought to be pleased that God is served and glorified, and good done, though to the lessening of our credit, and the credit of our way."

Ver. 30. *Moses gat him into the camp*—Among the people, he and the elders of Israel—To exercise the gifts and authority they had now received.

Ver. 31. *There went forth a wind from the Lord*—An extraordinary and miraculous wind, both for its vehemency and for its effects. *And brought quails*—So the Hebrew word *סלמ*, *salvim*, is interpreted by Josephus, and all the ancient versions; nor does there appear to be any sufficient authority for translating it *locusts*; notwithstanding what Ludolphus, in his History of Ethiopia, l. i. c. 13, and after him, Bishop Patrick, and the late Bishop of Clogher, have said on the subject. This is the second time that God gave them these quails. He sent them the former year, and much about the same season, Exod. xvi. 13; but neither in the same quantity nor with the same design as now. *From the sea*—Principally from the Arabian gulf, or Red Sea, and both sides of it, where, according to ancient Heathen writers, they were then in great numbers, and no doubt were wonderfully increased by God's special providence for this very occasion. This sea lies south of that part of Arabia where the Israelites were now encamped; it was therefore a south wind that brought these quails, and is said to have come forth from the Lord, because it was ordered and directed by his special power and providence. Two

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thered ten homers: and they spread them all abroad for themselves round about the camp.

† Ex. 16. 26.
Ez. 45. 11.

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

† Pa. 73. 36.

34 And he called the name of that place || Kibroth-hattaavah: because there they buried the people that lusted.

That is, The graves of lust, Deut. 9. 22.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth; and † abode at Hazeroth.

† Ch. 33. 17.

† Heb. they were in, &c.

cubits high—Not as if the quails did cover all the ground two cubits high for a days' journey on each side of the camp, for then there had been no place left where they could spread them all abroad round about the camp; but the meaning is, that the quails came and fell down round about the camp for a whole day's journey on each side of it, and that in all that space they lay here and there in great heaps, which were often two cubits high.

Ver. 32. *All that night and all next day*—Some at the one time, and some at the other, and some, through greediness or diffidence, at both times. *Ten homers*—That is, ten ass-loads; which, if it seem incredible, consider, 1, That the gatherers here were not all the people, which could not be without great inconvenience, but some on the behalf of all, while the rest were exercised about other necessary things. Therefore, the meaning is not, that every Israelite had so much for his share, but that every collector gathered so much for the family, or others, by whom he was appointed. 2, That the people did not gather for their present use only, but for a good while to come, and being distrustful of God's goodness, it is not strange if they gathered much more than they needed. 3, That the word rendered *homers*, may signify *heaps*, as it doth, Exod. viii. 14, Judg. xv. 16, Hab. iii. 15; and *ten* is often put for *many*, and so the sense is, that every one gathered several heaps. If yet the number seem incredible, it must be farther known, 4, That Heathen and other authors affirm, in those eastern and southern countries, quails are innumerable, so that in one part of Italy, within the compass of five miles, there were taken about a hundred thousand of them every day for a month together. And Athenæus relates, that in Egypt, a country prodigiously populous, they were in such plenty, that all those vast numbers of people could not consume them, but were forced to salt and keep them for future use. *They spread them*—That so they might dry, salt, and preserve them for future use, according to what they had seen in Egypt.

Ver. 33. *The Lord smote the people with a very great plague*—With a pestilence, say some, with a consumption, say others; but it seems more probable that it was by some untimely death, which was the effect of their own gluttony

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CHAP. XII.

Miriam and Aaron murmur against Moses, ver. 1—3. God calls them to an account for it, ver. 4—9. Miriam becoming leprous, Aaron humbles himself, and Moses prays for her, ver. 10—13. She is healed, but shut out of the camp for seven days, ver. 14—16.

AND Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for ^ahe had [†]married an Ethiopian woman.

[†] Or, Cushite.
^a Ex. 2. 21.
[†] Heb. taken.

^b Ex. 15. 20.
^c Mic. 6. 4.
^c Gen. 29. 33. Ch. 11. 1.
² Kings 19. 4. 1e.
^{37.} 4. Ez. 35. 12.
^d Eccl. 45. 4.

2 And they said, Hath the LORD indeed spoken only by Moses? ^bhath he not spoken also by us? And the LORD ^cheard it.

3 (Now the man Moses was ^dvery

and intemperance. This seems to agree best with the threatening, ver. 20. God was pleased, in a great measure, to overlook their first murmuring, about a year before, when he sent them the manna, because they were then under great necessity, being really pinched with hunger; whereas now, that they were fed with bread from heaven, they cried for meat, not from need, but mere wantonness, and that, after much experience of God's care and kindness, after he had pardoned their former sins, and after he had made known his laws to them in a most solemn and terrible manner. Besides, the longer God exercises forbearance, the more is the offender's guilt aggravated, if he remain impenitent. Reader! remember, "the goodness of God leads thee to repentance," and take heed that thou do not, "after thy hardness, and impenitent heart, treasure up to thyself wrath against the day of wrath!"

CHAP. XII. Ver. 1. *And Miriam*—Miriam seems to be first named, because she was the first mover of the sedition; wherefore she is more eminently punished. *The Ethiopian*—Either, 1, Zipporah, who is here called an Ethiopian, in the Hebrew a Cushite, because she was a Midianite: the word Cush being generally used in Scripture, not for Ethiopia, properly so called, above Egypt, but for Arabia. If she be meant, probably they did not quarrel with him for marrying her, because that was done long since, but for being swayed by her and her relations, by whom they might think he was persuaded to choose seventy rulers, by which copartnership in government, they thought their authority and reputation diminished. And because they durst not accuse God, they charge Moses, his instrument, as the manner of men is. Or, 2, Some other woman, whom he married, either whilst Zipporah lived, or rather because she was now dead, though that, as many other things, be not recorded. For, as the quarrel seems to have been about marrying a stranger, it is probable it was a fresh occasion about which they contended. And it was lawful for him as well as any other, to marry an Ethiopian or Arabian woman, provided she were a sincere proselyte.

Ver. 2. *By us*—Are not we prophets as well as he? So

meek, above all the men which were upon the face of the earth.)

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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.

Ps. 76. 9.

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.

Ch. 11. 25.
& 16. 19.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him ^ein a vision, and will speak unto him ^bin a dream.

Gen. 15. 1. & 46. 2.
Job 33.
15. Ez. 1.
1. Dan. 8. 2. & 10. 8. 16. 17.
Luke 1. 11. 22.
Acts 10. 11. 17. & 22. 17.
Gen. 31. 10. Kings 3. 5. Matt. 1. 30.

Aaron was made, Exod. iv. 15, 16; and so Miriam is called, Exod. xv. 20. And Moses hath debased and mixed the holy seed, which we have not done.—Why then should he take all power to himself, and make rulers as he pleaseth, without consulting us? *The Lord heard*—Observed their words and carriage to Moses.

Ver. 3. *The man Moses was very meek*—This is added, as the reason why Moses took no notice of their reproach, and why God did so severely plead his cause. Thus was he fitted for the work he was called to, which required all the meekness he had. And this is often more tried by the unkindness of our friends, than by the malice of our enemies.—This meekness of Moses was a great aggravation of the sin of his brother and sister, viz. that they should behave so insolently towards a man of his mild and sweet disposition, who was farthest of all men living from abusing his power, slighting any person beneath him, or harbouring the least malice for personal affronts. Probably this commendation was added, as some other clauses were, by some succeeding prophet. But how was Moses so meek, when we often read of his anger? Not to mention that, *the law made nothing perfect*, Heb. vii. 19, it must be observed, true meekness does not exclude every kind of anger, but only such as is sinful. We may and ought to be angry when God is dishonoured, in the sense in which Christ was when he *looked round about upon the people with anger, grieved for the hardness of their hearts*, Mark iii. 5. *Displeasure or grief* on account of the sin or folly of another, if it be not immoderate, and imply no resentment, is not sinful, but commendable, Eph. iv. 26.

Ver. 4, 5. *The Lord spake suddenly*—To stifle the beginnings of the sedition, that this example might not spread among the people, the divine voice from the Shechinah interrupts them in the midst of their dispute, commanding Aaron and his sister to come forth from their tents to meet Moses immediately at the door of the tabernacle, which they did accordingly. *The Lord stood in the door*—While they stood without, Aaron not being admitted into the tabernacle as he used to be, a sign of God's displeasure.

Ver. 6. *If there be a prophet among you*—If you be pro-

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7 ¹My servant Moses *is* not so, ^kwho *is* faithful in all ¹mine house.

8 With him will I speak ^mmouth to mouth, even ⁿapparently, and not in dark speeches; and ^othe similitude of the LORD shall he behold: wherefore then ^pwere ye not afraid to speak against my servant Moses? †

9 And the anger of the LORD was kindled against them; and he departed.

10 ¶ And the cloud departed from off the tabernacle; and, ^qbehold, Miriam *became* ^rleprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

phets, yet know there is a difference among prophets, nor do I put equal honour upon all of them. *In a vision*—To some the divine will was communicated by strong impressions upon their imaginations when they were awake, but in an ecstasy, as in the case of Abraham, Gen. xv. 1; Jacob, Gen. xlvi. 2; and Daniel, chap. viii. 1, 15. Now we never read that Moses was thus entranced in a prophetic vision. He was always awake and quite master of himself, when conversing with God, or receiving communications from him. *In a dream*—To others God revealed his mind by figurative, enigmatical representations, exhibited to them in their sleep; as the ladder which was represented to Jacob in a dream, Gen. xxviii. 12.

Ver. 7. *My servant Moses is not so*—He is a prophet of a higher rank. To him I impart my mind in a far more noble and clear way. *Who is faithful in all my house*—God had set him over all Israel, who were his house, his family, or chosen people, and Moses was faithful in the performance of the trust reposed in him, executing all the divine commands, and doing nothing partially or of himself, as he was now falsely accused. In this he was an eminent type of Christ, as the apostle represents him, Heb. iii. 1—6.

Ver. 8. *Mouth to mouth*—In a most familiar manner, distinctly, and by an articulate voice, as one friend discourses with another, or as two friends in conversation hear and answer each other by turns. Moses enjoyed this singular privilege, which was vouchsafed to no other of the prophets, that God spoke to him immediately, and not by an interpreter, nor by shadows, and representations in his fancy, as in visions and dreams, but by a distinct, audible voice, and that upon all occasions. *Even apparently*—Plainly and certainly, so that there was no difficulty to apprehend his meaning. *Not in dark speeches*—Not in parables, similitudes, dark resemblances; as by shewing a boiling pot, and an almond tree, to Jeremiah; a basket of summer fruit to Amos; a chariot with wheels, &c. to Ezekiel. *The similitude*—Not the face or essence of God, which no man can see and live, Exod. xxxiii. 20, but some singular manifestation of his glorious presence, as that spoken of, Exod. xxxiii. 11, 23. Yea, the Son of God, it seems, appeared to him

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, ^slay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be ^tas 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.

14 ¶ And the LORD said unto Moses, ^uIf her father had but spit in her face, should she not be ashamed seven days: let her be ^vshut out

in a human shape, which he assumed for a time, that he might give Moses a foretoken of his future incarnation. *Against my servant Moses*—Who is such in so eminent and extraordinary a manner and degree.

Ver. 9. *He departed*—From the door of the tabernacle, in token of his great displeasure; not waiting for their answer. The removal of God's presence from us, is the saddest token of his displeasure. And he never departs till we, by our sin and folly, drive him from us.

Ver. 10. *From off the tabernacle*—Probably not the whole tabernacle, but from that part to which it had come, to that part which was directly over the mercy-seat, where it constantly abode. Or, perhaps, it quite disappeared, or stood at a great distance till Miriam was removed from the tabernacle, and carried out of the camp. *Miriam became leprous*—The original expresses the fact here recorded, with much more spirit and force. *The cloud departed—and, behold, Miriam leprous*—She and not Aaron, either because she was chief in the transgression; or because God would not have his worship interrupted or dishonoured, which it must have been if Aaron had been leprous. *White*—This kind of leprosy was the most virulent and incurable of all. It is true, when the leprosy began in a particular part, and thence spread itself over all the flesh by degrees, and at last made it all white, that was an evidence of the cure of the leprosy, Lev. xiii. 12, 13; but it was otherwise when one was suddenly smitten with this universal whiteness.

Ver. 11, 12. *Lay not the sin*—Let not the guilt and punishment of this sin rest upon us, upon her in this kind, upon me in any other kind, but pray to God for the pardon and removal of it. *As one dead*—Because part of her flesh was putrefied and dead, and not to be restored but by the mighty power of God. Like a still-born child, that hath been for some time dead in the womb, which, when it comes forth, is putrefied, and part of it consumed.

Ver. 14. *If her father had but spit in her face*—That is, had expressed some eminent token of indignation and contempt, in consequence of her having provoked him to anger by some undutiful behaviour. See Job xxx. 10. Isai. i. 6. *Should she not be ashamed seven days*—And withdraw her-

q Deut. 34.

r 2 Kings 5.

s 2 Kings 5.

t Ps. 105. 26.

u Heb. 9. 9.

v 1 Tim. 3.

w Ex. 33.

x Deut. 11.

y Deut. 31. 10.

z 1 Cor. 13.

aa Ex. 38. 19.

ab Pet. 2. 10.

ac Jude 8.

ad Heb. 4.

ae Against my servant, against Moses.

af Deut. 34.

ag 2 Kings 5.

ah Ps. 105. 26.

ai Heb. 9. 9.

aj 1 Tim. 3.

ak Ex. 33.

al Deut. 11.

am Deut. 31. 10.

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bp 1 Cor. 13.

bq Ex. 38. 19.

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bu Against my servant, against Moses.

bv Deut. 34.

bw 2 Kings 5.

bx Ps. 105. 26.

by Heb. 9. 9.

bz 1 Tim. 3.

ca Ex. 33.

cb Deut. 11.

cc Deut. 31. 10.

cd 1 Cor. 13.

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cn 1 Tim. 3.

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cp Deut. 11.

cq Deut. 31. 10.

cr 1 Cor. 13.

cs Ex. 38. 19.

ct Pet. 2. 10.

cu Jude 8.

cv Heb. 4.

cw Against my servant, against Moses.

cx Deut. 34.

cy 2 Kings 5.

cz Ps. 105. 26.

da Heb. 9. 9.

db 1 Tim. 3.

dc Ex. 33.

dd Deut. 11.

de Deut. 31. 10.

df 1 Cor. 13.

dg Ex. 38. 19.

dh Pet. 2. 10.

di Jude 8.

dj Heb. 4.

dk Against my servant, against Moses.

dl Deut. 34.

dm 2 Kings 5.

dn Ps. 105. 26.

do Heb. 9. 9.

dp 1 Tim. 3.

dq Ex. 33.

dr Deut. 11.

ds Deut. 31. 10.

dt 1 Cor. 13.

du Ex. 38. 19.

dv Pet. 2. 10.

dw Jude 8.

dx Heb. 4.

dy Against my servant, against Moses.

dz Deut. 34.

ea 2 Kings 5.

eb Ps. 105. 26.

ec Heb. 9. 9.

ed 1 Tim. 3.

ee Ex. 33.

ef Deut. 11.

ef Deut. 31. 10.

eg 1 Cor. 13.

eh Ex. 38. 19.

ei Pet. 2. 10.

ej Jude 8.

ek Heb. 4.

el Against my servant, against Moses.

em Deut. 34.

en 2 Kings 5.

eo Ps. 105. 26.

ep Heb. 9. 9.

eq 1 Tim. 3.

er Ex. 33.

es Deut. 11.

es Deut. 31. 10.

et 1 Cor. 13.

eu Ex. 38. 19.

ev Pet. 2. 10.

ew Jude 8.

ex Heb. 4.

ey Against my servant, against Moses.

ez Deut. 34.

fa 2 Kings 5.

fb Ps. 105. 26.

fc Heb. 9. 9.

fd 1 Tim. 3.

fe Ex. 33.

ff Deut. 11.

ff Deut. 31. 10.

fg 1 Cor. 13.

fh Ex. 38. 19.

fi Pet. 2. 10.

fj Jude 8.

fk Heb. 4.

fl Against my servant, against Moses.

fm Deut. 34.

fn 2 Kings 5.

fo Ps. 105. 26.

fp Heb. 9. 9.

fq 1 Tim. 3.

fr Ex. 33.

fs Deut. 11.

fs Deut. 31. 10.

ft 1 Cor. 13.

fu Ex. 38. 19.

fv Pet. 2. 10.

fw Jude 8.

fx Heb. 4.

fy Against my servant, against Moses.

fz Deut. 34.

ga 2 Kings 5.

gb Ps. 105. 26.

gc Heb. 9. 9.

gd 1 Tim. 3.

ge Ex. 33.

gf Deut. 11.

gf Deut. 31. 10.

gg 1 Cor. 13.

gh Ex. 38. 19.

gi Pet. 2. 10.

gj Jude 8.

gk Heb. 4.

gl Against my servant, against Moses.

gm Deut. 34.

gn 2 Kings 5.

go Ps. 105. 26.

gp Heb. 9. 9.

gq 1 Tim. 3.

gr Ex. 33.

gs Deut. 11.

gs Deut. 31. 10.

gt 1 Cor. 13.

gu Ex. 38. 19.

gv Pet. 2. 10.

gw Jude 8.

gx Heb. 4.

gy Against my servant, against Moses.

gz Deut. 34.

ha 2 Kings 5.

hb Ps. 105. 26.

hc Heb. 9. 9.

hd 1 Tim. 3.

he Ex. 33.

hf Deut. 11.

hf Deut. 31. 10.

hg 1 Cor. 13.

hh Ex. 38. 19.

hi Pet. 2. 10.

hj Jude 8.

hk Heb. 4.

hl Against my servant, against Moses.

hm Deut. 34.

hn 2 Kings 5.

ho Ps. 105. 26.

hp Heb. 9. 9.

hq 1 Tim. 3.

hr Ex. 33.

hs Deut. 11.

hs Deut. 31. 10.

ht 1 Cor. 13.

hu Ex. 38. 19.

hv Pet. 2. 10.

hw Jude 8.

hx Heb. 4.

hy Against my servant, against Moses.

hz Deut. 34.

ia 2 Kings 5.

ib Ps. 105. 26.

ic Heb. 9. 9.

id 1 Tim. 3.

ie Ex. 33.

if Deut. 11.

if Deut. 31. 10.

ig 1 Cor. 13.

ih Ex. 38. 19.

ii Pet. 2. 10.

ij Jude 8.

ik Heb. 4.

il Against my servant, against Moses.

im Deut. 34.

in 2 Kings 5.

io Ps. 105. 26.

ip Heb. 9. 9.

iq 1 Tim. 3.

ir Ex. 33.

is Deut. 11.

is Deut. 31. 10.

it 1 Cor. 13.

iu Ex. 38. 19.

iv Pet. 2. 10.

iu Jude 8.

iv Heb. 4.

iv Against my servant, against Moses.

iv Deut. 34.

iv 2 Kings 5.

iv Ps. 105. 26.

iv Heb. 9. 9.

iv 1 Tim. 3.

iv Ex. 33.

iv Deut. 11.

iv Deut. 31. 10.

iv 1 Cor. 13.

iv Ex. 38. 19.

iv Pet. 2. 10.

A. M. 2514.
B. C. 1490.

from the camp seven days, and after that let her be received in *again*.

y Deut. 26.
9. 3 Chro.
26. 20.

15 ^y And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

z Ch. 11.
25. & 33.
16.

16 ¶ And afterward the people removed from ^z Hazeroth, and pitched in the wilderness of Paran.

CHAP. XIII.

The sending of the spies into Canaan, ver. 1—17. The instructions given them, ver. 18—20. Their journey and return, ver. 21—25. Their report, ver. 26—33.

AND the LORD spake unto Moses, saying,

a Ch. 32. 8.
Deut. 1.
29.
1490.

2 ^a 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.

b Ch. 19. 16.
& 24. 9.
Deut. 1.
19. & 9.
23.

3 And Moses by the commandment of the LORD sent them ^b from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names:

self from her father's presence, as Jonathan did on a like occasion? 1 Sam. xx. 34. And how much more ought she to be ashamed when she lies under this severe mark of the divine displeasure! So though God had healed her according to Moses's request, yet he would have her publicly bear the shame of her sin, and be a warning to others to keep them from the same transgression.

Ver. 15. *Journeyed not*—Which was a testimony of respect to her, both from God and from the people, God so ordering it, partly lest she should be overwhelmed by such a public rebuke from God, and partly lest, she being a prophetess, the gift of prophecy should come into contempt.

CHAP. XIII. Ver. 1, 2. The Israelites being now come to the borders of Canaan, Moses commanded them, in the name of God, to *go up and possess it*, reminding them of his promise to give them the possession of it, and exhorting them not to fear nor be discouraged, Deut. i. 21. But the unbelieving and distrustful multitude, forgetting the power and faithfulness of God, were afraid to venture on this hazardous undertaking, as they thought it, till some persons were sent to examine and bring them information what sort of country it was, and what kind of people they should have

of the tribe of Reuben, Shammua the son of Zaccur.

A. M. 2514.
B. C. 1490.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 ^c Of the tribe of Judah, ^d Caleb the son of Jephunneh.

c Ch. 34. 19.
1 Chro. 4.
15.

7 Of the tribe of Issachar, Igal the son of Joseph.

d Ver. 30.
Ch. 14. 6.
30. Josh.
14. 6. 13.
14. Judg.
1. 12.

8 Of the tribe of Ephraim, ^e Oshea the son of Nun.

e Ver. 16.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gad-diel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, 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 Moses sent to spy out the land.

And Moses called ^f Oshea the son of Nun Jehoshua.

f Ver. 8. Er.
17. 9. Ch.
14. 6. 30.

17 ¶ And Moses sent them to spy

to contend with. *We will send men before us, said they, and they shall search out the land, and bring us word again*, Deut. i. 22. Moses, therefore, in compliance with their request, is directed by God to send proper persons, chosen from all the tribes, for this purpose. *Every one a ruler among them*—Not those called princes of the tribes, in the first chapter of this book, but men of wisdom and authority, and rulers or officers of an inferior kind.

Ver. 8. *Oshea*—Called also Joshua, ver. 16.

Ver. 11. *Of Joseph*—The name of Joseph is elsewhere appropriated to Ephraim, here to Manasseh; possibly to aggravate the sin of the ruler of this tribe, who did so basely degenerate from his noble ancestor.

Ver. 16. *Jehoshua*—Oshea denotes a desire of salvation, signifying, *Save, we pray thee*; but Jehoshua, or Joshua, includes a promise of salvation, *He will save*. So this was a prophecy of his succession to Moses in the government, and of the success of his arms. Joshua is the same name with Jesus, of whom Joshua was a type. He was the Saviour of God's people from the powers of Canaan, Christ from the powers of hell.

Ver. 17, 18. *Southward*—Into the southern part of Ca-

A. M. 2514.
B. C. 1490.
g Ver. 21.
h Gen. 14.
10. Judg.
1. 9, 19.

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 be that they dwell in, whether in tents, or in strong holds;

i Neh. 9.
25, 35. Ez.
34. 14.
k Deut. 31.
6, 23.

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 first ripe grapes.

l Ch. 34. 3.
Josh. 15.
1.
m Josh. 19.
28.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

n Josh. 11.
21. & 15.
18. Judg.
1. 10.
o Ver. 33.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the chil-

naan, which was the nearest part, and the worst too, being dry and desert, and therefore fit for them to enter and pass through with less observation. *Into the mountain*—Into the mountainous country, and thence into the valleys, and so take a survey of the whole land. *What it is*—Both for largeness, and for nature and quality.

Ver. 19, 20. *In tents*—As the Arabians did; or in un-walled villages, which, like tents, are exposed to an enemy. *Fat*—Rich and fertile.

Ver. 21. *Zin*—In the south of Canaan, differing from the wilderness of Sin, which was nigh unto Egypt. *To Hamath*—From the south they passed through the whole land to the northern parts of it; Rehob was a city in the north-west part, Hamath a city in the north-east.

Ver. 22. *By the south*—Moses having described their progress from south to north, more particularly relates some memorable places and passages. *They came*—Heb. *He came*, namely, Caleb, as appears from Josh. xiv. 9, 12, 14. For the spies distributed their work among them, and went either severally, or by pairs; and it seems the survey of this part was left to Caleb. *Anak*—A famous giant, whose children these are called, either more generally, as all giants sometimes were, or rather more specially because Arbah, from whom Hebron was called Kiriath-arbah, was the father of Anak, Josh. xv. 13. And this circumstance is mentioned as an evidence of the goodness of that land, because the

dren of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

A. M. 2514.
B. C. 1490.
p Josh. 21.
11.
q Ps. 78. 12.
Is. 19. 11.
& 30. 4.
r Deut. 1.
34.
Or, valley.
Ch. 33. 2.
Judg. 18.
4.

23 ¶ And they came unto the brook of Eshcol, 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 Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

Or, valley.
That is, a
cluster of
grapes.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

r Ver. 3.
s Ch. 20. 1.
16. & 33.
8. & 33.
26. Deut.
1. 19.
Josh. 14.
6.

27 And they told him, and said, We came unto the land whither thou

giant chose it for their habitation. *Before Zoan*—This seems to be noted to confront the Egyptians, who vainly boasted of the antiquity of their city Zoan above all places.

Ver. 23, 24. *Upon a staff*—Either for the weight of it, considering the length of the way they were to carry it, or for the preservation of it whole and entire. In those eastern and southern countries, there are vines and grapes of an extraordinary bigness, as Strabo and Pliny affirm. *Eshcol*—That is, a cluster of grapes, as the word signifies.

Ver. 25. *They returned after many days*—It is a wonder the people had patience to stay forty days, when they were just ready to enter Canaan, under all the assurances of success they could have from the divine power, proved by a constant series of miracles, that had hitherto attended them. But they distrusted God, and chose to be held in suspense by their own counsels, rather than to rest upon God's promise! How much do we stand in our own light by unbelief!

Ver. 27—29. *They told him*—In the audience of the people. *The Amalekites in the south*—Where we are to enter the land, and they who were so fierce against us, that they came into the wilderness to fight with us, will, without doubt, oppose us when we come close by their land; the rather, to revenge themselves for their former loss. Therefore they mention them, though they were not Canaanites. *In the mountains*—In the mountainous country, in the south-east part of the land, so that you cannot enter there without

A. M. 2511.
B. C. 1490.

u Ex. 3. 8.
& 23. 3.
x Deut. 1.
25.

y Deut. 1.
26. & 9. 1,
2.

z Ver. 32.

a Ex. 17. 8.
Ch. 14.
43. Judg.
6. 5.
1 Sam. 14.
43. & 15.
3, &c.

b Ch. 14. 6,
24. Josh.
14. 7.

c Ch. 32. 9.
Deut. 1.
28. Josh.
14. 8.

d Ch. 14. 36.

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.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

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.

33 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.

A. M. 1514.
B. C. 1490.

e Amos 9.
9.
† Heb. men
of stature.

f Deut. 14.
28. & 2. 10.
& 9. 2.

g Is. 40. 23.
h 1 Sam. 17.
43.

CHAP. XIV.

The murmuring of the people against Moses and Aaron, ver. 1—4. Who endeavour in vain to still them, ver. 5—10. God's threatening utterly to destroy them, ver. 11, 12. The intercession of Moses, ver. 13—19. The decree that all that generation should die in the wilderness, ver. 20—35. The immediate death of the spies, ver. 36—39. The ill success of those who would go up notwithstanding, ver. 40—45.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

a Ch. 11. 4.

great difficulty, both because of the noted strength and valour of those people, and because of the advantage they have from the mountains. *By the sea*—Not the mid-land sea, which is commonly understood by that expression, but the salt or dead sea, as appears, 1, Because it is that sea which is next to Jordan; 2, Because the Canaanites dwelt principally in those parts, and not near the mid-land sea. So these guard the entrance on the east side, as the others do on the south.

Ver. 30. *Caleb*—Together with Joshua, as is manifest from chap. xiv. 6, 7, 30; but Caleb alone is here mentioned, possibly because he spake first and most, which he might better do, because he might be presumed to be more impartial than Joshua, who, being Moses's minister, might be thought to speak only what he knew his master would like. *Stilled the people*—Which implies either that they had begun to murmur, or that by their looks and carriage, they discovered the anger which boiled in their breasts. *Before Moses*—Or, *towards Moses*, against whom they were incensed, as the man who had brought them into such sad circumstances. *Let us go up and possess it.* He does not say, *Let us go up and conquer it.* He looks on that to be as good as done already: but, *Let us go up and possess it!* There is nothing to be done but to enter without delay, and take the possession which our great Lord is now ready to give us! Thus difficulties that lie in the way of salvation, vanish away before a lively faith.

Ver. 31. *The men*—All of them, Joshua excepted. *Stronger*—Both in stature of body and numbers of people. Thus they question the power, and truth, and goodness of God, of all which they had had such ample testimonies.

Ver. 32. *Eateth up its inhabitants*—Not so much by civil wars, for that was likely to make their conquest more easy; but rather by the unwholesomeness of the air and place, which they guessed from the many funerals, which, as some Hebrew writers, not without probability, affirm, they observed in their travels through it; though that came to pass from another cause, even from the singular providence of God, which, to facilitate the Israelites' conquest, cut off vast numbers of the Canaanites either by a plague, or by the hornet sent before them, as is expressed, Josh. xxiv. 12. *Le Clerc*, indeed, explains this of their being liable to be destroyed, or *eaten up*, by the incursions of many neighbouring enemies, in which sense the same phrase is used, Ezek. xxxvi. 13. The Jews, however, take it to be meant of *famine*, by which the country was wont to consume its inhabitants, and which they suppose to have distressed it at that time. But the spies had before acknowledged it to be a plentiful land, a land *flowing with milk and honey*. Many, therefore, understand the expression as denoting the number of the inhabitants, and would translate the original words, *The land is meat for its inhabitants*—That is, the inhabitants devour and eat up all the produce of the land.

Ver. 33. *We were in our own sight as grasshoppers*—Thus their fear magnified these sons of Anak above measure, so that in comparison of them, they thought themselves as weak and contemptible as insignificant insects. *And so we were in their sight*—An hyperbole, signifying that the Anakims looked down upon them with the utmost contempt.

CHAP. XIV. Ver. 2, 3. *Against Moses and Aaron*—As the instruments and causes of their present calamity. *That*

A. M. 2814.
B. C. 1490.
b Ex. 16. 2.
& 17. 3.
Ch. 16. 41.
Ps. 106.
25.

2 ^bAnd 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 ^cwould God we had died in this wilderness!

c Ver. 26.
26.

3 And wherefore hath 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?

d Neh. 9.
17.
e Deut. 17.
16. Acts 7.
39.

4 And they said one to another, ^dLet us make a captain, and ^elet us return into Egypt.

f Ch. 16. 4.
22.

5 Then ^fMoses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

g Ver. 24.
20, 28. Ch.
13. 6, 8.

6 ¶ ^gAnd 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

we had died in the wilderness—It was not long till they had their desire, and did die in the wilderness. *Wherefore hath the Lord brought us, &c.?*—From instruments they rise higher, and not only vent their passion against his servants, but strike at God himself, as the cause and author of their journey, most impiously accusing him as if he had dealt deceitfully with them. By this we see the rapid and prodigious growth and progress of sin, when it is not resisted. *A prey*—To the Canaanites, whose land we were made to believe we should possess.

Ver. 4. *A captain*—Instead of Moses, one who will be more faithful to our interest than he. Nehemiah tells us they actually appointed them a captain. *Into Egypt*—Stupendous madness, insolence, and ingratitude! Had not God both delivered them from Egypt by a train of unparalleled wonders, and followed them ever since with continued miracles of mercy? But whence should they have protection against the hazards, and provisions against all the wants of the wilderness? Could they expect either God's cloud to cover and guide them, or manna from heaven to feed them? Who could conduct them over the Red Sea? Or, if they went another way, who should defend them against those nations whose borders they were to pass? What entertainment could they expect from the Egyptians, whom they had deserted and brought to so much ruin?

Ver. 5. *Fell on their faces*—As humble and earnest supplicants to God, the only refuge to which Moses resorted in

company of the children of Israel, saying, ^bThe land, which we passed through to search it, is an exceeding good land.

A. M. 2814.
B. C. 1490.
h Ch. 12. 27.
Deut. 1.
25.
Deut. 10.
15. 3 Sam.
15. 25. &
22. 20.
1 Kings
10. 9. Ps.
27. 8. &
147. 10.
Is. 62. 4.
h Ch. 13. 27.
i Deut. 9.
7. 23.
m Deut. 7.
18. & 20.
3.

8 If the LORD ⁱdelight in us, then he will bring us into this land, and give it us; ^ka land which floweth with milk and honey.

Ch. 24. 5.
n Heb.
shadow.
Ps. 121. 5.
Is. 30. 2.
Jer. 49.
45.
o Gen. 48.
21. Ex. 23.
16. Deut.
90. 1, 4.
& 31. 6, 9.
Josh. 1. 5.
Judg. 1.
22. 3 Chro.
13. 12. &
15. 9. &
20. 17. &
22. 8. Ps.
46. 7, 11.
Is. 41. 10.
Amos 5.
14. Zech.
8. 25.

9 Only ^mrebel not ye against the LORD, ⁿneither fear ye the people of the land; for ^othey are bread for us: their ^pdefence is departed from them, ^qand the LORD is with us: fear them not.

p Ex. 17. 4.
q Ex. 16. 10.
& 24. 16.
& 40. 34.
Lev. 9.
28. Ch. 16.
19. 42. &
20. 6.
r Ver. 23.
Deut. 9.
7. 24. Ps.
7. 24. Ps.
& 106. 24.

10 ^pBut all the congregation hade stone them with stones. And ^qthe 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 ^rprovoke me? and how long will it be ere they ^sbelieve me, for all the signs which I have shewed among them?

95. 4. Heb. 3. 8, 16. s Deut. 1. 32. & 9. 23. Ps. 78. 22, 32, 42. & 106. 24.
John 12. 37. Heb. 3. 18.

all such straits, and who alone was able to govern this stiff-necked people. *Before all the assembly*—That they might awake to apprehend their sin and danger, when they saw Moses at his prayers, whom God never failed to defend, even with the destruction of his enemies.

Ver. 6. *Rent their clothes*—To testify their hearty grief for the people's blasphemy against God, and sedition against Moses, and that dreadful judgment which they easily foresaw this must bring upon the congregation.

Ver. 8, 9. *If the Lord delight in us*—If, by our rebellion and ingratitude, we do not provoke God to leave and forsake us. *They are bread for us*—We shall destroy them as easily as we eat our bread. *Their defence*—Their conduct and courage; and especially God, who was pleased to afford them his protection till their iniquities were full, is utterly departed from them, and hath given them up as a prey to us. *The Lord is with us*—By his special grace and almighty power, to save us from them and all our enemies. *Only rebel not against the Lord*—Nothing can ruin sinners but their own rebellion: if God leave them, it is because they drive him from them, and they die, because they will die.

Ver. 10. *The glory of the Lord appeared*—Now in the extremity of danger to rescue his faithful servants, and to stop the rage of the people. *In the tabernacle*—Upon or above the tabernacle, where the cloud usually resided, in which the glory of God appeared now in a more illustrious manner. When they reflected upon God, his glory appeared

A. M. 2514.
B. C. 1490.

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 ^uMoses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: ^xfor they have heard that thou, LORD, art among this people, that thou, LORD, art seen face to face, and *that* ^ythy cloud standeth over them, and *that* thou goest before them, ^zby 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 ^zable to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, ac-

ording as thou hast spoken, saying,

18 The LORD is ^along-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, ^bvisiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 ^cPardon, I beseech thee, the iniquity of this people ^daccording unto the greatness of thy mercy, and ^eas thou hast forgiven this people, from Egypt even **||** until now.

20 And the LORD said, I have pardoned ^faccording to thy word:

21 But *as truly as* I live, ^gall the earth shall be filled with the glory of the LORD.

22 ^hBecause all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now ⁱthese ten times, and have not hearkened to my voice;

23 ^k† Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

A. M. 2514.
B. C. 1490.a Ex. 34. 6.
Ps. 103. 8.
& 145. 8.
Jon. 4. 2.b Ex. 20. 5.
& 34. 7.c Ex. 34. 9.
d Ps. 106.
45.
e Ps. 78. 39.f Or, *hitherto*.g Ps. 106.
23. Jam.
5. 16.
1 John 5.
14.
Ps. 72. 19.h Dent. 1.
35. Ps. 95.
11. & 106.
26. Heb.
3. 17.

i Gen. 31. 7.

k Ch. 32. 11.
Ez. 20. 15.
† Heb. *If they see the land.*

not, to silence their blasphemies: but when they threatened Caleb and Joshua, they touched the apple of his eye, and his glory appeared immediately. They who faithfully expose themselves for God, are sure of his special protection.

Ver. 12. *I will smite them*—This was not an absolute determination, but a commination, like that of Nineveh's destruction, with a condition implied, except there be speedy repentance, or powerful intercession.

Ver. 16, 17. *Not able*—His power was quite spent in bringing them out of Egypt, and could not finish the work he had begun and had sworn to do. *Let the power of my LORD be great*—That is, appear to be great; discover its greatness; namely, the power of his grace and mercy, or the *greatness of his mercy*, in pardoning this and their other sins: for to this the following words manifestly restrain it, where the pardon of their sins is the only instance of this power, both described in God's titles, ver. 18, and prayed for by Moses, ver. 19, and granted by God in answer to him, ver. 20. Nor is it strange that the pardon of sin, especially such great sins, is spoken of as an act of power in God, because undoubtedly it is an act of omnipotent and infinite goodness.

Ver. 18. *By no means clearing the guilty*—These words may seem to be improperly mentioned, as being a powerful

argument to move God to destroy this wicked people, and not to pardon them. But Moses uses these and the preceding words together, because he would not sever what God had put together; and to shew, that at the same time that he desired pardon for the penitent, he did not expect God to reverse his own laws, and clear them, who, notwithstanding all they had heard and known, would not come unto God for mercy, put their trust in him, and obey his commands. It is true the word *guilty* is not in the original, but, as is observed in the note on Exod. xxxiv. 7, it is necessarily supplied to make the sense complete. And the interpretation of the words there given is perfectly consistent with the context, and with Moses's intention here, which was, not to beg that the people might be so pardoned as not to be chastized, for Moses certainly judged it proper that they should be chastized, and that severely; but that they might not be quite destroyed, or extirpated, as the Lord had threatened, ver. 12, and as Moses feared would be accomplished.

Ver. 20—22. *I have pardoned*—So far as not utterly to destroy them. *With the glory of the LORD*—With the report of the glorious and righteous acts of God, in punishing this rebellious people. *My glory*—That is, my glorious appearances in the cloud, and in the tabernacle. *Ten times*—That is, many times. A certain number for an uncertain.

A. M. 2511.
B. C. 1490.
Dent. 1.
36. Josh.
14. 6, 8,
9, 14.
Ch. 32.
12.

24 But my servant ¹Caleb, because he had another spirit with him, and ^mhath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) Tomorrow turn you, ⁿand get you into the wilderness by the way of the Red Sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 ^oHow long shall I bear with this evil congregation, which murmur against me? ^pI have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, ^qAs truly as I live, saith the LORD, ^ras ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and ^sall that were numbered of you, according to your

A. M. 2511.
B. C. 1490.

whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land, *concerning* which I [†]sware to make you to dwell therein, ^tsave Caleb the son of Jephunneh, and Joshua the son of Nun.

31 ^uBut your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ^xye have despised.

32 ^yBut as for you, ^zyour carcasses, they shall fall in this wilderness.

33 And your children shall ^{||}^zwander in the wilderness ^aforty years, and ^bbear your whoredoms, until your carcasses be wasted in the wilderness.

34 ^cAfter the number of the days in which ye searched the land, *even* ^dforty days, each day for a year, shall ye bear your iniquities, *even* forty years, ^eand ye shall know ^{||}my breach of promise.

Ver. 24. *Caleb*—Joshua is not named, because he was not now among the people, but a constant attendant upon Moses; nor was he to be reckoned as of them, any more than Moses and Aaron were, because he was to be their chief commander. *He had another spirit*—Was a man of another temper, faithful and courageous, not actuated by that evil spirit of cowardice, unbelief, disobedience, which ruled in his brethren; but by the Spirit of God. *Hath followed me fully*—Universally and constantly, through difficulties and dangers, which made his partners halt. *Whereinto he went*—In general, Canaan, and particularly Hebron, and the adjacent parts, Josh. xiv. 9.

Ver. 25. *In the valley*—Beyond the mountain, at the foot whereof they now were, ver. 40. And this clause is added, either, 1, As an aggravation of Israel's misery and punishment, that being now ready to enter and take possession of the land, they are forced to go back into the wilderness: or, 2, As an argument to oblige them more willingly to obey the following command of returning into the wilderness, because their enemies were very near them, and severed from them only by that Idumean mountain; and, if they did not speedily depart, their enemies would fall upon them, and so the evil, which before they causelessly feared, would come upon them; they, their wives, and their children, would become a prey to the Amalekites and Canaanites, because God would not assist nor defend them. *By the way of the Red Sea*—That leadeth to the Red Sea, and to Egypt, the place whither you desire to return.

Ver. 28—30. *As ye have spoken*—When you wickedly wished you might die in the wilderness. *To make you dwell*, i. e. Your nation; for God did not swear to do so to these particular persons.

Ver. 32. *Your carcasses*—See with what contempt they are spoken of, now they had by their sin *made themselves vile!* The mighty men of valour were but carcasses, now the Spirit of the Lord was departed from them! It was, very probably, upon this occasion, that Moses wrote the ninetieth Psalm.

Ver. 33. *Shall wander in the wilderness*—Heb. *יִהְיוּ רֹגְנִים*, *jehju rognim*, shall feed, shall seek their food from place to place, after the manner of the Arabian shepherds, that were forced to remove their tents from one place to another, that they might find pasture for their flocks. *Forty years*—Reckoning from the time of their first coming out of Egypt into the wilderness, where they had already wandered a year and a half. *And bear your whoredoms*—The punishment of your whoredoms, that is, of your idolatries, of your apostasy from, and perfidiousness against the Lord, who was your husband, having espoused you to himself by covenant. Idolatry and apostasy from God's worship are continually represented under the idea of whoredom in the Scripture; and it appears, from Amos v. 25, 26, that the Israelites were every now and then falling off to this sin, during the whole period of these forty years in the wilderness.

Ver. 34. *Each day for a year*—So there should have been forty years to come, but God was pleased mercifully to accept of the time past as a part of that time. *Ye shall know my*

† Heb. lifted up my hand, Gen. 14. 22.
† Ver. 38. Ch. 26. 65. & 32. 12.
Deut. 1. 36, 39.
Deut. 1. 39.
x Ps. 106. 24.
y 1 Cor. 10. 5. Heb. 3. 17.
z Ch. 32. 13. Ps. 107. 40.
Deut. 2. 14.
b Ez. 23. 35.
c Ch. 13. 25.
d Ps. 95. 10.
e 1 Kings 5. 56. Ps. 77. 6. & 105. 42.
Heb. 1. 1.
Or, altering of my purpose.

35 ^{A. M. 2514. B. C. 1490.} ^{f Ch. 23. 19. g Ver. 27. h 29. Ch. 26. 65. 1 Cor. 10. 5.} ^{h Ch. 13. 31.} ^{i 1 Cor. 10. 10. Heb. 3. 17. Jude 5. k Ch. 26. 65. Josh. 11. 6, 10.} ^{l Ex. 33. 4.} ^{m Deut. 1. 41.} ^{n Ver. 25. 3 Chro. 24. 20.} ^{o Deut. 1. 42.} ^{p Ch. 23. 19. q Ver. 27. r 29. Ch. 26. 65. 1 Cor. 10. 5.} ^{s Ch. 13. 31.} ^{t 1 Cor. 10. 10. Heb. 3. 17. Jude 5. u Ch. 26. 65. Josh. 11. 6, 10.} ^{v Ex. 33. 4.} ^{w Deut. 1. 41.} ^{x Ver. 25. 3 Chro. 24. 20.} ^{y Deut. 1. 42.} ^{z Ch. 23. 19. aa Ver. 27. ab 29. Ch. 26. 65. 1 Cor. 10. 5. ac Ch. 13. 31. ad 1 Cor. 10. 10. Hebr. 3. 17. ae Jude 5. af Ch. 26. 65. ag Josh. 11. 6, 10. ah Ex. 33. 4. ai Deut. 1. 41. aj Ver. 25. ak 3 Chro. 24. 20. al Deut. 1. 42.} ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ 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A.M. 2514.
B.C. 1490.b Lev. 1, 2,
3.c Lev. 7, 16,
& 22, 19,
21.† Heb.
separat-
ing, Lev.
27, 2.d Lev. 21,
8, 12, 36.Ch. 25,
19, 27, &
29, 2, 8.13. Deut.
16, 10.

e Gen. 8, 21.

Ex. 29, 18.

f Lev. 2, 1,
& 6, 14.g Ex. 29,
40, Lev.
23, 13.h Lev. 14,
10, Ch. 29,
5.i Ch. 28, 7,
14.k Ch. 28,
12, 14.

l Lev. 7, 11.

m Ch. 28,
12, 14.

3 And ^bwill make an offering by fire unto the LORD, a burnt-offering, or a sacrifice ^cin † performing a vow, or in a free-will-offering, or ^din your solemn feasts, to make a ^esweet savour unto the LORD, of the herd, or of the flock:

4 Then ^fshall he that offereth his offering unto the LORD bring ^ga meat-offering of a tenth deal of flour mingled ^hwith the fourth *part* of an hin of oil.

5 ⁱAnd 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 ^kOr 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 ^lpeace-offerings unto the LORD:

9 Then shall he bring ^mwith 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, ⁿof a sweet savour unto the LORD. <sup>A.M. 2514.
B.C. 1490.</sup>

11 ^oThus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. ^{Ch. 28.}

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 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 whosoever *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 ^pOne 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. <sup>Ver. 29.
Ex. 12, 49.
Ch. 9, 14.</sup>

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 ^qSpeak unto the children of Israel, and say unto them, When ye <sup>Ver. 2.
Deut. 26.
1.</sup>

just, these laws were enjoined only to the children of the murmurers, who had not forfeited a right to the inheritance in the promised land, as their fathers had done. Le Clerc, however, is of opinion, that the laws here recorded were delivered before the rebellion recorded in the former chapter.

Ver. 3. *An offering made by fire*—This is a general expression for those offerings which were in whole or in part burnt upon the altar. *A sacrifice in performing a vow*—Viz. *peace offerings*, which are often called sacrifices, in general, as Exod. xviii. 12, and Lev. xvii. 5, 8. See the nature of them explained, Lev. iii. 1, and vii. 11.

Ver. 4, 5. *Bring a meat-offering*—Sacrifices being of the nature of spiritual feasts, were each of them to have *מנחה*, *mincha*, a *meat* or *meal-offering*, and *drink-offering*, as an appendage annexed to them, consisting of flour, oil, and wine, in the proportion following: For as wine and oil are

the most excellent liquors which the earth, through divine providence, produces for the use of mankind, God would have them to be offered to him in all sacrifices, that men might be continually put in mind of him from whom they received these blessings, and might openly acknowledge their great benefactor.

Ver. 14. *If a stranger sojourn with you*—It is plain this is to be understood of such strangers as had renounced idolatry and become proselytes to the worship of the true God. And if strangers, who were intermixed with the Jews, and resided in their country, had not been obliged to conform to the same ceremonies of public worship with the Jews, their example might, by degrees, have produced a change in, and corruption of, that form of worship which God himself had instituted.

Ver. 15. *So shall the stranger be before the Lord*—As to the worship of God; his sacrifices shall be offered in the

A. M. 2514.
B. C. 1490. come into the land whither I bring you,

r Josh. 5. 11, 12. 19 Then it shall be, that, when ye eat of ^rthe bread of the land, ye shall offer up an heave-offering unto the LORD.

s Deut. 26. 2, 10.
Prov. 3. 9. 20 ^sYe shall offer up a cake of the first of your dough *for* an heave-offering: as *ye do* ^tthe heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

u Lev. 4. 2. 22 ¶ And ^uif ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

x Lev. 4. 13. 24 Then it shall be, ^xif *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, ^ywith his meat-offering, and his drink-offering, according to the

|| manner, and ^zone kid of the goats for a sin-offering.

25 ^aAnd 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:

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 ^bif any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 ^cAnd 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 ^dYe shall have one law for him that [†]sinneth through ignorance, [†]*both* for him that is born among the children of Israel, and ^efor the stranger that sojourneth among them.

30 ¶ ^eBut the soul that doeth

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† Or, ordinance.

z Lev. 4. 23.
Ch. 5. 15.

Ezra C. 17. & 8.

35.

a Lev. 4. 20.

b Lev. 4. 27.

c Lev. 4. 35.

d Ver. 15.

† Heb. doth.

e Deut. 17. 12. Ps. 19.

14. Heb. 10. 26.

10. 26.

1 Pet. 2. 10.

10.

same manner, and accepted by God upon the same terms as your's: which was a presage of the future calling of the Gentiles. And this is added by way of caution, to shew that strangers were not upon this pretence to partake of their civil privileges.

Ver. 19, 20. *When ye eat*—When you are about to eat it; for before they eat it, they were to offer this offering to God. *The bread of the land*—That is, the bread-corn. *The threshing floor*—That is, of the corn in the threshing floor, when you have gathered in your corn.

Ver. 22. *Have erred, and not observed all these commandments*—If the whole body of the people be guilty of any neglect of the public ceremonies of religion, or of any deviation from any of the rites instituted concerning the outward service of God, (for of these only Moses seems here to speak), which might happen involuntarily, and through ignorance, then the following method is prescribed to expiate the sin of such omissions or deviations upon their being known. It may be observed, however, that this plea of ignorance could not

be admitted, except in cases that were liable to obscurity. The law in Lev. iv. 13, which appears partly similar of this, probably speaks of some positive miscarriage, or the doing what ought not to have been done; whereas this speaks of an omission of something which ought to have been done.

Ver. 25. *It shall be forgiven, for it is ignorance*—Proceeding from some mistake, and not from contempt of God and his laws; for then the guilty person was to be utterly cut off.

Ver. 30. *The soul that doeth ought presumptuously*—Heb. *With an high hand, or, with violence*. It is meant to express the action or conduct of a man, who knowingly and wilfully broke the law, and when admonished, despised the admonition, and set the law at naught. Maimonides, and other Rabbis think this law is to be restrained to sins of idolatry, which certainly are most properly a *reproaching* of Jehovah, and a *despising of his word*, and therefore were commanded, in the law of Moses, to be punished with greater severity than other crimes, as being high treason against their state,

A.M. 2514.
B. C. 1490.† Heb. with
an high
hand.

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.*

† 2 Sam. 12.
9. Prov.
13. 13.

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.*

† Lev. 5. 1.
Ez. 18. 20.

32 ¶ And while the children of Israel were in the wilderness, ^bthey found a man that gathered sticks upon the sabbath day.

† Ex. 31. 14.
& 35. 2.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

† Lev. 24.
12.

34 And they put him ⁱin ward, because it was not declared what should be done to him.

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subversive of the essential form of their government, and an implicit rejecting of Jehovah for their God and King, and yielding their allegiance to the idols of the nations. The same *reproacheth the Lord*—He sets God at defiance, and exposeth him to contempt, as if he were unable to punish transgressors. But every wilful sin is, in the nature of things, a reproach or dishonour to the Lord, Rom. ii. 23. It is saying, in effect, that his commandments are not wise, just, and good, and that we know better what is fit for ourselves than he can judge for us. But acts of idolatry, or whatever tended to favour it, whether in a Jew or proselyte, were especially reproachful to God, for the reasons just mentioned. *That soul shall be cut off*—Here this phrase signifies *put to death*, though in many other places it seems to denote only *exclusion from the privileges of the Jewish community*. Persons sinning thus presumptuously could have no benefit by the expiatory sacrifices of the law, for they blasphemed the Lawgiver, and disowned the authority of the law. Thus Heb. x. 29, *He that despised Moses's law, died without mercy, under two or three witnesses.*

Ver. 32. *A man gathered sticks on the sabbath-day*—This seems to be mentioned here as an instance of sinning presumptuously; and accordingly it is so understood by the Jews. The law of the Sabbath was plain and positive, and this transgression of it must therefore have been a known and wilful sin. And from the connection of this verse with the former it may be justly inferred that this man had sinned with *an high hand, despising the word of the Lord*, and the authority of his law.

Ver. 33, 34. *To all the congregation*—That is, to the rulers of the congregation. *They* (Moses and Aaron, and the other rulers) *put him in ward*—Till the will of the Lord concerning him should be declared. *What should be done*—

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k Ex. 31. 14.

35 And the LORD said unto Moses, <sup>k</sup>The man shall be surely put to death: all the congregation shall <sup>l</sup>stone him with stones without the camp.

† Lev. 24.  
14. 1 Kings  
21. 13.  
Acts 7. 58.

36 And all the congregation brought him 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 <sup>m</sup>them that they make <sup>n</sup>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:

m Deut. 22.  
12. Matt.  
23. 5.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments

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That is, in what manner, or by what kind of death he was to die, which, therefore, God here particularly determines: otherwise it was known in general that Sabbath-breakers were to be put to death.

Ver. 35. *The man shall be surely put to death*—One reason why the breach of the Sabbath was punished with such severity by the Jewish law is, that it was an implicit denying of God to be the Creator of the world. For the Sabbath being a sign, Exod. xxxi. 13, whereby the worshippers of the one true God, who created the world, were distinguished from the idolatrous nations, who believed the world was eternal, and who worshipped the sun, moon, and stars, and a multitude of nominal gods, the violation of this institution implied, or led to a defection from the true religion to Polytheism and idolatry.

Ver. 38. *Fringes*—These were certain threads or ends, standing out a little further than the rest of their garments, left there for this use. *In the borders*—That is, in the four borders or quarters, as it is, Deut. xxii. 12. *Of their garments*—Of their upper garments. This was practised by the Pharisees in Christ's time, who were noted for making their borders larger than ordinary. *A ribband*—To make it more obvious to the sight, and consequently more serviceable to the use here mentioned. *Of blue*—Or, purple.

Ver. 39. *That ye may remember*—As circumcision in their persons, so this ornament in their garb, was designed as a badge to distinguish them from all other nations; so that as often as they looked upon this mark, they might be put in mind of their being the worshippers of the true God, a holy people, and bound to the service of their Maker, by peculiar laws and obligations. *That ye seek not*—Or, *enquire not* for other rules and ways of serving me than I have prescribed you. *Your own heart and eyes*—Neither after the devices of

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.

CHAP. XVI.

Korah, Dathan, and Abiram, rise up against Moses, ver. 1—4. Moses reasons with them, ver. 5—11. Sends for Dathan and Abiram, who refuse to come, ver. 12—14. His proposal to Korah, ver. 15—19. The punishment of the re-

bels, ver. 20—35. Their censers preserved for a memorial, ver. 36—40. A new insurrection stopped by a plague, ver. 41—45. Aaron stays the plague, ver. 46—50.

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 certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all

your own hearts, as Nadab and Abihu did when they offered strange fire; nor after the examples of others which your eyes see, as you did when you were set upon worshipping a calf, after the manner of Egypt.

Ver. 40. *That ye may remember*—They were not to mistake the wearing of these fringes or borderings as if they had real sanctity or religion in themselves, but to consider them as helps to their memories, and means of awakening them to a sense of their special relation to God, as the only object of their worship, their Governor and Judge. But although this, and many other memorial signs among the Jews, seem to have been admirably fitted to keep up in their minds the remembrance of their duty; and one would have imagined that, with such helps, they could scarce ever have omitted the practice of it; yet their example proves to us, that all methods are insufficient to affect thoroughly the hearts of men, till God, according to his promise, to be fulfilled especially under the New Testament dispensation, write his laws on their hearts by his Holy Spirit, Jer. xxxi. 31, and Ezek. xxxvi. 26. This we should look for, and seek with all our hearts. When this is obtained, and not before, we shall be *holy unto God*, as Israel were here exhorted to be, that is, purged from sin, and sincerely devoted to God in soul and body.

CHAP. XVI. Ver. 1, 2. The many ample testimonies, nay, the astonishing miracles, whereby God had established the authority of Moses as chief governor, and of Aaron and his family as priests, were not sufficient to restrain the ambition of mutinous and designing men. Korah, cousin-german to Moses and Aaron, a man of some note among the Levites, thinking himself undervalued, it seems, by the post he was in as a mere Levite, and being left without all hopes of arriving at the priesthood, as things now stood, resolves upon a mutiny against them, and attempts to raise himself to the priesthood, by forcing them to change their measures, or else putting them down from their authority. *Sons of Reuben*—These are drawn into confederacy with Korah, partly be-

cause they were his next neighbours, both being encamped on the south side, partly in hopes to recover their rights of primogeniture, in which the priesthood was comprehended, which was given away from their father. *Rose up*—That is, conspired together, and put their design in execution. *Before Moses*—Not obscurely, but openly and boldly; not fearing nor regarding the presence of Moses.

Ver. 3. *They*—Korah, Dathan, and Abiram, and the rest, who were all together when Moses spake those words, ver. 5—7, but after that, Dathan and Abiram retired to their tents, and then Moses sent for Korah and the Levites, who had more colourable pretences to the priesthood, and treated with them apart, and spake what is mentioned, ver. 8—11. Having despatched them, he sends for Dathan and Abiram, ver. 12, that he might reason the case with them also apart. *Against Aaron*—To whom the priesthood was confined, and *against Moses*, both because this was done by his order, and because, before Aaron's consecration, Moses appropriated it to himself. For whatever they intended, they seem not now directly to strike at Moses for his supreme civil government, but only for his influence in the disposal of the priesthood. *Ye take too much upon you*—Heb. רב לכם, *rab lachem, it is much, or sufficient, for you*, as the same phrase is used, Deut. i. 6, and ii. 3. Their meaning seems to be, that Moses and Aaron ought not to confine the priesthood to their family alone, but be satisfied with being upon a level with their brethren, who were *all holy*, they said, a kingdom of priests, an holy nation, as they are called, Exod. xix. 6; a people separated to the service of God, and therefore no less fit to offer sacrifice than you are. The same phrase is retorted upon these rebellious Levites by Moses, ver. 7. *The Lord is among them*—By his tabernacle and cloud, the tokens of his gracious presence, and therefore ready to receive sacrifices from their own hands. *Ye*—Thou, Moses, by prescribing what laws thou pleasest about the priesthood, and confining it to thy brother; and thou, Aaron, by usurping it as thy peculiar privilege.

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^s Ver. 6, 7.
^t 1 Sam. 12.
3, 7.

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 stood in the door of the tabernacle of the congregation with Moses and Aaron.

^u Ver. 48.
^v Ex. 16, 7.
^w Lev. 9, 6, 23.
^x Ch. 14, 10.

^y Ver. 45.
^z Gen. 19, 17, 22.
^{aa} Jer. 51, 6.
^{ab} Acts 2, 40.
^{ac} Rev. 19, 4.

^{ad} Ver. 46.
^{ae} Ex. 32, 10.
^{af} & 33, 5.

^{ag} Ver. 45.
^{ah} Ch. 14, 5.
^{ai} Ch. 27, 16.
^{aj} Job 19, 10.

^{ak} Eccl. 1, 7, 12.
^{al} 5, 16.
^{am} Zech. 12, 1.
^{an} Heb. 12, 9.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and ^uthe glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 ^xSeparate yourselves from among this congregation, that I may ^yconsume them in a moment.

22 And they ^zfell upon their faces, and said, O God, ^{aa}the God of the

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spirits of all flesh, shall 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, ^bDepart, I pray you, from the tents of these wicked men, and touch nothing of theirs, 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* ^dof mine own mind.

^b Gen. 19, 12, 14, 15.
^c 29, 11.
^d 2 Cor. 6, 17.
^e Rev. 18, 4.

^f Ex. 3, 12.
^g Deut. 18, 22.
^h Zech. 2, 9, & 4, 9.
ⁱ John 5, 36.
^j Ch. 24, 15.
^k Jer. 23, 16.
^l Ez. 15, 17.
^m John 5, 30, & 6, 39.

Ver. 16. *Be thou and thy company before the Lord*—Not in the tabernacle, which was not capable of containing so many persons severally offering incense, but at the door of the tabernacle, where they might offer it by Moses's direction upon this extraordinary occasion. Indeed, this work could not be done in that place, which alone was allowed for the offering up of incense; not only for its smallness, but also because none but priests might enter to do this work. Here also the people, who were to be instructed by this experiment, might see the proof and success of it.

Ver. 18. *They put fire in them*—Taken from the altar which stood in that place, for Aaron might not use other fire. And it is likely the remembrance of the death of Nadab and Abihu deterred them from offering any strange fire.

Ver. 19. *Korah gathered all the congregation*—That they might be witnesses of the event, and, upon their success, which they doubted not of, might fall upon Moses and Aaron. And it seems by this, that the people were generally incensed against Moses, and inclined to Korah's side. *The glory of the Lord appeared*—In the cloud, which then shone with greater brightness and majesty, as a token of God's approach and presence.

Ver. 22. *The God of the spirits of all flesh*—And this is

no empty title here, but very emphatical. Thou art the maker of spirits, destroy not thy own workmanship. O thou who art the preserver of men, and of their spirits, the Lord of spirits, Job xii. 10, who, as thou mayest justly destroy this people, so thou canst preserve whom thou pleasest: *the Father of spirits, the souls*; deal mercifully with thy own children: the searcher of spirits, thou canst distinguish between those who have maliciously raised this tumult, and those whose ignorance and simple credulity hath made them a prey to crafty seducers. *Of all flesh*—Of all mankind: the word *flesh* is often put for men. *One man*—Korah, the ringleader of this division.

Ver. 24, 25. *Speak unto the congregation*—Whom, for your sakes, I will spare upon the condition following. *Unto Dathan*—Because they refused to come to him. *The elders*—The seventy rulers, whom he carried with him for the greater solemnity of the action, and to encourage them in their work, notwithstanding the obstinate and untractable nature of the people they were to govern.

Ver. 27. *Stood in the door*—An argument of their foolish confidence, obstinacy, and impenitency, whereby they declared that they neither feared God nor revered man.

Ver. 28. *All these works*—As the bringing of the people

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29 If these men die † the common death of all men, 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 † appertain 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 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 they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

40 To be a memorial unto the children of Israel, † that no stranger, † which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow † all the † congregation of the children of Israel

out of Egypt; the conducting of them through the wilderness; the exercising authority amongst them; and giving laws to them concerning the priesthood.

Ver. 29. *The death of all men*—By a natural death. *The visitation of all men*—By plague, or sword, or some usual judgment. *The Lord hath not sent me*—I am content that you take me for an impostor, falsely pretending to be sent from God.

Ver. 32. *All that appertained unto Korah*—That is, all his family that were there, women, children, and servants; but his sons, who were spared, Numb. xxvi. 11, 58, 1 Chron. vi. 22, 37, were absent, either upon some service of the tabernacle, or upon some other occasion; God so ordering it by his providence, either because they disliked their father's act, or upon Moses's intercession for them. Korah himself, it seems, was not here, but continued with his two hundred and fifty men before the Lord, where they were waiting for God's decision of the controversy. Indeed, it is not probable that their chief captain would desert them, and leave

them standing there without a head, especially when Aaron, his great adversary, abode there still, and did not go with Moses to Dathan. Korah was probably consumed with those two hundred and fifty, as seems to be intimated, ver. 40. Accordingly, when the Psalmist relates this history, Psal. cvi. the earth's swallowing them up is confined to Dathan and Abiram, ver. 17; and for all the rest of that conspiracy, it is added, ver. 18, *And a fire was kindled in their company, the flame burnt up the wicked.*

Ver. 35. *From the Lord*—From the cloud, wherein the glory of the Lord appeared.

Ver. 38. *Their own souls*—That is, their own lives; who were the authors of their own destruction. *The altar*—Of burnt-offerings, which was made of wood, but covered with brass before this time, Exod. xxvii. 1, 2, to which this other covering was added for farther ornament, and security against the fire continually burning upon it. *A sign*—A warning to all strangers to take heed of invading the priesthood.

Ver. 41. *On the morrow*—Prodigious wickedness and

A.M. 2582.
B.C. 1471. murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

r Ex. 40. 34.
s Ver. 19.
Ch. 20. 6. 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,

t Ver. 31,
24. 45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

u Ver. 22.
Ch. 20. 6. 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.

x Lev. 10.
6. Ch. 1.
53. & 8.
19. & 11.
33. & 18. 5.
1 Chro. 27.
24. Ps.
106. 29. 47 And Aaron took as Moses commanded, and ran into the midst of

A.M. 2533.
B.C. 1471. 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.

49 Now they that died in the plague were fourteen thousand and seven hundred, 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.

CHAP. XVII.

The blossoming of Aaron's rod, ver. 1—9. It is laid up for a memorial, ver. 10, 11. The people are terrified, ver. 12, 13.

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.

madness, so soon to forget such a terrible instance of divine vengeance! *The people of the Lord*—So they call those wicked wretches and rebels against God! Though they were but newly saved from sharing in the same punishment, and the survivors were as brands plucked out of the burning, yet they fly in the face of Moses and Aaron, to whose intercession they owed their preservation.

Ver. 45, 46. *They fell upon their faces*—To beg mercy for the people; thus rendering good for evil. *Put on incense*—Which was a sign of intercession, and was to be accompanied with it. *Go unto the congregation*—He went with the incense, to stir up the people to repentance and prayer, to prevent their utter ruin. This he might do upon this extraordinary occasion, having God's command for his warrant, though ordinarily incense was to be offered only in the tabernacle.

Ver. 48. *Between the dead and the living*—Whereby it may seem that this plague, like that fire, chap. xi. 1, began in the uttermost parts of the congregation, and so proceeded destroying one after another in an orderly manner, which gave Aaron occasion and direction so to place himself as a mediator with God on their behalf. In this action Aaron

was a most eminent type of Christ, and the effect of Aaron's oblation of incense, an expressive emblem of the efficacy and happy fruits of the interposition of our great High Priest.

CHAP. XVII. Ver. 2. *Take of every one*—Not of every person, but of every tribe. *A rod*—A twig, or branch, from one and the same *almond-tree*, as some infer from ver. 8. Or, according to others, the ordinary rods which the princes of the tribes carried in their hands, as tokens of their dignity and authority, Numb. xxi. 18. And indeed the miracle would appear the greater, if neither Aaron's rod, nor any of the rest, was of the *almond-tree*: but the miracle was sufficiently great either way to demonstrate the extraordinary interposition of Providence. *Every man's name*—Every prince's: for they, being the first-born, and the chief of their tribes, might, above all others, pretend to the priesthood, if it was communicable to any of their tribes; and besides the prince represented all his tribe: so that this was a full decision of the question. And this place seems to confirm the opinion, that not only Korah and the Levites, but also those of other tribes contended with Moses and Aaron

A. M. 2533.
B. C. 1471.

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.

a Ex. 25. 99.
& 29. 42.
& 30. 36.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, ^awhere I will meet with you.

b Ch. 16. 5.

5 And it shall come to pass, that the man's rod, ^bwhom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, ^cwhereby they murmur against you.

c Ch. 16. 11.

† Heb. a rod for one prince, a rod for one prince.

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.

d Ex. 38. 21.
Num. 18.
2. Acta 7. 44.

7 And Moses laid up the rods before the LORD in ^dthe tabernacle of witness.

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,

about the priesthood, as that which belonged to all the congregation, they being all holy.

Ver. 3. *Aaron's name*—Rather than Levi's, for that would have left the controversy undecided between Aaron and the other Levites, whereas this would justify the appropriation of the priesthood to Aaron's family. *One rod*—There shall be in this, as there is in all the other tribes, only one rod, and that for the head of their tribe, who is Aaron in this tribe: whereas it might have been expected that there should have been two rods, one for Aaron, and another for his competitors of the same tribe. But Aaron's name was sufficient to determine both the tribe, and that branch or family of the tribe, to whom this dignity should be affixed.

Ver. 4. *Before the testimony*—That is, before the ark of the testimony, close by the ark. *I will meet with you*—And manifest my mind to you, for the ending of this dispute.

Ver. 6. *The rod of Aaron was among their rods*—Was laid up with the rest, being either one of the twelve, as the Hebrews affirm, or the thirteenth, as others think.

Ver. 8. *Into the tabernacle*—Into the most holy place, which he might safely do under the protection of God's com-

A. M. 2533.
B. C. 1471.

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 ^eAaron's rod again before the testimony, to be kept ^ffor a token against the †rebels; ^gand thou shalt quite take away their murmurings from me, that they die not.

e Heb. 9. 4.

f Ch. 16. 35.

† Heb. children of rebellion.

g Ver. 5.

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 ^hWhosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

h Ch. 1. 51.
53. & 18.
4. 7.

CHAP. XVIII.

The work of the priests and Levites, ver. 1—7. The maintenance of the priests, ver. 8—20. Of the Levites, ver. 21—24. The portion they are to pay to the priests, ver. 25—32.

AND the LORD said unto Aaron, ^aThou and thy sons and thy

a Ch. 17. 13.

mand, though otherwise none but the high-priest might enter there, and that only once in a year.

Ver. 10. *To be kept for a token*—It is probable, the buds, and blossoms, and fruit, (all which could never have grown together but by miracle,) continued fresh, the same power which produced them in a night, preserving them for ages.

Ver. 12, 13. *Behold, we die, we perish*—Words of consternation, arising from the remembrance of these severe and repeated judgments, from the threatening of death upon any succeeding murmurings, and from the sense of their own guilt and weakness, which made them fear lest they should relapse into the same miscarriages, and thereby bring the vengeance of God upon themselves. *Near*—Nearer than he should do; an error which we may easily commit. Will God proceed with us according to his strict justice, till all the people be cut off?

CHAP. XVIII. Ver. 1. *The Lord said unto Aaron*—Probably by Moses. Having, by the foregoing miracles, vindicated the honour and authority of the priesthood, God now lets Aaron know the importance of his office, wherein he

^a M. 25.13. ^b C. 14.71. ^c Ex. 28.35. father's house with thee shall ^b bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

^c Gen. 29. 31. ^d Ch. 3. 6,7. ^e Ch. 3. 10. 2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be ^c joined unto thee, and ^d minister unto thee: but ^e thou and thy sons with thee shall minister before the tabernacle of witness.

^f Ch. 3. 25, 31, 36. ^g Ch. 16. 40. 3 And they shall keep thy charge, and ^f the charge of all the tabernacle: ^g only they shall not come nigh the vessels of the sanctuary and the altar, ^h that neither they, nor ye also, die.

^h Ch. 4. 16. 4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: ⁱ and a stranger shall not come nigh unto you.

^j Ex. 27. 21. & 30. 7. ^k Lev. 34. 3. ^l Ch. 3. 8. ^m Ch. 16. 46. 5 And ye shall keep ^k the charge of the sanctuary, and the charge of the altar: ^l that there be no wrath any more upon the children of Israel.

ⁿ M. 25.33. ^o C. 14.71. ^p Ch. 3. 12, 45. ^q Ch. 3. 9. & 8. 19. 6 And I, behold, I have ^m taken your brethren the Levites from among the children of Israel: ⁿ to you *they are given as a gift for the LORD*, to do the service of the tabernacle of the congregation.

^r Ver. 5. ^s Ch. 3. 10. ^t Heb. 9. 3, 6. 7 Therefore ^o thou and thy sons with thee shall keep your priest's office for every thing of the altar, and ^p within the veil; and ye shall serve: I have given your priest's office *unto you as a service of gift*: and the stranger that cometh nigh shall be put to death.

^u Ex. 29. 29. & 40. 13, 15. 8 And the LORD spake unto Aaron, Behold, ^q 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 ^r by reason of the anointing, and to thy sons, by an ordinance for ever.

^v Lev. 9. 2. & 10. 13. ^w Lev. 4. 27. & 6. 25. ^x Lev. 5. 1. & 7. 7. & 10. 12. & 14. 13. 9 ¶ This shall be thine of the most holy things, *reserved* from the fire: every oblation of their's, every ^s meat-offering of their's, and every ^t sin-offering of their's, and every ^u trespass-offering of their's, which they shall

was to behave with great care and circumspection; and withal he again declares what was the duty of the Levites, as distinct from that of the priests, from ver. 1, to ver. 8: and from thence he proceeds to tell them what maintenance he had settled upon both, for their encouragement in doing their duty. *Thou and thy sons shall bear the iniquity of the sanctuary*—Shall suffer the punishment of all the usurpations or pollutions of the sanctuary, or the holy things, by the Levites, or any of the people, because you have power from me to keep them all within their bounds: thus the people are, in good measure, secured against their fears: also they are informed that Aaron's high dignity was attended with great burdens, having not only his own, but the people's sins to answer for, and therefore they had no such reason to envy him, if the benefits and dangers were equally considered. *The iniquity of your priesthood*—That is, of all the errors committed by yourselves, or by you permitted in others, in things belonging to your priesthood.

Ver. 2, 3. *Minister unto thee*—About sacrifices, and offerings, and other things, according to the rules I have prescribed them. The Levites are said to minister to Aaron here; to the church, Numb. xvi. 9; and to God, Deut. x. 8. They shall not contend with thee for superiority, as they have done, but shall be subordinate to thee. *Thy sons with thee*—Or, both to thee and to thy sons with thee: which translation

seems to be favoured by the following words, *before the tabernacle*, which was the proper place where the Levites ministered. Besides, both the foregoing words, and the two following verses, entirely speak of the ministry of the Levites, and the ministry of the priests is distinctly spoken of, ver. 5. *Thy charge*—That which thou shalt command them and commit unto them.

Ver. 6, 7. *To you they are given as a gift*—We are to value it as a great gift of the divine bounty, to have those *joined to us* that will be helpful and serviceable to us in the service of God. *The altar*—Of burnt-offering. *Within the veil*—This phrase here comprehends both the holy and the most holy place. *As a gift*—Which I have freely conferred upon you, and upon you alone; and therefore let no man henceforth dare either to charge you with arrogance in appropriating this to yourselves, or to invade your office.

Ver. 8, 9. Having pointed out to him the duties of his function, now follows a detail of the emoluments annexed to it, which emoluments are expressly declared to be for *Aaron and his sons*, i. e. for the high-priest, who undoubtedly had a principal portion, and for the inferior priests. *I also have given thee the charge*—I have bestowed them upon thee for thine use, with a charge that none have them but thyself. *By reason of the anointing*—Because thou art anointed with the sacred oil, and thereby consecrated to the office of priest,

A. M. 2533.
B. C. 1471.

render unto me, *shall be* most holy for thee and for thy sons.

^x Lev. 6. 14, 18, 26, 29. & 7. 6. 10 ²In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

^y Ex. 29. 27. Lev. 7. 30, 34. 11 And this *is* thine; ³the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto ²thee, and to thy sons and to thy daughters with thee, by a statute for ever:

^z Lev. 10. 14. Deut. 16. 3. ^aevery one that is clean in thy house shall eat of it.

^b Ex. 23. 19. Deut. 18. 4. Neh. 10. 35. [†] Heb. *fat*. Ver. 29. ^c Ex. 22. 29. & 23. 19. & 24. 26. Lev. 2. 14. Ch. 15. 19. 12 ^bAll the [†]best of the oil, and all the best of the wine, and of the wheat, ^cthe first-fruits of them which they shall offer unto the LORD, them have I given thee.

^d Deut. 26. 2. ^e Ver. 11. 13 *And* whatsoever is first ripe in the land, ^dwhich they shall bring unto the LORD, shall be thine; ^eevery one that is clean in thine house shall eat of it.

^f Lev. 27. 28. 14 ^fEvery thing devoted in Israel shall be thine.

^g Ex. 13. 2. & 22. 29. Lev. 27. 26. Ch. 3. 13. 15 Every thing that openeth ^gthe matrix in all flesh, which they bring

see Lev. viii. 12. *Most holy things*—Such as were to be eaten only by the priests, and that in the sanctuary. *Reserved from the fire*—That is, such sacrifices, or parts of sacrifices, as were not burnt in the fire. *Which they shall render unto me*—By way of compensation for a trespass committed against me, in which case a ram was to be offered, which was a most holy thing, and may be particularly designed here.

Ver. 10. *In the most holy place shalt thou eat it*—In the court of the priests, where there were places for this use, which is called *the most holy place*, not simply and absolutely, but in respect of the thing he speaks of, because this was the most holy of all the places appointed for eating holy things, whereof some might be eaten in any clean place in the camp, or in their own houses.

Ver. 13. *Whatsoever is first ripe*—Not only the first-fruits of the oil, and wine, and wheat now mentioned, but all other first-fruits of all other grains, and all fruit-trees. *Every one that is clean*—And none else, because these fruits were first offered to God, and by consequence given to the priests; but for those which were immediately given to the priests, the clean and unclean might eat of them.

Ver. 14, 15. *Every devoted thing*—Dedicated to God by vow or otherwise, provided it be such a thing as might be

unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless ^bthe first-born 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, ⁱaccording to thine estimation, for the money of five shekels, after the shekel of the sanctuary, ^kwhich is twenty gerahs.

17 ¹But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: ^mthou 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 ⁿwave-breast and as the right shoulder are thine.

19 ^oAll 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

eaten: for the vessels or treasures of gold and silver, which were dedicated by Joshua, David, or others, were not the priests', but appropriated to the use of the temple. *Whether it be of men*—Which were offered to God in his temple, and to his service and disposal.

Ver. 16. *Those that are to be redeemed*—Namely, of men only, not of unclean beasts, as is manifest from the time and price of redemption here mentioned, both which agree to men; the time, Numb. xviii. 16; the price, Numb. iii. 46, 47; but neither agree to unclean beasts, which were to be redeemed with a sheep, Exod. xiii. 13, and that after it was eight days old.

Ver. 17, 18. *They are holy*—Namely, in a peculiar manner consecrated to an holy use, even to be sacrificed to God, Deut. xv. 19. *The flesh*—All the flesh of them, and not only some parts, as in other sacrifices.

Ver. 19. *A covenant of salt*—A durable and perpetual covenant; so called here, and 2 Chron. xiii. 5, either because salt is of singular use to preserve things from corruption, and was an emblem of friendship; or because it was ratified on their part by salt, which is therefore called *the salt of the covenant*, for which the priests were obliged to take care that it should never be *lacking from any meat-offering*, Lev. ii. 13. And this privilege conferred upon the priests is

A. M. 2533.
B. C. 1471.
p Lev. 3. 13.
2 Chron. 13.
b.
ever: ¹it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

q Dent. 10.
9. & 18.
13. & 14.
27. 29. &
15. 1. 2.
Josh. 13.
14. 33. &
14. 3. &
15. 7. Ps.
16. 5. Ez.
44. 28.
20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: ¹I am thy part and thine inheritance among the children of Israel.

r Ver. 24.
26. Lev.
27. 30. 32.
Neh. 10.
37. & 12.
44. Heb.
7. 5. 8. 9.
1 Ch. 3. 7.
21 ¶ And, behold, ¹I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* ²the service of the tabernacle of the congregation.

t Ch. 1. 51.
22 ¹Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, ²lest they bear sin, ³and die.

u Lev. 22.
9.
† Heb. to die.
x Ch. 3. 7.
23 ¹But 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.

y Ver. 21.
24 ¹But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have

A. M. 2533.
B. C. 1471.
z Ver. 20.
Dent. 10.
9. & 14. 27.
29. & 18.
1.
given to the Levites to inherit: therefore I have said unto them, ²among 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* ¹a tenth part of the tithe.

b Ver. 30.
27 ¹And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

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.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the ¹best thereof, *even* ²the hallowed part thereof out of it.

called a *covenant*, because it was given them conditionally, upon condition of their service, and care about the worship of God.

Ver. 20. *Thou shalt have no inheritance in their land*—In the land of the children of Israel. You shall not have a distinct portion of land, as the other tribes shall. The reason of this law was, partly because God would have them wholly devoted to his service, and therefore free from worldly incumbrances, partly because God had abundantly provided for them otherwise, by tithes, and first-fruits and oblations; and partly that, by this mean, being dispersed among the several tribes, they might have the better opportunity for teaching and watching over the people. *I am thy part*—I have appointed thee a liberal maintenance out of my oblations.

Ver. 21, 22. *The tenth*—For the tithes were all given to the Levites, and out of their tithes the tenth was given to the priests. *Come nigh the tabernacle*—So nigh as to do any act proper to the priests or Levites.

Ver. 23. *Their iniquity*—The punishment due, not only

for their own, but also for the people's miscarriage, if it be committed through their connivance or negligence; and this was the reason why the priests withstood king Uzziah, when he would have burnt incense to the Lord.

Ver. 24. *An heave-offering*—An acknowledgment that they have all their land, and the fruits of it, from God's bounty. Note, the word *heave-offering*, which is for the most part understood of a particular kind of offerings heaved or lifted up to the Lord, is here used for any offering.

Ver. 26. *Ye shall offer up an heave-offering*—They who are employed in assisting the devotions of others, must be sure to pay their own as an heave-offering: prayers and praises, or rather the heart lifted up in them, are now our heave-offerings.

Ver. 27, 28. *As though it were the corn*—It shall be accepted of you as much as if you offered it out of your own lands and labours. *To Aaron*—And to his children, who were all to have their share herein.

Ver. 29. *Your gifts*—Not only out of your tithes, but out of the other gifts which you receive from the people, and

A. M. 2533.
B. C. 1471.

A. M. 2533.
B. C. 1471.

c Ver. 27.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

d Matt. 10.
10. Lake
10. 7.
1 Cor. 9.
13. 1 Tim.
5. 18.

e Lev. 19.
8. & 22.
16.

f Lev. 22.2.
15.

31 And ye shall eat it in every place, ye and your households: for it is ^dyour reward for your service in the tabernacle of the congregation.

32 And ye shall ^ebear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye ^fpollute the holy things of the children of Israel, lest ye die.

out of those fields which shall belong to your cities. Offer—To the priest. As many gifts, so many heave-offerings; you shall reserve a part out of each of them for the priest. *The hallowed part*—The tenth part, which was the part of proportion that God hallowed or sanctified to himself as his proper portion.

Ver. 32. *Neither shall ye pollute the holy things*—As you will do, if you abuse their holy offerings, by reserving that entirely to yourselves which they offer to God to be disposed as he hath appointed, namely, part to you, and part to the priests. Thus we learn in what manner God regulated the offices of the priests and Levites, and how he provided for their subsistence. The tribe of Levi had no part nor inheritance in the land of Canaan, as the other tribes had, but had for their share the tithes of the whole country; and the priests, in particular, had their portions of the sacrifices and offerings, and a tenth part of the tithes. By these means, the ministers of religion were supported in a comfortable decent manner, without being forced to neglect the duties of their function to provide for the necessities of the body. This proves that, in the Christian church, provision should be made for the maintenance of those that serve in the sacred ministry, as St. Paul teaches: “They which minister about holy things, live by the things of the temple; and they which wait at the altar, are partakers with the altar; even so hath the Lord ordained, that they which preach the Gospel, should live by the Gospel.”

CHAP. XIX. Ver. 1. The people had complained of the strictness of the law, which forbade their near approach to the tabernacle, chap. xvii. 13, and the sudden death of so many by the late plague, had put such numbers of their friends and relations into a state of legal uncleanness, which rendered them incapable of approaching it, and filled them with a fear of perishing in their uncleanness; in answer, therefore, to their complaints, and to free them from this fear, they are here shewn how they might be purified from the greatest legal uncleanness, so as to approach God in his ordinances and among his people, without either fear or danger.

Ver. 2. *This is the law which the Lord hath commanded*—Or rather, *had commanded*: for it is probable, that the water

CHAP. XIX.

Of preparing the water of purification with the ashes of a red heifer burnt without the camp, ver. 1—10. Of the way of using it, ver. 11—22.

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 children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, ^aand upon which never came yoke:

a Deut. 21.
3. 1 Sam.
6. 7.

3 And ye shall give her unto Ele-

azar had been made before, although the manner of making it is here first described. *That they bring thee a red heifer*—Provided at the expense of the congregation, because they were all to have a joint interest in it; as all believers, the spiritual Israel, have in Christ typified by it. Here a question arises, why this sacrifice (if it may be so called) must be an heifer, when in other cases bullocks are appointed, and, in general, the male is preferred to the female. According to St. Austin and Theodoret, the weaker sex was to signify that infirmity of the flesh wherewith Christ was clothed. But the reason which Dr. Spenser assigns, seems to be more plausible, which is, That it was in opposition to the Egyptian superstition: for though the Egyptians offered bullocks in sacrifice, they had cows in great veneration, as Herodotus, Diodorus Siculus, Elian, Porphyry, and others, unanimously declare. Porphyry says they would rather have eaten human flesh than that of cows: in order, therefore, to expose this folly of Egypt in the eyes of the Israelites, God directs Moses to appoint one solemn institution, wherein a heifer was to be the victim. *A red heifer*—A fit colour to shadow forth the nature of sin, and the blood of Christ, from which this water, and all other rites, had their purifying virtue. The Jews say, that it was necessary the heifer should be entirely red, without the least mixture of any other colour; and that if but two hairs were black or white, it was unfit for this sacrifice. *Without spot*—Heb. תמימה, *temima*, perfect; wherein is no blemish—Thus typifying the spotless purity and sinless perfection of the Lord Jesus. *Upon which never came yoke*—This was not necessary in other sacrifices, but may here be considered as signifying the perfect freedom of the Lord Jesus from every obligation to undertake our cause, and die in our stead, save that which love laid him under; for when he said, *Lo, I come*, he was bound by no other cords than those of his great love to us.

Ver. 3. *Ye shall give her unto Eleazar*—Who was the second priest, and, in some cases, the deputy of the high-priest. To him this service was committed, and not to Aaron, because it was not fit that Aaron should be engaged in any thing that would render him ceremonially unclean, although but *till the evening*, ver. 8; yet, as it was an

A. M. 2533.
B. C. 1471.

azar the priest, that he may bring her ^bforth without the camp, and *one* shall slay her before his face :

b Lev. 4.
18, 21. &
16, 27.
Heb. 13.
14.

4 And Eleazar the priest shall take of her blood with his finger, and ^csprinkle of her blood directly before the tabernacle of the congregation seven times :

c Lev. 4. 6.
& 16. 14.
19. Heb.
9. 12.

5 And *one* shall burn the heifer in his sight; ^dher skin, and her flesh, and her blood, with her dung, shall he burn :

d Ex. 29. 14.
Lev. 4.
11.

6 And the priest shall take ^ecedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

e Lev. 14.
4, 6, 19.

7 ^fThen 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.

f Lev. 11.
25. & 16. 3.

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.

A. M. 2533.
B. C. 1471.

9 And a man *that is* clean shall gather up ^gthe ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel ^hfor a water of separation: *it is* a purification for sin.

g Heb. 9.
15.

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.

h Ver. 13.
20. Ch.
31. 23.

11 ¶ ⁱHe that toucheth the dead body of any [†]man shall be unclean seven days.

i Ver. 16.
Lev. 21.
1. Ch. 5. 2.
& 9. 6, 10.
& 31. 19.
Lam. 4.
14. Hag.
2. 13.
Heb.
soul of
man.
k Ch. 31. 19.

12 ^kHe shall purify himself with [†]it on the third day, and on the se-

• affair of great moment, especially as typifying the sufferings and death of Christ, and purification through his blood, it was proper it should be performed by him who was next to Aaron in dignity. The chief-priests of our Lord's time had the principal hand in his death. *That he may bring her forth without the camp*—Partly because this heifer was reputed an unclean and accursed thing, being laden with the sins of all the people; and partly to signify that Christ should suffer *without the gate*, Heb. xiii. 12, in the place where malefactors suffered.

Ver. 4. *Sprinkle of her blood directly before the tabernacle*—This made it in some sort an *expiation* of sin; for the *sprinkling of the blood* before the Lord was the chief solemnity in all the sacrifices of atonement: therefore, though this was not done at the altar, yet, being done towards the sanctuary, it was intimated hereby, that the virtue and validity of it depended upon the sanctuary, and was derived from it: thus, in the satisfaction that was made to God by the death of Christ our great High Priest, who, *by the eternal Spirit*, (called Luke xi. 20, the *finger of God*,) *offered himself without spot to God*, he did, as it were, sprinkle his own blood directly before the sanctuary, when he said, "Father, into thy hands I commit my spirit." This also signifies how necessary it was, to the purifying our hearts, that satisfaction should be made to divine justice. This sprinkling of the blood put virtue into the ashes.

Ver. 5, 6. *One shall burn the heifer in his sight*—This typified the extreme sufferings of our Lord, both in soul and body, as a sacrifice made by fire. *Cedar-wood, hyssop, and scarlet*—These were used in the cleansing of lepers, Lev. xiv. 6, 7, and were all here burnt, and, as it were, offered

to God, that they might be sanctified to this holy use in future.

Ver. 7. *The priest shall be unclean*—Partly to teach us the imperfection of the Levitical priesthood, in which the priest himself was defiled by some parts of his work, and partly to shew that Christ himself, though he had no sin of his own, yet was reputed by men, and judged by God, as a sinful person, by reason of our sins which were laid upon him.

Ver. 9. *A man shall gather up the ashes*—The ashes of the heifer were separated, as well as they could be, from the ashes of the wood wherewith it was burnt, were pounded and sifted, and laid up for the use of the congregation as there was occasion, not only for that generation, but for posterity; for the ashes of this one heifer, the Jews tell us, were sufficient to season as many vessels of water as the people of Israel would need for many ages: nay, they say this one served till the captivity, near one thousand years, and that there never was another heifer burnt till the time of Ezra. But to this tradition of theirs, grounded probably on the silence of ancient records, there seems to be no good reason to give credit, since, in the latter ages of their Church, when they had more full records, they find an account of eight burnt between Ezra's time and the destruction of the second temple, which was only a space of about five hundred years. In the sacrifice of the body and blood of Christ, however, offered only once for all, we have an inexhaustible fund of merit, to which, by faith, his Church may have recourse from generation to generation for the purification of their consciences from dead works.

Ver. 12. *He shall purify himself with it*—With the water of separation. *On the third day*—To typify Christ's resurrection on that day, by which we are cleansed or sanctified.

A. M. 2533.
B. C. 1471.

venth day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

l Lev. 15.
31.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, ^ldefileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because ^mthe water of separation was not sprinkled upon him, he shall be unclean; ⁿhis uncleanness is yet upon him.

m Ver. 9.
Ch. 8. 7.n Lev. 7.
20. & 29.
3.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

o Lev. 11.
33. Ch. 31.
30.

15 And every ^oopen vessel, which hath no covering bound upon it, is unclean.

p Ver. 11.

16 And ^pwhosoever 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.

† Heb.
dust.
q Ver. 9.
† Heb. (is-
ing wa-
ters shall
be given.
Gen. 26.
19.

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:

Ver. 13. *Whosoever toucheth*—If this transgression be done presumptuously; for if it was done ignorantly, he was only to offer a sacrifice. *Defileth the tabernacle*—By approaching to it in his uncleanness: for holy things or places were ceremonially defiled with the touch of any unclean person or thing. *Is upon him*—He continues in his guilt, not now to be washed away by this water, but to be punished by cutting off.

Ver. 16, 17. *With a sword*—Or by any other violent way. *Running water*—Waters flowing from a spring or river, which are the purest. These manifestly signify God's Spirit, which is oft compared to water, and by which alone, through the sacrifice of Christ, true purification is obtained. Those who promise themselves benefit by the righteousness of Christ, while they submit not to the influence of his Spirit, do but deceive themselves; for they cannot be purified by the ashes, otherwise than in the running water.

Ver. 18. *A clean person shall take hyssop*—In allusion to this, David prays, *Purge me with hyssop*. Faith is the bunch of hyssop, wherewith the conscience is sprinkled, and the

18 And a clean person shall take <sup>A. M. 2533.
B. C. 1471.</sup> ^rhyssop, and dip *it* in the water, and ^rsprinkle *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: ^rPs. 51. 7.

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: ^sand on the seventh day he shall ^spurify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. ^sLev. 14. 9.

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 ^tdefiled the sanctuary of the LORD: ^tthe water of separation hath not been sprinkled upon him; he is unclean. ^tVer. 13.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And ^uwhatsoever the unclean ^uperson toucheth shall be unclean; and ^uHag. 2.
13.

heart purified: and the blood of Christ, being applied by faith, is termed, Heb. xii. 24, the blood of sprinkling, and with it we are said to be sprinkled from an evil conscience, Heb. x. 22, that is, we are freed from the burden of distress, which arises from a sense of our guilt; and it is foretold that Christ should sprinkle many nations, Isai. lii. 15.

Ver. 20, 21. *That shall not purify himself*—Shall contemptuously refuse to submit to this way of purification. *Shall wash his clothes*—Because he is unclean. It is strange, that the same water should cleanse one person, and defile another; but God would have it so, to teach us that it did not cleanse by any virtue in itself, or in the work done, but only by virtue of God's appointment; and to shew, that the efficacy of God's ordinances doth not depend upon the person or quality of his ministers, because the same person who was polluted himself, could and did, in the use of God's appointed means, cleanse others. *He that toucheth the water*—Either by sprinkling of it, or by being sprinkled with it; for even he that was cleansed by it, was not fully cleansed as soon as he was sprinkled, but only at the even of that day.

^{A.M. 2551.} ^{B.C. 1453.} ^x the soul that toucheth *it* shall be unclean until even.

^{A.M. 2551.} ^{B.C. 1453.} 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.

CHAP. XX.

This chapter begins the history of the fortieth year of the Israelites wandering in the wilderness. Little is recorded of them from the beginning of their second year till this, which brought them to the borders of Canaan. Here is, 1, The death of Miriam, ver. 1. 2, The fetching water out of the rock, ver. 2—13. 3, The treaty with the Edomites, ver. 14—21. 4, The death of Aaron, and installment of Eleazar, ver. 22—29.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and ^h they fell upon their faces: and ⁱ the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 ^k 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 ^l thou shalt bring forth to them water out of the rock: so ^m thou shalt give the congregation and their beasts drink.

9 And Moses took the rod ⁿ 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, ⁿ Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand,

^{1453.} ^a Ch. 33. ^{37.} **T**HEN ^a came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and ^b Miriam died there, and was buried there.

2 ¶ ^c And there was no water for the congregation; ^d and they gathered themselves together against Moses and against Aaron.

3 And the people ^e chode with Moses, and spake, saying, Would God that we had died ^f 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

CHAP. XX. Ver. 1. *Then*—To wit, after many stations and long journeys here omitted, but particularly described, chap. xxxiii. and occupying the space of thirty-eight years, during which time the Lord was executing judgment upon the rebels, whose carcases were sentenced to fall in the wilderness. *The desert of Zin*—A place near the land of Edom, distinct and distant from that *Sin*, mentioned Exod. xvi. 1. *The first month*—Of the fortieth year, as is evident, because the next station to this was in Mount Hor, where Aaron died, which was in the fifth month of the fortieth year, chap. xxxiii. 38. If it should appear strange to us that Moses should pass in silence the transactions of these eight and thirty years that the Israelites wandered in the wilderness, and give us only the history of the two first years of their peregrinations, we must remember, as Le Clerc justly observes, “that he writes, not so much in the character of an Historian as in that of a Legislator, whose intention it was to deliver down to posterity all those laws which he had received from God, and that system of laws being completed in the

two first years after their leaving Egypt, and no new law being delivered during those eight and thirty years, it did not fall in with his design to insert the history of those years in the Pentateuch.” *Miriam died*—Four months before Aaron, and but a few more before Moses.

Ver. 2. *No water*—Which, as is generally thought, having followed them through all their former journeys, began to fail them here, because they were now come near countries, where water might be had by ordinary means, and therefore God would not use extraordinary, lest he should seem to prostitute the honour of miracles. This story, though like that, Exod. xvii, is different from it, as appears by divers circumstances.

Ver. 3. *Before the Lord*—Suddenly, rather than to die such a lingering death. Their sin was much greater than that of their parents, because they should have taken warning by their miscarriages, and by the terrible effects of them, which their eyes had seen.

Ver. 8, 9. *Take the rod*—That which was laid up before

A. M. 2551.
B. C. 1453.
Ex. 17. 6.
Deut. 8.
15. 1 Cor.
10. 4.

and with 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 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 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 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, 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.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give

the Lord in the tabernacle; whether it was Aaron's rod, which was laid up there, chap. xvii. 10, or Moses's rod by which he wrought so many miracles. For it is likely, that wonder-working rod was laid up in some part of the tabernacle, though not in or near the ark, where Aaron's blossoming rod was put. *From before the Lord*—Out of the tabernacle.

Ver. 12. *Ye believed me not*—But shewed your infidelity; which they did, either by smiting the rock, and that twice, which is emphatically noted; as if they doubted whether once smiting would have done it; whereas, they were not commanded to smite so much as once, but only to speak to it: or by the doubtfulness of these words, ver. 10, *Must we fetch water out of the rock?* which implies a suspicion of it; whereas they should have spoken positively and confidently to the rock to give forth water. And yet they did not doubt of the power of God, but of his will, whether he would gratify these rebels with this farther miracle, after so many of the like kind. *To sanctify me*—To give me the glory of my power in doing this miracle, and of my truth in punctually fulfilling my promise, and of my goodness in doing it, notwithstanding the people's perverseness. *In the eyes of Israel*—This made their sin a cause of stumbling to the Israelites, who of themselves were too prone to infidelity; and to prevent the contagion, God leaves a monument of his displeasure upon them, and inflicts a punishment as public as their sin.

Ver. 13. *Meribah*—That is, strife. *In them*—Or, among them, the children of Israel, by the demonstration of his omnipotency, veracity, and clemency towards the Israelites, and of his impartial holiness and severity against sin, even in his greatest friends and favourites.

Ver. 14. *All the travel*—All the wanderings and afflictions of our parents and of us their children, which doubtless have come to thine ears.

Ver. 16. *An angel*—The Angel of the Covenant, who first appeared to Moses in the bush, and afterward in the cloudy pillar, who conducted Moses and the people out of Egypt, and through the wilderness. For though Moses may be called an angel or messenger, yet it is not probable that he is meant; partly because Moses was the person that sent this message; and partly because another angel above Moses conducted them, and the mention hereof to the Edomites, was likely to give more authority to the present message. *In Kadesh*—Or near it, as the particle *in* is often used.

Ver. 17. *The wells*—Or pits, which any of you have digged for your private use, not without paying for it, ver. 19; but only of the water of common rivers, which are free to all passengers. No man's property ought to be invaded, under colour of religion. Dominion is founded in providence, not in grace.

Ver. 18, 19. *By me*—Through my country: I will not suffer thee to do so; which was an act of policy, to secure

A. M. 2551.
B. C. 1453.

Ch. 21. 22.
Deut. 2.
27.

Deut. 9.
6, 28.

Judg. 11.
17.

Deut. 9.
27, 29.

A. M. 2481.
B. C. 1452. Israel passage through his border :
Deut. 7.
4, 5.
Judg. 11.
14. wherefore Israel ^eturned away from him.

f Ch. 23, 37.
g Ch. 21, 4. 22 ¶ And the children of Israel, even the whole congregation, journeyed from ^fKadesh, ^gand 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,

h Gen. 26, 8.
i Ch. 27, 15.
j 21, 6.
k Deut. 32.
30. 24 Aaron shall be ^bgathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ⁱye rebelled against my [†]word at the water of Meribah.

l Ver. 19.
m Heb.
month. 25 ^kTake 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.

A. M. 2482.
B. C. 1453. 28 ^lAnd Moses stripped Aaron of his garments, and put them upon Eleazar his son; and ^mAaron 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 ⁿthirty days, even ^aall the house of Israel.

CHAP. XXI.

The defeat of Arad, ver. 1—3. The people murmur and are plagued with fiery serpents, ver. 4—6. They are healed by looking on the brazen serpent, ver. 7—9. They journey forward, ver. 10—20. Conquer Sihon, ver. 21—31. And Og, ver. 33—35.

AND when ^aking Arad the Canaanite, which dwelt in the south, heard tell that Israel came

themselves from so numerous an host. *Said*—That is, their messengers replied what here follows.

Ver. 23. *And the Lord spake unto Moses and Aaron*—So these two dear brothers must part! Aaron must die first; but Moses is not likely to be long after him. So that it is only for a while, a little while, that they are separated.

Ver. 24. *Because ye rebelled*—This was one, but not the only reason. God would not have Moses and Aaron to carry the people into Canaan, for this reason also, to signify the insufficiency of the Mosaic law and Aaronical priesthood to make them perfectly happy, and the necessity of a better dispensation, and to keep the Israelites from resting in them, so as to be taken off from their expectation of the Messiah.

Ver. 26, 27. *His garments*—His priestly garments, in token of his resignation of his office. *Put them upon Eleazar*—By way of admission and inauguration to his office. *In the sight of all the congregation*—That their hearts might be more affected with their loss of so great a pillar, and that they all might be witnesses of the translation of the priesthood from Aaron to Eleazar.

Ver. 28. *And Moses stripped Aaron*—And death will strip us. Naked we came into the world; naked we must go out. We shall see little reason to be proud of our clothes, our ornaments, or marks of honour, if we consider how soon death will strip us of all our glory, and take the crown off from our head! *Aaron died there*—He died in Mosera, Deut. x. 6. Mosera was the general name of the place where that station was, and Mount Hor a particular place in it. Presently after he was stripped of his priestly garments, he lay

down and died. A good man would desire, if it were the will of God, not to outlive his usefulness. Why should we covet to continue any longer in this world, than while we may do God and our generation some service?

Ver. 29. *Saw*—Understood by the relation of Moses and Eleazar, and by other signs. *Thirty days*—The time of public and solemn mourning for great persons.

CHAP. XXI. Ver. 1. The armies of Israel now begin to emerge out of the wilderness, and to come into a land inhabited; to enter upon action, and take possession of the frontiers of the land of promise. *King Arad*—Or rather, according to the Hebrew, and all the ancient versions, *The Canaanitish king of Arad*; for Arad was not the name of a man, but of a city or territory, Judge i. 16; and he seems to be called a Canaanite in a general sense, as the Amorites and others. *Which dwelt in the south*—Of Canaan, towards the east, and near the Dead Sea. *By the way of the spies*—For though the spies, whom Moses had sent thirty-eight years before, then went into Canaan, and returned unobserved: yet their coming, and their errand, it is likely, were afterwards known to the Canaanites, gave them an alarm, and obliged them to keep an eye on Israel, and get intelligence of their motions. The Seventy, however, and others, take the word *Atharim*, which we render *spies*, for the name of a place. *Took some of them prisoners*—God permitting it for Israel's humiliation, and to teach them not to expect the conquest of that land from their own wisdom or valour.

^{A. M. 1552. b}
^{B. C. 1452.} by the way of the spies; then he
^{b Ch. 13. 21.} fought against Israel, and took *some*
of them prisoners.

^{c Gen. 29.} 2 ^{20. Judg.} And Israel vowed a vow unto
^{11. 30.} the LORD, and said, If thou wilt in-
deed deliver this people into my hand,
^{d Lev. 27.} then ^{28.} I will utterly destroy their
cities.

3 And the LORD hearkened to
the voice of Israel, and delivered up
the Canaanites; and they utterly de-

stroyed them, and their cities: and
he called the name of the place
|| Hormah.

^{e Ch. 20. 19.} 4 ¶ And ^{& 33. 41.} they journeyed from
Mount Hor by the way of the Red
Sea, to ^{f Judg. 11.} compass the land of Edom: ^{18.}
and the soul of the people was much
|| † discouraged because of the way. ^{1 Or,}

5 And the people ^{g Ex. 16. 3.} spake against
God, and against Moses, ^{h Ex. 17. 3.} Where-
fore have ye brought us up out of

Ver. 2. *Israel vowed a vow unto the Lord*—Being unex-
perienced in war, and sensible of their own weakness, they were
afraid of these Canaanites, and therefore thus endeavour to
engage God to help them in the war which they intended to
renew. *I will utterly destroy their cities*—I will reserve no
person or thing for my own use, but devote them all to total
destruction. The Israelites knew that the destruction of the
seven nations of Canaan, was predetermined in the counsels
of heaven, on account of their excessive national wickedness,
Gen. ix. 25—27, and that it had only been deferred till their
incorrigible iniquity, having baffled all the gentler methods
of providence, which, during the course of some hundreds
of years, had been employed for their reformation, had
proved itself to be full, as God himself expresses it, Gen.
xv. 16. They believed, it seems, that the time for effecting
this destruction was now come, and hence made the vow here
recorded.

The reader will observe, that it appears from all historical
records of the seven Canaanitish nations, that before they
were given up to utter destruction they were sunk into the
deepest degeneracy and depravity. Thus Lev. xviii, where
the Israelites are cautioned against the commission of several
enormous crimes, such as *offering their children to Moloch,*
lying with mankind as with womankind, lying with beasts,
and women standing before beasts to lie down to them; it is
added, *For in all these the nations are defiled which I cast out*
before you. And again,—*For all these abominations have*
the men of the land done, which were before you. Thus it
appears that the destined period for their extirpation was ar-
rived; *their iniquities were full,* and they brought down this
desolation upon themselves. It must be observed, however,
that this degree of utter destruction only extended to the
seven nations of Canaan, all, it seems, equally sunk in guilt
and depravity. The Israelites were at liberty to offer, nay,
were commanded to offer, peace to other cities or states that
were not of those nations, on condition that they became tri-
butaries to them. See the whole command on this subject,
Deut. xx. 10—18, with the reason assigned for destroying the
seven nations, which is thus expressed:—*That they teach you*
not to do after their abominations, which they have done unto
their gods, so should you sin against the Lord your God.
It may be proper to observe further here, that the extir-
pation of this people, so sunk in idolatry and wickedness,
was intended to be a warning to the Israelites themselves,
and a most awful one it certainly was; and it was one which
they had great need of; for such was their proneness to
idolatry in that age of the world, that nothing less seemed

likely to be effectual to restrain them from it, than to im-
press their minds with the most horrid idea of that crime,
as what rendered nations accursed in the sight of God and
men, and destined to be utterly extirpated from the face of
the earth.

Ver. 3. *They utterly destroyed them*—That is, as many of
them as they took at that time; but it is plain that all these
Canaanites were not destroyed at this time, for we find the
king of Arad and the king of Hormah mentioned among the
kings whom Joshua smote some time after this, Josh. xii. 14;
and several of their cities were not taken and destroyed till
after the death of Joshua. Judg. i. 16, 17. Indeed all that
the Hebrew here, (יַחֲרֵם, *jacharem*) signifies is, that they
now devoted them and their cities to destruction, and when
their cities came into their possession they fulfilled their vow.
He called the name of the place *Hormah*—That is, *devoted*
to destruction, or, Anathema.

Ver. 4. *By the way of the Red Sea*—The way which led
to the Red Sea, which they were under the necessity of taking,
that they might compass the land of Edom. But as they had
gained an advantage over the king of Arad, why did they
not pursue their victory, and now enter Canaan? Because
God would not permit it, there being several works yet to be
done; other people must be conquered, the Israelites must be
farther humbled, tried, and purged, Moses must die, and
then they shall enter, and that in a more glorious manner,
even over Jordan, which shall be miraculously divided to
give them passage. *The soul of the people was much dis-*
couraged—Or, *they grew fretful and impatient,* as the words
import. Having met with so many difficulties, and dis-
couragements in their way to Canaan; particularly being
now obliged, by the Edomites refusing to give them a pas-
sage through their country, to retire back southward, and
thence again to turn eastward, and to take a round by the
territories of the Moabites; they began to think they should
never come to the promised land, and so fell into their old
spirit of murmuring against God, and throwing reflections
on Moses. They seem to have been the more excited to this
by the successful entrance and victorious progress which some
of them had made in the borders of Canaan; because they con-
cluded from this, that they might speedily have gone in and
taken possession of it, and so have saved the tedious travels, and
farther difficulties into which Moses had again brought them.

Ver. 5. *The people spake against God*—Against Christ,
their chief conductor, whom they tempted. *Our soul loatheth*
this light bread—Thus contemptuously did they speak of
manna, whereas it appears it yielded excellent nourishment,

A. M. 2557.
B. C. 1157. Egypt to die in the wilderness? for *there is no bread, neither is there any water; and our soul loatheth this light bread.*

1 Ch. 11. 6. 6 And ^kthe LORD sent ^lfiery serpents among the people, and they bit the people; and much people of Israel died.

1 Cor. 10. 9.
Deut. 5. 15. 7 ¶ ^mTherefore the people came to Moses, and said, We have sinned, for ⁿwe have spoken against the LORD, and against thee; ^opray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

Ps. 78. 34.
Ver. 6.
Ex. 8. 9.
25. 1 Nam.
12. 19. 1
1 Kings
13. 6. Acts
8. 24. 8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

A. M. 2557.
B. C. 1157.
1 Kings
19. 4.
Job. 3.
11. 9 And ^pMoses made a serpent of brass, and 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 ^qpitched in Oboth. Ch. 33. 43.

11 And they journeyed from Oboth, and ^rpitched at ^sIje-abarim, in the wilderness which is before Moab, toward the sun-rising. Ch. 33. 44.
Or. Acaps
of Abarim.

12 ^tFrom thence they removed, and pitched in the valley of Zared. Deut. 2. 13.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for ^uArnon is the border of Moab, between Moab and the Amorites. Ch. 32. 36.
Judg. 11. 18.

14 Wherefore it is said in the book

because in the strength of it they were able to go so many and such tedious journeys.

Ver. 6. *Fiery serpents*—Heb. נחשים, *necashim*, the plural of the word translated *serpent*, Gen. iii. 1, where Moses speaks of the temptation and fall of our first parents, and which, when intended of a living creature, we believe, always means a *serpent* of one species or other, and is accordingly uniformly so rendered, not only by our translators, in the Scriptures, but by the Seventy, and in most or all other versions whatever; and, what certainly ought to have great weight with Christians, by the Evangelists and Apostles, whenever they quote or refer to those passages of the Old Testament, where the word occurs, See on Gen. iii. 1. There were many such serpents as Moses here speaks of in this wilderness, which, having been hitherto restrained by God, were now let loose and sent among them, See Jer. viii. 17. They are called *fiery* from their effects, because their poison caused an intolerable heat, burning and thirst, which was aggravated with this circumstance of the place, that there was *no water*, ver. 5.

Ver. 8, 9. *A fiery serpent*—That is, the figure of a serpent in brass, which is of a fiery colour. This would require some time: God would not speedily take off the judgment, because he saw they were not thoroughly humbled. *Upon a pole*—That the people might see it from all parts of the camp, and therefore the pole must be high, and the serpent large. *When he looketh*—This method of cure was prescribed, that it might appear to be God's own work, and not the effect of nature or art: and that it might be an eminent type of our salvation by Christ. The serpent signified Christ, *who was in the likeness of sinful flesh*, though without sin, as this brazen serpent had the outward shape, but not the inward poison of the other serpents: the pole resembled the cross upon which Christ was lifted up for our salvation: and look-

ing up to it designed our believing in Christ. *He lived*—He was delivered from death and cured of his disease.

Ver. 10—13. *In Oboth*—Not immediately, but after two other stations mentioned, chap. xxxiii. *The valley of Zared*—Or rather, *by the brook of Zared*, which ran into the Dead Sea. *On the other side*—Or rather, *on this side of Arnon*, for so it now was to the Israelites, who had not yet passed over it. *Between Moab and the Amorites*—Though formerly it and the land beyond it belonged to Moab, yet afterwards it had been taken from them by Sihon. This is added to reconcile two seemingly contrary commands of God; the one, that of not meddling with the land of the Moabites, Deut. ii. 9, the other that of going over Arnon and taking possession of the land beyond it, Deut. ii. 24; because, saith he, it is not now the land of the Moabites, but of the Amorites.

Ver. 14. *The book of the wars of the Lord*—This seems to have been some poem or narration of the wars and victories of the Lord, either by, or relating to the Israelites: which may be asserted without any prejudice to the integrity of the Holy Scripture, because this book doth not appear to have been written by a prophet, or designed for a part of the canon, but which Moses might quote, as St. Paul doth some of the Heathen poets. And as St. Luke assures us, that many did write an history of the things done and said by Christ, Luke i. 1, whose writings were never received as canonical, the like may be conceived concerning this and some few other books mentioned in the Old Testament. *The brooks*—The *brook*, the plural number for the singular, as the plural number *ivers* is used concerning Jordan, Psal. lxxiv. 15, and concerning Tigris, Nah. ii. 6, and concerning Euphrates, Psal. cxxxvii. 1; all which may be so called because of the several little streams into which they were divided.

A. M. 2652.
B. C. 1452.Or, *Va-
hab in
suphak.*

of the wars of the LORD, || What he did in the Red Sea, and in the brooks of Arnon,

u Deut. 2.
18, 29.† Heb.
*leanth.*x Judg. 9.
21.

15 And at the stream of the brooks that goeth down to the dwelling of Ar, ^u and † lieth upon the border of Moab.

y Ex. 15. 1.

Ps. 105. 2.

& 106. 12.

† Heb.

† Ascend.

Or, *an-
sver.*

16 And from thence *they went* ^x to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

z Is. 33. 29.

17 ^y Then Israel sang this song, † Spring up, O well; || sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* ^z the lawgiver; with their staves. And from the wilderness *they went* to Mattanah:

† Heb.
*field.*Or, *the**hill.*

a Ch. 28.

29.

Or, *the**wilder-
ness.*

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the † country of Moab, to the top of || Pisgah, which looketh ^a toward || Jeshimon.

Ver. 15, 16. *Ar*—A chief city in Moab. *Beer*—This place and Mattanah, Nahaliel, and Bamoth named here, ver. 19, are not mentioned among those places where they pitched or encamped, chap. xxxiii. Probably they did not pitch or encamp in these places, but only pass by or through them. *I will give them water*—In a miraculous manner. Before they prayed, God granted, and prevented them with the blessings of goodness. And as the brazen serpent was the figure of Christ, so is this well a figure of the Spirit, who is poured forth for our comfort, and from him flow rivers of living waters.

Ver. 17, 18. *Spring up*—Heb. *ascend*, that is, let thy waters, which now lie hid below in the earth, ascend for our use. It is either a prediction that it should spring up, or a prayer that it might. *With their staves*—Probably as Moses smote the rock with his rod, so they struck the earth with their staves, as a sign that God would cause the water to flow out of the earth where they smote it, as he did before out of the rock. Or, perhaps they made holes with their staves in the sandy ground, and God caused the water immediately to spring up.

Ver. 20. *Pisgah*—This was the top of those high hills of *Abarim*.

Ver. 21, 22. *Sent messengers*—By God's allowance, that so Sihon's malice might be the more evident and inexcusable,

21 ¶ And ^b Israel sent messengers unto Sihon king of the Amorites, saying,

A. M. 2652.
B. C. 1452.b Deut. 2.
26. Judg.
11. 19.

22 ^c 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* we will go along by the king's *high* way, until we be past thy borders.

c Ch. 20. 17.

23 ^d And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: ^e and he came to Jahaz, and fought against Israel.

d Deut. 29.

e Deut. 2.
33. Judg.
11. 20.

24 And ^f Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

f Deut. 2.
33. & 29.7. Josh.
12. 1. &

24. 8.

Neh. 9. 22.

Ps. 135.

10. & 134.

19. Amos

2. 9.

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.

† Heb.
*daugh-
ters.*

26 For Heshbon *was* the city of Sihon the king of the Amorites, who

and their title to his country more clear in the judgment of all men, as being gotten by a just war, into which they were forced for their own defence. *Let me pass*—They spoke what they seriously intended, and would have done, if he had given them a quiet passage.

Ver. 24. *From Arnon*—Or, which reached *from Arnon*; and so here is a description or limitation of Sihon's conquest and kingdom, that it extended only *from Arnon, unto the children of Ammon*; and then the following words, *for the border of the children of Ammon was strong*, come in very fitly, not as a reason why the Israelites did not conquer the Ammonites, for they were absolutely forbidden to meddle with them, Deut. iii. 8, but as a reason why Sihon could not enlarge his conquests to the Ammonites, as he had done to the Moabites. *Jabbok*—A river by which the countries of Ammon and Moab were in part bounded and divided. *Strong*—Either by the advantage of the river, or by their strong holds in their frontiers.

Ver. 26. *Heshbon was the city of Sihon*—This is added as a reason why Israel took possession of this land, because it was not now the land of the Moabites, but in the possession of the Amorites. *The former king*—The predecessor of Balak, who was the present king. See the wisdom of God's providence, which prepares long before, for the accomplishment of his purposes in their season! This country

A. M. 2552.
B. C. 1452.

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 :

g Jer. 48.
45.

28 For there is ^ea fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed ^bAr of Moab, and the lords of the high places of Arnon.

h Deut. 2.
9, 19, 15.
15. 1.

29 Woe to thee, Moab! thou art undone, O people of ⁱChemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

i Judg. 11.
24. 1 Kings
11. 7, 35.
2 Kings
23. 13.
Jer. 48. 7,
15.

30 We have shot at them; Heshbon is perished even ^kunto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto ^lMedeba.

k Jer. 48.
15, 22.

31 Thus Israel dwelt in the land of the Amorites.

l Is. 15. 2.

32 And Moses sent to spy out

^mJaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

A. M. 2552.
B. C. 1452.
m Ch. 22. 1.
Jer. 48.
32.

33 ¶ ⁿAnd 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 ^oat Edrei.

n Deut. 3.
1. & 29. 7.

34 And the LORD said unto Moses, ^pFear him not: for I have delivered him into thy hand, and all his people, and his land; and ^qthou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

o Josh. 12.
12.

p Deut. 3.2.

q Ver. 24.
Ps. 135.
10. & 136.
20.

35 ^rSo they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

r Deut. 3.
4, &c.

CHAP. XXII.

Balak's fear of Israel, ver. 1—4. His message to Balaam, who refuses to come, ver. 5—14. On the second message he goes, ver. 15—21. He is rebuked by an angel, ver. 22—35. His interview with Balak, ver. 36—41.

being designed for Israel, is beforehand put into the hand of the Amorites, who little think they have it; but as trustees, till Israel comes of age. We understand not the vast schemes of Providence: but *known unto God are all his works!*

Ver. 27. *In proverbs*—The poets or other ingenious persons of the Amorites or Canaanites, who made this following song over the vanquished Moabites: which is here brought in, as a proof that this was now Sihon's land, and as an evidence of the just judgment of God in spoiling the spoilers, and subduing those who insulted over their conquered enemies. *Come into Heshbon*—These are the words either of Sihon speaking to his people, or of the people exhorting one another to come and possess the city which they had taken. *Of Sihon*—That which once was the royal city of the king of Moab, but now is the city of *Sihon*.

Ver. 28. *A fire*—The fury of war, which is fitly compared to fire. *Out of Heshbon*—That city which before was a refuge and defence to all the country, now is turned into a great annoyance. *It hath consumed Ar*—This may be understood not of the city Ar, but of the people or the country subject or belonging to that great and royal city. *The lords of the high places*—The princes or governors of the strong holds, which were frequently in high places, especially in that mountainous country, and which were in divers parts all along the river Arnon. So the Amorites triumphed over

the vanquished Moabites. But *the triumphing of the wicked is short!*

Ver. 29. *People of Chemosh*—The worshippers of Chemosh; so the god of the Moabites was called. *He*—That is, their god, hath delivered up his own people to his and their enemies; nor could he secure even those that had escaped the sword, but suffered them to be carried into captivity. The words of this and the following verse seem to be, not a part of that triumphant song, made by some Amoritish poet, which seems to be concluded, ver. 28, but of the Israelites making their observation upon it. And here they scoff at the impotency, not only of the Moabites, but of their god also, who could not save his people from the sword of Sihon and the Amorites.

Ver. 30. Though you, feeble Moabites, and your god too, could not resist Sihon, we Israelites, by the help of our God, *have shot*, with success and victory, *at them*, at Sihon and his Amorites. *Heshbon*—The royal city of Sihon, and by him lately repaired. *Is perished*—Is taken away from Sihon, and so is all his country, even as far as Dibon.

Ver. 32. *Jaazer*—One of the cities of Moab, formerly taken from them by Sihon, and now taken from him by the Israelites.

Ver. 33. *Og*—Who also was a king of the Amorites. And it may seem that Sihon and Og were the leaders or captains of two great colonies which came out of Canaan, and drove

A. M. 2559.
B. C. 1452.
a Ch. 33. 46.

AND ^a the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

b Judg. 11.
23.

2 And ^b Balak the son of Zippor saw all that Israel had done to the Amorites.

c Ex. 15. 15.

3 And ^c Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

d Ch. 31. 8.
Josh. 13.
21.

4 And Moab said unto ^d the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the

out the former inhabitants of these places. *Bashan*—A rich country, famous for its pastures and breed of cattle, and for its oaks.

CHAP. XXII. Ver. 1. *The plains of Moab*—Which still retained their ancient title, though they had been taken from the Moabites by Sihon, and from him by the Israelites. *By Jericho*—That is, over-against Jericho.

Ver. 3. *Moab was sore afraid*—As Moses had foretold of Moab in particular, Exod. xv. 15, and as the Lord himself had promised concerning all nations in general, Deut. ii. 25. The Moabites were afraid lest the Israelites should destroy or expel them out of their country, as they had done the Amorites; for they knew nothing of God's command, prohibiting them from disturbing the Moabites in their possessions.

Ver. 4. *The elders*—Called the kings of Midian, chap. xxxi. 8, and princes of Midian, Josh. xiii. 21; who though divided into their kingdoms, yet were now united upon the approach of the Israelites their common enemy, and being, as it seems, a potent and crafty people, and neighbours to the Moabites, these seek confederacy with them. We read of Midianites near Mount Sinai, Exod. ii. and iii, which seem to have been a colony of this people, that went out to seek new quarters, as the manner of those times was, but the body of that people were seated in those parts. *Lick up*—That is, consume and utterly destroy, in which sense the fire is said to *lick up* the water and sacrifices, 1 Kings xviii. 38. *All that are round about us*—All our people, who live in the country adjoining to each city, where the princes reside. A lively metaphor to signify the facility with which the Israelites should conquer them without a timely opposition, and likewise what an universal desolation they should make.

Ver. 5. *He sent messengers*—Ancient history informs us that it was a general custom among most of the heathen nations, before they took up arms, to consult their gods by oracles and other methods of divination, about the event of

son of Zippor *was* king of the Moabites at that time.

A. M. 2552.
B. C. 1452.

5 ^e 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 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:

e Deut. 23.
4. Josh.
13. 22. &
24. 9.
Neh. 13.
1. Mic. 6.
5. 9 Pet.
2. 15.
Jude 11.
Rev. 2. 14.
Ch. 23. 7.
Deut. 23.
4.
† Heb. eye.

6 Come now therefore, I pray thee, ^e curse me this people; for they ^e are too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom

e Ch. 23. 7.

the war. Thus the king of Moab was desirous, before he engaged in this war, to know the event, to interest the gods in his cause, and turn their power against his enemies. *Unto Balaam*—He is called a *soothsayer*, or *diviner*, Josh. xiii. 22, and is thought by some to have used enchantments, see on chap. xxiv. 1. And it was the opinion of the generality of the Fathers, as it is of numbers of Commentators, that he was a mere magician, a false prophet, and idolater. But that he was a true prophet, or one who had revelations from the true God, is evident from 2 Pet. ii. 16, compared with Numb. xxii. 8—13; and xxiv. 1. And indeed no prophet in Israel could speak of God more reverently, and yet in more familiar terms than he does, ver. 18. The Jewish writers say, that he had been a great prophet, who, for the accomplishment of his predictions, and the answers of his prayers, had been justly looked upon as a man having great interest with God. But the history shews that afterwards his covetousness and ambition got the better of his piety, and that God departed from him. *Beor*—Or *Bosor*, 2 Pet. ii. 15, for he had two names like many others. *Pethor*—A city of Mesopotamia. *By the river*—Euphrates, called *the river*, by way of eminency, and here *the river* of Balaam's land, or country, viz. of Mesopotamia.

Ver. 6. *Curse me this people*—Agreeable to a superstitious opinion, which prevailed in ancient times, that some men were so much in favour with the gods, that by prayers or imprecations they were able to prosper or blast the designs, not only of particular persons but of whole armies. Among the worshippers of the true God, the blessings or imprecations of the inspired prophets, were indeed, very justly to be regarded, as being proper predictions of prosperity or disaster, See Gen. xlix. 1, 2; and 2 Kings ii. 24. But it is certain that false prophets, or the worshippers of idols, having no intercourse with God, who alone presides over futurity, but relying only upon delusive and diabolical arts, were mere pretenders to that privilege, which the truly inspired prophets enjoyed.

A. M. 2552.
B. C. 1452.

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.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode 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 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; 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

† Heb. I shall prevail in fighting against him.

† Ch. 28. 90.
Rom. 11. 9.

Ver. 7. *With the rewards of divination*—It was customary for those who came to consult the prophets, to bring them gifts or gratuities, to reward them for their trouble, 1 Sam. ix. 7.

Ver. 8. *This night*—The night was the time when God used to reveal his mind by dreams. *As the Lord shall speak unto me*—Heb. *Jehovah*, the true God. Though he was mercenary, and addicted to superstitious rites, he might still have some revelations from the true God, even as Laban had, though he used *teraphim*, or idol gods, Gen. xxxvi. 24—30. Thus, though termed a soothsayer, he here acknowledges the true God, by his incommunicable name *Jehovah*, and yet with that profession he both loved the wages of unrighteousness, 2 Pet. ii. 15, and joined in offering sacrifices on the high places of Baal, ver. 41, and chap. xxiii. 2. Some think that he mentioned *Jehovah* either for his own greater reputation, as if he consulted not with inferior spirits, but with the Supreme God: or rather, because *Jehovah* was Israel's God, and the only possible way of ruining them was by engaging their God against them. Thus the Romans and other heathens, when they went to besiege any city, used enchantments, to call forth that god under whose peculiar protection it was supposed to be.

A. M. 2552.
B. C. 1452.

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 Balaam, and said to him, Thus saith Balak the son of Zippor, † Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me; come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, if Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I

† Heb. Be not thou led from, &c.

† Ch. 24. 13.

† 1 Kings 22. 14.
† Chro. 19. 15.

† Ver. 5.

Ver. 9. *What men are these?*—He asks this that Balaam, by repeating the thing in God's presence, might be convinced and ashamed of his sin and folly, in offering his service in such a business, and for a foundation to the following answer.

Ver. 12. *They are blessed*—They are conducted under the banner of heaven, and no imprecations can hinder their progress. Though Balaam's cursing Israel signified nothing of itself, yet God would not permit it, because the Moabites would have paid so great a regard to it, that they would thereupon have attacked the Israelites, in hopes of being able to overcome and drive them back, ver. 11; and so this would have brought on a war between them, which God did not design at this time to permit, Deut. ii. 9.

Ver. 13. *The Lord refuseth to give me leave to go with you*—He ought to have informed them that the Lord had strictly forbidden him to curse this people, and assured him that they were blessed; such a declaration would probably have prevented any farther message from Balak, and have preserved Balaam from running into more sin: God, however, over-ruled it all, to his own glory, and the good of his people Israel.

Ver. 19. *Tarry ye also this night*—"Here," says Bishop

A. M. 2553.
R. C. 1452.

may know what the LORD will say unto me more.

q Ver. 9.

20 ^qAnd God came unto Baalam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

r Ver. 35.
Ch. 23. 12,
26. & 27.
13.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

s Ex. 4. 24.

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.

t 2 Kings 6.
17. Dan.
10. 7.
Acts 29. 9.
2 Pet. 3.
16. Jude
11.

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.

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 the LORD 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 ^yAnd 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.

31 Then the LORD opened the

A. M. 2553.
B. C. 1452.u 2 Pet. 2.
16.x Prov. 12.
16.y 2 Pet. 2.
16.† Heb. who
hast rid-
den upon
me.‡ Or, ever
since
thou
wast, &c.s Gen. 31.
10. 3 Kings
6. 17.t Lake 24.
16, 31.

Butler, p. 123, of his Sermons at the Rolls, "the iniquity of his heart begins to disclose itself: an honest man would, without hesitation, have repeated his former answer, that he could not be guilty of so infamous a prostitution of the sacred character with which he was invested, as, in the name of a prophet, curse those whom he knew to be blessed; but, instead of this, he desires the princes of Moab to tarry that night with him also, and for the sake of the reward, deliberates whether, by some means or other, he might not be able to obtain leave to curse Israel."

Ver. 20, 21. *If the men come to call thee, rise up and go with them*—He had no leave to go at all, unless the messengers came again in the morning to him; and, perhaps, if he had not gone to them, after having promised them an answer, they might have thought their master's great offers neglected, and have gone away without him: but his head and heart were too full of expectations from the journey, to run the hazard of not being farther invited into it; and so he rose early in the morning, and saddled his ass, or commanded it to be saddled, for he had servants to wait upon him, and went to them directly contrary to God's express order, and was opposed by the angel for the breach of his duty.

Ver. 22. *Because he went*—Viz. of his own accord, and did not wait till the princes of Moab came to call him, which was the sign and condition of God's permission, but rather himself rose and went to call them. The Apostle describes Balaam's sin here to be, that he ran greedily into an error for reward, Jude 11. *For an adversary*—To oppose, if not to kill him. *His servants with him*—The rest of the company being probably gone before them: for in those ancient times there was more of simplicity, and less of ceremony, and therefore it is not strange that Balaam came at some distance after the rest, and attended only by his own servants.

Ver. 28, 29. *Opened the mouth*—Conferred upon her the power of speech and reasoning for that time. *Balaam said*—Balaam was not much terrified with the ass's speaking, because perhaps he was accustomed to converse with evil spirits, who appeared to him, and discoursed with him, in the shape of different creatures: or perhaps he was so blinded by passion, that he did not consider the strangeness of the thing.

Ver. 31, 32. *The Lord opened the eyes of Balaam*—He presented the angel to his view, who had hitherto been invisible to him. *He fell flat on his face*—In token of reverence

A. M. 2557.
B. C. 1492. eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he ^abowed down his head, and ^bfell flat on his face.

a Ex. 34. 8.
b Or. bowed himself. 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 ^bperverse before me:

† Heb. to be an adversary unto thee.
b 2 Pet. 2. 14. 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.

c 1 Sam. 15. 24, 30. & 26. 31.
d 2 Sam. 12. 13. Job 34. 31.
† Heb. be evil in thine eyes. 34 And Balaam said unto the angel of the LORD, ^cI 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.

d Ver. 20. 35 And the angel of the LORD said unto Balaam, Go with the men: ^dbut only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that

A. M. 2559.
B. C. 1492.
e Gen. 14. 17.
f Ch. 21. 13. Balaam was come, ^ehe went out to meet him unto a city of Moab, ^fwhich is in the border of Arnon, ^gwhich is in the utmost coast.

g Ver. 17.
Ch. 34. 11. 37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? Am I not able indeed ^gto promote thee to honour?

h Ch. 23. 26. & 24. 13. 1 Kings 22. 14. 2 Chro. 15. 13. 38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? ^hthe word that God putteth in my mouth that shall I speak.

i Or, a city of streets. 39 And Balaam went with Balak, and they came unto ⁱKirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

j Deut. 12. 2. 41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the ^jhigh places of Baal, that thence he might see the utmost *part* of the people.

CHAP. XXIII.

Balaam's first attempt to curse Israel, turned into a blessing, ver. 1—10. His second attempt with like success, ver. 11—24. The preparation for a third attempt, ver. 25—30.

of the Israelites, whom he desired him to curse. *Have I now any power at all, &c.*—He here lets Balak know he was under the over-ruling power of God, whose commands he could not gainsay.

Ver. 40. *Sent to Balaam, and to the princes, &c.*—Either to invite them to partake of the feast upon the sacrifice, or having sacrificed; he sent portions of the sacred banquet to him, and the princes whom he had left to attend him. Balaam, who professed to be a worshipper of the true God, was very blame-worthy in partaking of meat offered to idols.

Ver. 41. *The high places of Baal*—Consecrated to the worship of Baal, that is, of *Baal Peor*, who was their *Baal*, or *lord*, as the word signifies, a name given to several gods, both male and female. Their god, like those of other nations, it appears, was worshipped on *high places*, which were generally planted with groves, whose solemn gloom served to inspire the worshippers with serious thoughts. To several of these high places Balak brought Balaam, that he might see where he could take the fullest view of the Israelites; for in those solemn imprecations it was judged necessary to have the persons devoted, present to the view of him who pronounced the malediction.

and submission. *Thy way is perverse*—Springing from covetousness.

Ver. 33. *I had slain thee*—Thee alone, and not the ass, therefore her turning aside, and falling down, was wholly for thy benefit, not for her own, and thy anger against her was unjust and unreasonable.

Ver. 34. *I have sinned*—He confesses his passion, and thoughtlessness in his ill treatment of the ass, and excuses himself for so wilfully persisting in his journey from his ignorance of the angel's standing in the way to oppose him; but he makes no confession of his covetousness, which was the dishonest principle that influenced him in all his steps.

Ver. 35. *Go with the men*—I allow thee to go upon the following terms. It must have tended to convince the Moabites how much Israel was under the divine protection, to see that Balaam, covetous as he was, and even after such great rewards were set before him, durst not imprecate evil against that people. *Only the word that I shall speak, &c.*—These words may be understood as a prediction, as well as a command; importing that he would find himself unable to pronounce either more or less about Israel than what God would put in his mouth.

Ver. 36—38. *In the utmost coast*—Not far from the camp

A. M. 2552.
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a Ver. 20.

AND Balaam said unto Balak, ^aBuild me here seven altars, and prepare me here seven oxen and seven rams.

^b Ver. 14, 20. 2 And Balak did as Balaam had spoken; and Balak and Balaam ^boffered on *every* altar a bullock and a ram.

^c Ver. 15. 3 And Balaam said unto Balak, ^cStand by thy burnt-offering, and I will go: peradventure the LORD will ^dcome to meet me: and whatsoever he sheweth me I will tell thee. And ^ehe went to an high place.

^f Or, he went solitary. ^e Ver. 16. 4 ^eAnd 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 ^fput a word in Balaam's mouth, and said, Return ^funto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

^g Ver. 18, Ch. 24. 3, 15, 22, Job 27. 1, & 29. 1, Ps. 78. 2, Ez. 17. 2, Mic. 2. 4, Hab. 2. 6, Ch. 22. 6, 11, 17, 1' Sam. 17. 10, 15. 47. 12, 14. 7 ^g ¶ And he ^gtook up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, ^hCome, curse me Jacob, and come, ⁱdefy Israel.

8 ^kHow shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I be-

CHAP. XXIII. Ver. 1. *Build me seven altars*—To the true God, otherwise he would not have mentioned it to God, as an argument why he should grant his requests, as he does, ver. 4. And though Balak was averse from God and his worship, yet he would be easily over-ruled by Balaam, who doubtless told him that it was in vain to make an address to any other than the God of Israel, who alone was able either to bless or curse them, as he pleased. *Seven*—This being the usual number in the more solemn and important sacrifices, even among those worshippers of the true God, who were not of the seed of Abraham, nor favoured with a written revelation, Job xlii. 8. Perhaps it was intended to shew that they worshipped him who had in a manner consecrated the number *seven*, by ceasing from his works of creation on the seventh day. It may not be improper to notice here, how much the number *seven* is regarded in the sacred writings: the blood of atonement was to be sprinkled *seven times* before the mercy-seat, Lev. xvi. 14; the consecrating oil was to be sprinkled *seven times* upon the altar, Lev. viii. 11; the leper was to be sprinkled *seven times*, and *seven days* were appointed for his cleansing, Lev. xiv. 7—9; *seven days* were to be employed in consecrating the priests, Lev. viii. 35, and for purifying the unclean, Lev. xii. 2, Numb. xix. 19; *seven times* Naaman washed in Jordan, 2 Kings v. 10, 14; *seven days* Jericho was besieged, and *seven priests*, with *seven trumpets* blew, and the walls fell down, Josh. vi.; *seven priests* blew trumpets before the ark, when David brought it home, 1 Chron. xv. 24; every *seventh day* was a Sabbath; the *seventh year* a year of rest; and *seven times seven years* brought the jubilee. The principal events that should befall the world and the church, from the time of the banishment of St. John to the Isle of Patmos, in the reign of Domitian, (A. D. 96,) to the consummation of all things, are comprehended in that wonderful book of prophecy, termed the Revelation by St. John, under the emblems of *seven seals* of a book opened, *seven trumpets* sounded by *seven angels*, and *seven vials* poured out also by *seven angels*.

Now what more solid reason can be assigned for this peculiar regard shewn by God himself to the number *seven*, than that it was intended to hold him forth to mankind as that Jehovah who had created the world in six days, and, by resting on the seventh, had consecrated that number, and rendered it, in some sense, sacred to all nations and ages?

Ver. 3. *Stand by thy burnt-offering*—As in God's presence, as one that offers himself, as well as his sacrifices, to obtain God's favour. *I will go*—To some solitary and convenient place, where I may prevail with God to appear to me. From this passage it is inferred, that in those early times it was customary for prophets, and other pious persons, after performing the sacred rites, to retire into some solitary place, there to wait for an answer from God. *Whatsoever he sheweth me*—Reveals to me, either by word or sign. *He went to an high place*—Some, considering that he was already in an *high place*, would render it, *He went into the plain, or valley*; but it must be observed, the original word *גבו*, *shephî*, from *גבו*, *shephah*, eminere, eminens, excelsum esse, properly means, *a high and rocky place*, see Heb. Isai. xiii. 2, Jer. iii. 2. And, no doubt, Balaam ascended into a higher part of the mountain, for the greater convenience of retirement, and beholding Israel, as he says, ver. 9, *From the top of the rocks I see him*.

Ver. 7. *His parable*—That is, his oracular and prophetic speech; which he calls a *parable*, because of the weightiness of the matter, and the liveliness of the expressions, which is usual in parables. *Jacob*—The posterity of Jacob.

Ver. 9. *From the hills I behold him*—The hills on which he then stood. This and the former expression may relate, not only to the present view he had of the camp of Israel, but to their future settlement in Canaan; wherein they were represented to the eye of his mind, as dwelling securely under the protection of the Almighty.

The people shall dwell alone—Separated from other nations by peculiar laws, religion, and manners, see on Exod. xix. 5, Lev. xx. 24—26, Exod. iii. 8; by which means they had

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hold him : lo, ¹the people shall dwell alone, and ^mshall not be reckoned among the nations.

Deut. 33. 93.

Ex. 33. 16. Ezra 9. 2. Eph. 2. 14.

Gen. 13. 16. & 22. 17.

Heb. my soul, or my life. Ps. 116. 16.

10 ^oWho can count the dust of Jacob, and the number of the fourth part of Israel? Let [†]me die ^othe death of the righteous, and let my last end be like his!

Ch. 22. 11, 17. & 24. 10.

11 And Balak said unto Balaam, What hast thou done unto me? ^pI took thee to curse mine enemies, and, Behold, thou hast blessed *them* altogether.

Ch. 22. 33.

12 And he answered and said, ^qMust I not take heed to speak that

so little communication with the Gentiles, that they were called an unsociable people, and thought to have an enmity to the rest of the world, as we may read in Diodorus Siculus, Tacitus, and others.

And here we may reflect, with the greatest admiration, upon what Balaam said on this occasion; and be convinced, that he was indeed under the influence of that Spirit, to whom all things are known, at all times, from the beginning to the end: for how could he otherwise, as Bishop Newton properly argues, "upon a distant view only of a people whom he had never seen or known before, have discovered the genius and manners, not only of the people then living, but of their posterity to the latest generations? What renders it more extraordinary is, the singularity of the character, that they should differ from all the people in the world, and should dwell by themselves among the nations, without mixing and incorporating with any. The time too when this was affirmed increases the wonder, it being before the people were well known in the world, before their religion and government were established, and even before they had obtained a settlement any where; but yet that the character was fully verified in the event, not only all history testifies, but we have even ocular demonstration at this day. The Jews, in their religion and laws, their rites and ceremonies, their manners and customs, were so totally different from all other nations, that they had little intercourse or communication with them. An eminent author hath shewn, that there was a general intercommunity amongst the gods of Paganism; but no such thing was allowed between the God of Israel and the gods of the nations. There was to be no fellowship between God and Belial, though there might be between Belial and Dagon. And hence the Jews were branded for their inhumanity and unsociableness; and they as generally hated, as they were hated by, the rest of mankind. Other nations, the conquerors and the conquered, have often associated and united, as one body, under the same laws; but the Jews, in their captivities, have commonly been more bigotted to their own religion, and more tenacious of their own rites and ceremonies, than at other times. And even now, while they are dispersed among all nations, they yet live distinct and separate from all, trading only with others, but eating, marrying, and conversing, chiefly among themselves. We see, therefore, how exactly

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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.

Or, the hill. Ver. 1. 9.

14 And he brought him into the field of Zophim, to the top of || Pis-gah, and built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Stand

and wonderfully Balaam characterized the whole race, from the first to the last, when he said, *Lo, the people shall dwell alone, and shall not be reckoned amongst the nations.*"

Ver. 10. *Who can count the dust of Jacob?*—Who can count a people which is like the dust of the earth for number? Thus was God's promise to Abraham, Gen. xiii. 16, *I will make thy seed as the dust of the earth*, already fulfilled. *The number of the fourth part of Israel*—Referring, probably, to the division of Israel into four camps, which lay now in his view, q. d. How vast is the number of this people, when even one of their camps is so numerous as to be almost past reckoning! *Of the righteous*—Of this righteous and holy people. The sense is, they are not only happy above other nations in this life, and therefore in vain should I curse them, but they have this peculiar privilege, that they are happy after death: their happiness begins where the happiness of other people ends; and therefore I heartily wish that my soul may have its portion with their's when I die. Was not God now striving with him, not only for the sake of Israel, but of his own soul? And had he not probably some forebodings of his own coming to an untimely end, as he really did afterwards, being slain with the five kings of Midian by the sword of Israel? Alas! what did this wish, however sincere and passionate, signify, while he was pursuing his covetous and ambitious designs, and seeking the wages of unrighteousness? And what will a similar desire in any of us avail, unless we break off every known sin, by repentance towards God, and sincerely turn to him in heart and life, by a faith in Christ, which *worketh by love*, and is of the operation of the Spirit? That we may *die the death of the righteous*, we must live his life, and in order thereto must *win Christ*, as the Apostle's expression is, Phil. iii. 8, 9, *and be found in him, not having our own righteousness, but that which is through faith in Christ*, being hereby both justified and regenerated, and made practically obedient to God's holy law.

Ver. 12, 13, *Must I not?*—Ought I not? Is it not my duty? Canst thou blame me for it? *Thou shalt not see them all*—Perhaps he thought the sight of all of them might discourage him, or, as it did before, raise his fancy to an admiration of the multitude and felicity of the people.

Ver. 15. *While I meet the Lord*—To consult him, and

A. M. 2552.
B. C. 1452. here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and ^sput 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, ^tRise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 ^uGod 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 com-

mandment to bless: and ^xhe hath blessed; and I cannot reverse it.

21 ^yHe hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: ^zthe LORD his God is with him, ^aand the shout of a king is among them.

22 ^bGod brought them out of Egypt; he hath as it were ^cthe strength of an unicorn.

23 Surely *there is* no enchantment ^dagainst Jacob, neither is *there any* divination against Israel: according to this time it shall be said of Jacob and of Israel, ^eWhat hath God wrought!

24 Behold, the people shall rise up ^fas a great lion, and lift up himself as a young lion: ^ghe shall not lie down until he eat of the prey, and drink the blood of the slain!

25 And Balak said unto Balaam,

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x Gen. 13.

9. & 22.

17. Num.

22. 12.

y Rom. 4. 7.

z Ex. 13.

a 91. & 29.

45. & 33.

14.

a Ps. 89. 15.

b Ch. 24. 8.

c Deut. 33.

17. Job 39.

10.

d Ps. 31. 19.

& 44. 1.

e Or, in.

f Gen. 49.

27.

g Gen. 49.

27.

h Ps. 31. 19.

& 44. 1.

i Ps. 31. 19.

& 44. 1.

j Gen. 49.

27.

k Gen. 49.

27.

l Ps. 31. 19.

& 44. 1.

m Ps. 31. 19.

& 44. 1.

n Gen. 49.

27.

o Gen. 49.

27.

p Ps. 31. 19.

& 44. 1.

q Gen. 49.

27.

r Gen. 49.

27.

s Ps. 31. 19.

& 44. 1.

t Gen. 49.

27.

u Gen. 49.

27.

v Ps. 31. 19.

& 44. 1.

w Gen. 49.

27.

x Gen. 49.

27.

y Ps. 31. 19.

& 44. 1.

z Gen. 49.

27.

a Gen. 49.

27.

b Ps. 31. 19.

& 44. 1.

c Gen. 49.

27.

d Gen. 49.

27.

e Ps. 31. 19.

& 44. 1.

f Gen. 49.

27.

g Gen. 49.

27.

h Ps. 31. 19.

& 44. 1.

i Gen. 49.

27.

j Gen. 49.

27.

k Ps. 31. 19.

& 44. 1.

l Gen. 49.

27.

receive an answer from him, if peradventure these renewed sacrifices will prevail with him to comply with our desires.

Ver. 18. *Rise up, Balak*—In these words Balaam calls on the king to receive the message of the great God with reverence and diligent attention; q. d. Rouse up thyself, and carefully mind what I say.

Ver. 19. *That he should lie*—Break his promise made to his people for their preservation and benediction. *Neither the son of man that he should repent*—Change his counsels or purposes, as men change their's, either because they are not able to execute them, or because they are better informed, or their minds are changed by some unexpected occurrence, or by their passions, none of which things have place in God. When the inspired writers speak of God's repenting, as Jer. xviii. 8, and Amos vii. 3—6, they are to be understood as speaking figuratively, and adapting their language to our apprehensions. They only mean, that God changes the course of his providence towards mankind, according as he sees a change in their dispositions and actions. See note on Gen. vi. 6.

Ver. 21. *Iniquity in Jacob*—Not such as in the Canaanites: such as he will punish with a curse, with utter destruction. *The Lord is with him*—He hath a favour for this people, and will defend and save them. *The shout of a king*—That is, such joyful and triumphant shouts as those wherewith a people congratulate the approach and presence of their king, when he appears among them upon some solemn occasion, or when he returns from battle with victory. This expression implies God's being their King and Ruler, and their abundant security and confidence in him.

Ver. 22. *Out of Egypt*—Namely, by a strong hand, and

in spite of all their enemies, and therefore it is in vain to seek or hope to overcome them. *He hath the strength of a unicorn*—*He*—Israel, whom God brought out of Egypt, such change of numbers being very common in the Hebrew language. The sense is, Israel is not now, what he was in Egypt, a poor, weak, dispirited, unarmed people, but high, and strong, and invincible. The only difficulty is, what creature is here meant by *unicorn*. Bochart, who is followed by Le Clerc, Patrick, and others, is of opinion that it is a kind of mountain-goat, or wild-goat, of a very tall size, well known in Arabia. Others, with the learned Scheuchzer, suppose the rhinoceros to be meant, concerning one species of which, the unicornis, Buffon informs us, in his Natural History, that its length, from the extremity of the muzzle to the origin of the tail, is at least twelve feet, and the circumference of the body nearly the same. Of one of this species, sent to London from Bengal in the year 1739, Dr. Parsons observes, "The vivacity and promptitude of his movements led me to think that he is altogether unconquerable, and that he could easily overtake any man who should offend him." See Encycl. Brit. It seems very probable this is the animal here alluded to, and in ver. 8, of the next chapter.

Ver. 23. *No enchantment against Jacob*—Nor against any that truly believe in Christ! *What hath God wrought!*—How wonderful and glorious are those works which God is now about to do for Israel! These things will be a matter of discourse and admiration to all ages.

Ver. 24. *As a great lion*—As a lion rouseth up himself to fight, or to go out to the prey, so shall Israel stir up themselves to warlike attempts against their enemies. *He shall*

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Neither curse them at all, nor bless them at all.

⁵ Ver. 12. Ch. 32. 35. 1 Kings 22. 14. 26 But Balaam answered and said unto Balak, Told not I thee, saying, ⁵ All that the LORD speaketh, that I must do?

⁶ Ver. 13. 27 And Balak said unto Balaam, ⁶ Come I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

¹ Ch. 21. 20. 28 ¶ And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

⁷ Ver. 1. 29 And Balaam said unto Balak, ⁷ Build me here seven altars, and

not lie down until he eat of the prey—They shall not lay down their arms until they have made an entire conquest of their enemies; just as the lion risen up to pursue his prey, doth not usually lie down till he hath taken that prey, and drank the blood of the beasts he has slain. The prophecy seems to have a peculiar respect to the conquest of the Canaanites. This was the condition of Israel at present, and during the days of Joshua and David. But, alas! their sins and follies often so enfeebled them, that they themselves became an easy prey to their enemies! And there is no truth more plain or more incontestible than this, that piety and virtue are at once the strength and glory of a nation, and that ungodliness and vice are the surest and saddest presages of the ruin of any people.

Ver. 28. *Unto the top of Peor*—The most famous high-place in all the country of Moab, where, as Selden conjectures, Baal had a temple, called *Beth-peor*, or, *the house of Peor*, Deut. iii. 29, and was therefore named *Baal-peor*. Balak seems to have chosen this place in hope that, being the residence, as he fancied, of Baal, the god of Moab, the God of Israel would not, or could not, come thither to hinder the operation; or that, being a place acceptable to his god, it must be so to Jehovah, and that there he would be induced to favour their designs. Such are the idle conceits that foolish men have of the living and true God, and so *vain are their imaginations concerning him!* Thus the Syrians fancied Jehovah to be the *God of the hills*, but not of the *valleys*, 1 King xx. 28, as if he were more powerful in one place than he is in every place! Here they repeat their expensive sacrifice of *seven bullocks*, and *seven rams*, upon *seven altars*, although they had no promise on which to build their hopes of success. And shall we, who have many and faithful promises, from Him who cannot lie, that the vision at the end shall speak, not persevere to ask that we may receive the divine favour and blessing, and to seek that we may find them? Shall we not *continue instant in prayer*, without weariness or fainting, and by a *patient continuance in well-doing*, seek glory, honour, and immortality?

CHAP. XXIV. Ver. 1. *He went not as at other times*
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prepare me here seven bullocks and seven rams. A. M. 2552.
B. C. 1452.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

Balaam, inspired by God, blesses Israel again, ver. 1—9. Answers Balak's reproof, ver. 10—13. Utters several prophecies, ver. 14—24. Goes home, ver. 25.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at ^a other times, ⁸ to seek for enchantments, but he set his face toward the wilderness. ⁸ Ch. 23. 3. 15. [†] Heb. to the meeting of enchantments.

—At former times. *To seek for enchantments*—The word עֲשָׂוֹת , from which עֲשָׂוֹת , *nechashim*, here rendered *enchantments*, is derived, signifies to *augur*, *conjecture*, *search*, *make trial*, *find out*. In 1 Kings xx. 33, it is translated, to *observe diligently*: Gen. xxx. 27, to *learn by experience*: and in the margin of Gen. xlv. 5, to *make trial*, although in the text there it is rendered, to *divine*. It certainly is not necessary to understand the word of *enchantments*; nor is there any proof that Balaam had had recourse to any on either of the two former occasions: on the contrary, the sacred historian informs us, that he retired both times, not to meet evil spirits, and receive communications from them, but to meet JEHOVAH, and receive intimations of his will, saying to Balak on the first occasion, *Whatsoever he sheweth me I will tell thee*. And both times we read that *Jehovah put a word in Balaam's mouth*. All, therefore, that we can reasonably conclude from the passage before us is, that Balaam omitted to do now what he had done before. *He went not*, retired not, as he had done the former times, for *the meeting*, or *obtaining of divinations*, that is, for the purpose of obtaining information from the Lord concerning future things, or to make inquiries about them. M. Saurin seems to be clearly of this opinion, and to consider the expression as signifying no more here than “the revelations which Balaam desired of God concerning the destiny of the Israelites.” Houbigant is of the same mind, observing that the word עֲשָׂוֹת , *nechashim*, *auguries*, is here to be understood in a good sense, because Balaam interpreted the will of the *true God*, and not the will of the god of Moab, from these auguries. Thus also Le Clerc, paraphrasing the passage, says, “He judged it superfluous to inquire further into the mind of God, as God had sufficiently declared his purpose to bless Israel.” Indeed, as Christ is known to have no communion with Belial, it seems strange that any Christian should ever have imagined that God would thus have made known his will, and thus laid open the secrets of futurity, to a man that had, or attempted to have, intercourse with evil spirits. See Isai. viii. 19, and xlv. 25, and xviii. 12.

He set his face towards the wilderness—Where Israel lay

2 And Balaam lifted up his eyes, and he saw Israel ^babiding in his tents according to their tribes; and ^cthe spirit of God came upon him.

3 ^dAnd 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, ^efalling into a trance, but having his eyes open:

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,

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B. C. 1457.

b Ch. 2. 2, &c.

c Ch. 11. 25.
1 Sam. 10. 10, & 19. 20, 23.
2 Chro. 15. 1.

d Ch. 23. 7, 18.

† High. who had his eyes shut, but now opened.

e 1 Sam. 19. 24. Ez. 1. 28. Dan. 8. 18. & 10. 15.
2 Cor. 12. 7, 4. Rev. 1. 10, 17.

as the trees of lign aloes ^gwhich 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 ^hin many waters, and his king shall be higher than ⁱAgag, and his ^kkingdom shall be exalted.

8 ^lGod brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall ^meat up the nations his enemies, and shall ⁿbreak their bones, and ^opierce them through with his arrows.

9 ^pHe coucheth, he lay down as a lion, and as a great lion: who

A.M. 9559.
B. C. 1457.

f Ps. 1. 3.
Jer. 17. 8.
g Ps. 104. 16.

h Jer. 51. 13. Rev. 16. 1, 15.
i 1 Sam. 16. 9.

k 2 Sam. 3. 12. 1 Chro. 14. 2.
l Ch. 23. 22.

m Ch. 14. 9. & 23. 21.

n Ps. 9. 9.
Is. 38. 13.
Jer. 50. 17.

o Ps. 45. 5.
Jer. 50. 9.
p Gen. 49. 9.

encamped, expecting what God, of his own accord, would suggest to him concerning this matter.

Ver. 2, 3. *The Spirit of God came upon him*—And is it likely that the Spirit of God would have come upon a sorcerer or enchanter? A prophetic influence from God came upon him, whereby he was enabled to foresee future events, and inspired to utter the following words: *The man whose eyes are open*—Some, confounding שֶׁטוּם, *shetum*, with סֶטוּם, or סֶטוּם, *setum*, would translate the words, *Whose eyes are, or were shut*, for which there does not seem to be sufficient authority. The Seventy render them, ο αληθινως οραων, *seeing truly*. His eyes indeed had been shut, and he had been blind and stupid, *having eyes but not seeing*, nor understanding; but God had opened them in a peculiar and prophetic manner. Hence the prophets were called *seers*, from God's having opened their eyes.

Ver. 4. *The vision of the Almighty*—So called properly, because he was awake when the following things were revealed to him. *Falling into a trance*—In the Hebrew it is only *falling*, viz. fainting and falling to the ground, as the prophets sometimes used to do. Our translators supply the words *into a trance*, supposing him to have been in an ecstasy or rapture, when he had the vision, as it is probable he was; because it follows, *having his eyes open*, which implies, that when all his outward senses were locked up, his mind had a clear apprehension of the things which God revealed to him.

Ver. 5, 6. *How goodly are thy tents, &c.*—Having seen them pitched in the plains of Moab, ver. 2, he thus breaks forth into admiration of their beautiful order, as they lay ranged under their several standards. *As the valleys*—Which often, from a small beginning, are spread forth far and wide. *As gardens*—Pleasant and fruitful, and secured by a fence. *As lign-aloes*—An Arabian and Indian tree of a sweet smell, yielding shade and shelter both to man and beast; such is Israel, not only safe themselves, but yielding shelter to all that join themselves to them. *Which the Lord hath planted*—Nature, not art.

Ver. 7. *He shall pour the water*—That is, God will abundantly water the valleys, gardens, and trees, which re-

present the Israelites; he will wonderfully bless his people, not only with outward blessings, of which a chief one in those parts was plenty of water, but also with higher gifts and graces, with his Word and Spirit, which are often signified by water, and at last with eternal life, the contemplation whereof made Balaam desire to die the death of the righteous. *His seed shall be in*—Rather, *by many waters*—This may mean, His seed shall be sown in a ground well watered, and consequently shall bring forth a plentiful crop. Or, as *many waters*, are frequently put figuratively for *many people*, see Jer. xlvii. 2, Rev. xvii. 15, Isai. xxxii. 20, and the *flowing out of waters* signifies an increase of posterity, the words may here be intended to express, by a metaphor, the great increase of Israel. *His king shall be higher than Agag*—It has been supposed, with great probability, by most commentators, that Agag was the common name of the kings of Amalek, as Pharaoh was of the Egyptian kings, and Abimelech of those of the Philistines. "Amalek was a neighbouring country, and therefore is fitly introduced upon the present occasion, and it was likewise at that time a great and flourishing kingdom, being styled, ver. 20, the first of the nations; and therefore for the king of Israel to be exalted above the king of Amalek was really a wonderful exaltation. But wonderful as it was, it was accomplished by Saul, who 'smote the Amalekites, from Havilah, &c. and took Agag, the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword,' 1 Sam. xv. 7, 8. The first king of Israel subdued Agag, the king of the Amalekites; so that it might truly and properly be said, 'His king shall be higher than Agag, and his kingdom shall be exalted,' as it was afterwards greatly by David and Solomon." Newton.

Ver. 8, 9. *He shall eat up the nations, &c.*—The expressions in these verses are intended to signify the victories which the Israelites should gain over their enemies, and particularly the Canaanites, and the secure and quiet possession they should have of the land afterwards, all which was fulfilled especially in the days of David and Solomon. *He couched, he lay down as a lion*—It is remarkable, that God here put into the mouth of Balaam nearly the same expres-

^{A. M. 2552.}
^{B. C. 1452.}
^{q Gen. 19.}
^{S. & 27.}
^{29.} shall stir him up? ^a Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he ^r smote his hands together: and Balak said unto Balaam, ^s I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: ^t 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,

^{u Ch. 22.}
^{18.} 13 ^u 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 ^x I will advertise thee what this people shall do to thy people ^y in the latter days.

15 ¶ ^z 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:

17 ^a I shall see him, but not now: ^b I shall behold him, but not nigh: there shall come ^b a Star out of Jacob, and ^c a Sceptre shall rise out of Israel, and shall ^d smite the corners of Moab, and destroy all the children ^e of Sheth.

18 And ^d Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

sions which Jacob had used concerning Judah, Gen. xlix. 9, and Isaac concerning Jacob, Gen. xxvii. 29. And what wonder, considering that all these prophecies proceeded from one and the same spirit?

Ver. 15. *He took up his parable*—A weighty and solemn speech, delivered in figurative and majestic language, is often termed a parable in Scripture. Such are these prophecies of Balaam; we cannot peruse them without being struck, not only with their beauty, but with their uncommon force and energy.

Ver. 17. *I shall see him, &c.*—“Rather,” says Bishop Newton, from whose exposition of the prophecies of Balaam many of the following explanatory observations are extracted, “*I see him, but not now; I behold him, but not nigh*; the future tense in Hebrew being often used for the present. He saw with the eyes of prophecy, and prophets are emphatically styled *seers*. *There shall come a star out of Jacob, and a sceptre shall rise out of Israel*. The *star* and the *sceptre* are probably metaphors borrowed from the ancient hieroglyphics, which much influenced the language of the east; and they evidently denote some eminent and illustrious king or ruler, whom he particularizes in the following words: *And shall smite the corners of Moab*—Or, *the princes of Moab*, according to other versions. This was executed by David; for he smote *Moab*, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive;

that is, he destroyed two-thirds, and saved one-third alive. *And the Moabites became David's servants*, and brought gifts.” See 2 Sam. viii. 2.

And destroy all the children of Sheth—“If by *Sheth* was meant the son of Adam, then *all the children of Sheth* are all mankind; the posterity of Cain, and Adam's other sons, having all perished in the deluge. But it is very harsh to say that any king of Israel would destroy all mankind; and therefore the Syriac and Chaldee soften it, that he shall subdue all the sons of Sheth, and rule over all the sons of men. But the Jerusalem Targum translates it, *the sons of the east*, viz. the Moabites, lying east of Judea. Rabbi Nathan says that *Sheth* is the name of a city in the border of Moab. Grotius imagines *Sheth* to be the name of some famous king among the Moabites. Our Poole says, *Sheth* seems to be the name of some then eminent, though now unknown, place or prince in Moab, there being innumerable instances of such places or persons, some time famous, but now utterly lost, as to all monuments and remembrances of them.”

Ver. 18. *Edom shall be a possession*—“This was also fulfilled by David; for throughout all Edom put he garrisons, and all they of Edom became David's servants, 2 Sam. viii. 14. David himself, in two of his Psalms, (Psal. lx. 8, and cviii. 9,) hath mentioned together his conquest of Moab and Edom, as they are also joined together in this prophecy.” *Seir* is the name of the mountains of Edom, which were also

A. M. 2559.
B. C. 1452.Gen. 49.
10.
Or, the
first of
the na-
tions that
warred
against
Israel.
Ex. 17. 8.
Or, shall
be even
to destruc-
tion, Ex.
17. 14.
1 Sam. 15.
3, 8.

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.

possessed by David. *Israel shall do valiantly*—As they did, particularly under the command of David.

Ver. 19. *Out of Jacob*—Out of his loins. *He that shall have dominion*—David, and especially Christ. *Shall destroy him that remaineth of the city*—Not only defeat them in the field, but destroy them even in their strongest cities.

“We see,” Bishop Newton further observes, “how exactly this prophecy hath been fulfilled in the person and actions of David; but most Jewish as well as Christian writers apply it, primarily, perhaps, to David, but ultimately to the Messiah, as the person chiefly intended, in whom it was to receive its full and entire completion. Onkelos interprets it of the Messiah. Maimonides understands it partly of David, and partly of the Messiah, and with him agree other Rabbis. It appears to have been generally understood by the Jews as a prophecy of the Messiah, because the false Christ, who appeared in the reign of the Roman emperor Adrian, assumed the title of *Barchochebas*, or *Son of the Star*, in allusion to this prophecy, and in order to have it believed that he was the *star* that Balaam had seen afar off. The Christian fathers, I think, are unanimous in applying this prophecy to our Saviour, and to the Star which appeared at his nativity. Origen, in particular, produces it as one of the plainest and clearest prophecies of the Messiah; and both he and Eusebius affirm, that it was in consequence of Balaam's prophecies, which were known and believed in the East, that the Magi, upon the appearance of a new star, came to Jerusalem to worship him who was born King of the Jews. The stream of modern divines and commentators apply the prophecy principally to our Saviour; and by Moab and Edom they understand the enemies and persecutors of the church.”

Ver. 20. *He looked upon Amalek*—From the top of Pisgah, which was exceeding high, and gave him the prospect of part of all these kingdoms, he turned his eyes from the Moabites more to the south and west, and looked on their neighbours the Amalekites. *Amalek was the first of the nations*—Heb. *the beginning*, or *first-fruits*, so called, either because they were the first of all the neighbouring nations, which were embodied together in one government: or, because they were the first who fought against Israel, and were vanquished by them. That victory was an earnest and first-fruit of the large harvest of victories which the Israelites should, in due time, get over all their enemies. “The Amalekites appear to have been a very ancient nation. They are mentioned as early as the wars of Chedorlaomer, Gen. xiv. 7, and therefore must have been a nation before the times of Abraham and Lot, and consequently much older than the Moabites or Edomites, or any of the nations descended from those patriarchs. But though they were the most ancient and powerful of the neighbouring nations, yet, says Balaam, *Their latter end shall be that they perish for ever*

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless † the Kenite shall be wasted, || until Ashur shall carry thee away captive.

23 And he took up his parable,

A. M. 2552.
B. C. 1452.Heb.
Kain.
Gen. 15.
19.
Or, how
long shall
it be ere
Ashur
carry
thee
away
captive?

—Here he confirms, what God had before denounced by Moses, see Exod. xvii. 14. Balaam had before declared that the king of Israel should prevail over the king of Amalek; but here the menace is carried farther, and Amalek is con-signed to utter destruction. And this sentence was in a great measure executed by Saul, 1 Sam. xv. 7; afterwards more fully by David, 1 Sam. xxvii. 8, 9, and xxx. 1. And at last, in the days of Hezekiah, *the sons of Simeon smote the rest of the Amalekites that were escaped*, and dwelt in their habitations, 1 Chron. iv. 41—43. And where is the name or nation of Amalek subsisting at this day? What history, what tradition of them is remaining any where? They are but just enough known and remembered to shew that what God had threatened he hath punctually fulfilled.” How incontrovertible is the argument arising from hence in favour not only of the truth of Balaam's prophecy, but of the assurance which Moses had of its truth, and of the certainty of its accomplishment, inasmuch as he recorded it while Amalek was yet a very powerful nation, and thereby risked on its truth and fulfilment all his credit as an historian, and his authority as a lawgiver and messenger of God!

Ver. 21, 22. *He looked on the Kenites*—Commentators are much at a loss to say, with any certainty, who these Kenites were. The most probable account of them, Bishop Newton thinks, is as follows, “Jethro, the father-in-law of Moses, is called the priest of Midian, Exod. iii. 1, and Jud. i. 16, *the Kenite*. We may infer, therefore, that the Midianites and Kenites were the same, or at least that the Kenites were some of the tribes of Midian. Now of the Kenites, part followed Israel, Jud. i. 16; but the greater part, we may presume, remained among the Midianites and Amalekites, 1 Sam. xv. 6. Their situation is said to be strong and secure among the mountains: *Strong is thy dwelling-place, and thou puttest thy nest in a rock*; wherein is an allusion to the name, the same word in the Hebrew signifying a nest and a Kenite. Nevertheless, *the Kenite shall be wasted, until Ashur shall carry thee away captive*. The Amalekites were to be utterly destroyed, but the Kenites were to be carried captive. Accordingly, when Saul was sent by divine commission to destroy the Amalekites, he ordered the Kenites to depart from among them; for the kindness which some of them shewed to Israel, their posterity was saved, 1 Sam. xv. 6. This passage shews that they were *wasted*, and reduced to a low and weak condition; and as the kings of Assyria carried captive, not only the Jews, but also the Syrians and several other nations, 2 Kings xvi. 9, and xix. 12, 13, it is most highly probable that the Kenites shared the same fate with their neighbours, and were carried away by the same torrent; and especially as we find some Kenites mentioned among the Jews after their return from captivity,” 1 Chron. ii. 55.

Ver. 23. *Alas! who shall live*—How calamitous and

A. M. 2552.
B. C. 1452.

and said, Alas, who shall live when God doeth this!

Gen. 10. 4.
Dan. 11.
30.
Gen. 10.
21, 25.

24 And ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

The sin of Israel, ver. 1—3. Their punishment,

miserable will the state of the world be, when the Assyrian, and after him the Chaldean, shall over-run and over-turn all these parts of the world! Who will be able to keep his heart from fainting under such grievous pressures! Nay, how few will escape the destroying sword!

Ver. 24. *From the coast of Chittim*—A place or people, so called from Chittim, the son of Javan, Gen. x. 4, whose posterity were very numerous, and were first seated in the lesser Asia, and from thence sent forth colonies into the islands of the Ægean sea, and into Cyprus, afterwards into Macedonia and other parts of Greece, and then into Italy: whence it comes to pass that by this name is understood sometimes Macedonia, as 1 Mac. i. 1, and 1 Mac. viii. 5; sometimes Italy, as Dan. xi. 29, 30; and sometimes both, as in this place: for he speaks here of the scourge that God had appointed for the Assyrian after he had done God's work in punishing of his people and the bordering nations.

Shall afflict Ashur—“Ashur signifies the descendants of Ashur, the Assyrians; but their name was of as large extent as their empire, and the Syrians and Assyrians are often confounded together, and mentioned as one people.” Now, although the Assyrian and Chaldean empire was subdued by the Medes and Persians, yet the chief afflictions of that people came from two hands, both beyond the sea, and brought to them by ships; first from the Greeks, and then from the Romans. “It is so well known as to require no particular proof, that the Grecians, under Alexander, subdued all these countries. The Romans afterwards” (who subdued the whole Grecian empire) “extended their conquests into the same regions; and, as Dion informs us, Assyria, properly so called, was conquered by Trajan.”

And shall afflict Eber—That is, the posterity of Eber, the Hebrews, who were the flower and chief of Eber's children. “The Hebrews were afflicted, though not much by Alexander himself, yet by his successors the Seleucidæ, and particularly by Antiochus Epiphanes, 1 Macc. i. They were worse afflicted by the Romans, who not only subdued and oppressed them, but at last took away their place and nation, and sold and dispersed them over the face of the earth.” So that, although Balaam was commissioned chiefly to bless and prophecy good concerning Israel, yet he here at last foretels that they should be scourged for their sins. *He also shall perish for ever*—Not the Hebrews; they shall have a better end: *all Israel shall be saved*; but the afflicter or scourge of Ashur and Eber; namely, the Grecian and Roman empire. Thus Balaam, instead of cursing the church, curses Amalek, the first, and Rome, the last enemy of it.

ver. 4, 5. The zeal of Phinehas, with the promise annexed to it, ver. 6—15. The command to slay the Midianites, ver. 16—18.

A. M. 2552.
B. C. 1452.

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

“It appears then,” adds the Bishop, “that Balaam was a prophet divinely inspired, or he could never have foretold so many distant events, some of which are fulfilling in the world at this time. And what a singular honour was it to the people of Israel, that a prophet, called from another country, and at the same time a wicked man, should bear testimony to their righteousness and holiness! The commendations of an enemy, among enemies, are commendations indeed. And Moses did justice to himself, as well as to his nation, in recording these transactions. They are not only a material part of his history, but likewise a strong confirmation of the truth of his religion. Balaam's bearing witness to Moses, is somewhat like Judas's attesting the innocence of Christ.” See Dissertation on the Prophecies, Vol. i. p. 130, and seq.

Ver. 25. *Balaam went to his place*—To Mesopotamia; though afterwards he returned to the Midianites, and gave them that wicked counsel which was put in practice, chap. xxv. And it appears, from chap. xxxi. 8, that he was slain among the Midianites.

CHAP. XXV. Ver. 1. *Israel abode in Shittim*—And this was their last station, from whence they passed immediately into Canaan. This is noted as a great aggravation of their sin, that they committed it when God was going to put them into the possession of their long-expected land. *The people*—Many of them. *Whoredom*—Either because these women prostituted themselves to them upon condition of worshipping their god; or because their filthy god was worshipped by such filthy acts, as Priapus and Venus were. *The daughters of Moab*—And of Midian too; for both these people being confederated in this wicked design, the one is put for the other; and the daughters of Moab may be named, either because they began the transgression, or because they were the chief persons, probably the relations, or courtiers of Balak.

Ver. 2. *They called*—The Moabites, being now neighbours to the Israelites, and finding themselves unable to effect their design by war and divination, fell another way to work, by contracting familiarity with them, and, perceiving their evil inclinations, they, that is, their daughters, invited them unto the sacrifices—Unto the feasts which were made of their parts of the sacrifices, after the manner of the Jews and Gentiles too, the participation whereof was reckoned a participation in the worship of that god to whom the sacrifices were offered. *Of their gods*—Of their god, Baal-peor, the plural, Elohim, being here used, as commonly it is, for one god.

A. M. 2559.
B. C. 1452.
f Ps. 106. 20.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, ^g Take all the heads of the people, and hang them up before the LORD against the sun, ^h that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto ⁱ the judges of Israel, ^k Slay ye every one his men that were joined unto Baal-peor.

6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, ^l who were weep-

Ver. 3. *Joined himself*—The word implies a forsaking God to whom they were joined, and a turning to, and strict conjunction with, this false god. *Baal-peor*—Called Baal, by the name common to many false gods, and especially to those that represented any of the heavenly bodies; and Peor, either from the hill Peor, where he was worshipped, Num. xxiii. 28; or rather, from a verb signifying to open and uncover, because of the obscene posture in which the idol was set, as Priapus was; or because of filthiness which was exercised in his worship.

Ver. 4. *Take* (that is, apprehend) *all the heads*, or chief, *of the people*—Such as were chief in this transgression, and in place and power. These are singled out to this exemplary punishment for their concurrence with others in this wickedness, which was more odious, and of more pernicious tendency in them. *Hang them up before the Lord*—That is, either before the sanctuary, as men who had forsaken the worship of God, and were by his sentence adjudged to die; or to the vindication of his honour and justice. Others interpret the words thus: *Take unto thee*, or to thine assistance, *the heads*, or judges, *of the people*, and hang them up; that is, hang up such as have joined themselves to Baal-peor. This interpretation seems to be justified by the next verse, in which Moses directs the judges to do their duty by punishing the offenders. *Against the sun*—Publicly and openly, as their sin was public and scandalous, that all the people might see and fear to sin; and speedily, before the sun went down. It was provided by the Jewish law, that the bodies of malefactors should hang no longer than till the evening of the day on which they suffered, Deut. xxi. 22, 23.

Ver. 5. *Slay ye every one his man*—Moses having, in conjunction with the judges, searched out such as had been guilty of this lewdness and idolatry, allots to each magistrate his number of malefactors for execution, that they might either put them to death with their own hands, as Phinehas did; ver. 7, or by proper officers. It seems probable, that the judges were dilatory in executing this order, since God himself thought fit to visit the heads of the idolaters with exemplary punishment, ver. 8.

A. M. 2559.
B. C. 1452.

ing before the door of the tabernacle of the congregation.

7 And ^m when Phinehas, ⁿ the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So ^o the plague was stayed from the children of Israel.

9 And ^p those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 ^q Phinehas, the son of Eleazar,

Ver. 6. *Behold, one came*—This was done when Moses had given the charge to the judges, and, as it may seem, before the execution of it; otherwise it is probable he would not have been so foolish as to have run upon certain ruin, when the examples were frequent before his eyes. *To his brethren*—Into the camp of the Israelites. *In the sight of Moses*—An argument of intolerable impudence, and contempt of God and of Moses. *Weeping*—Bewailing the wickedness of the people, and the dreadful judgments of God, and imploring God's mercy and favour.

Ver. 7. *Phinehas rose up*—The Psalmist says, *He stood up and executed judgment*; which seems to import that he acted as a judge, but in a crime so presumptuous and so openly committed, he thought it not necessary to wait for a judicial process against the offenders, but cut them off directly with his own hand. It is thought too, not without reason, that the number and dignity of the offenders intimidated the judges from executing their office. So that unless Phinehas, by this seasonable zeal for God, and the interests of the public, had supported the authority of the laws, either a total anarchy would have ensued, or the whole body of the people been exposed to the severest judgments from God.

Ver. 8. *Thrust them both through*—Phinehas was himself a man in great authority, and did this after the command given by Moses to the rulers to slay these transgressors, and in the very sight, and no doubt by the consent of Moses himself, and also by the special direction of God's Spirit.

Ver. 9. *Twenty and four thousand*—St. Paul mentions only *twenty and three thousand*, who, he says, fell in one day, 1 Cor. x. 8. But it seems that one thousand were slain by the judges, ver. 5, and twenty-three thousand by the hand of God: for what we render plague, does not signify pestilence only, but any other sudden stroke. Thus did the people fall by their own wickedness, whom Balaam and Balak could never have harmed any other way.

Ver. 11. *That I consumed not the children of Israel in my jealousy*—When God ascribes jealousy and the passions to himself in Scripture, he speaks after the manner of men, and

A. M. 2552.
B. C. 1452. the son of Aaron the priest, hath turned my wrath away 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.

† Heb. with my zeal.
‡ Cor. 11. 2.
† Ex. 20. 5.
Deut. 32. 16, 21.
1 Kings 14. 22. Ps. 78. 56. Ez. 16. 39.
Zeph. 1. 18. & 3. 8.
Mal. 2. 4. & 3. 1.
Eccl. 45. 24. 12 Wherefore say, Behold, I give unto him my covenant of peace:

† Ex. 20. 5.
Deut. 32. 16, 21.
1 Kings 14. 22. Ps. 78. 56. Ez. 16. 39.
Zeph. 1. 18. & 3. 8.
Mal. 2. 4. & 3. 1.
Eccl. 45. 24. 13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

† Ex. 20. 5.
Deut. 32. 16, 21.
1 Kings 14. 22. Ps. 78. 56. Ez. 16. 39.
Zeph. 1. 18. & 3. 8.
Mal. 2. 4. & 3. 1.
Eccl. 45. 24. 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.

† Heb. House of a father. 15 And the name of the Midianitish woman that was slain was

A. M. 2552.
B. C. 1452.
‡ Ch. 31. 8.
Josh. 18. 21. 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:

† Ch. 31. 16.
Rev. 2. 14. 18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAP. XXVI.

Orders for numbering the people, ver. 1—4. Their families and number, ver. 5—51. Directions for dividing the land between them, ver. 52—55. The families and number of the Levites, ver. 56—62. Notice taken of the death of them that were first numbered, ver. 62—65.

in conformity to our apprehensions. The meaning is, that his own glory, and the salvation of mankind, render it necessary that he should proceed with severity against some particular crimes, like that wherewith men proceed when they are prompted by jealousy and other angry passions.

Ver. 12. *My covenant of peace*—That is, the covenant of an everlasting priesthood, as it is expounded, ver. 13, which is called a covenant of peace, partly with respect to the happy effect of this heroic action of his, whereby he made peace between God and his people; and partly with regard to the principal end of the priestly office, which was, constantly to do that which Phinehas now did, even to mediate between God and men, in order to their peace and reconciliation with him, by offering up sacrifices and prayers to God on their behalf; as also by turning them away from iniquity, which is the only peace-breaker, and by teaching and pressing upon them the observation of that law, which is the only bond of their peace.

Ver. 13, 14. *An everlasting priesthood*—To continue as long as the law and commonwealth of the Jews did. But this promise was conditional, and therefore might be made void, by the miscarriages of Phinehas's sons, as it seems it was, and thereupon a like promise was made to Eli, of the line of Ithamar, that he and his should walk before the Lord, namely, in the office of high priest, for ever, which also for his and their sins was made void, 1 Sam. ii. 30. And the priesthood returned to Phinehas's line in the time of Solomon, 1 Kings ii. 26, 27, 34. *Because he was zealous for his God*—God, who searches the heart, saw that this emotion proceeded not from private passion, but from just indignation against such infamous lewdness, and a truly pious zeal for the honour of God. *And made an atonement for Israel*—Procured pardon and peace for them from God. *Zimri, a prince of a chief house*—This is mentioned to do honour to

Phinehas, who in this brave act, feared not the dignity of a man of so great interest in his tribe.

Ver. 17. *Vex the Midianites*—It is probable, from ver. 6, compared with chap. xxxi. 16, that the Midianites had had the principal hand in seducing the Israelites into this shameful revolt from the worship of God to the vile sacrifices of Baal-peor, and in causing this open and impudent affront to be put upon the professors of the true religion in the matter of Zimri, to whom they prostituted a daughter of one of their most honourable families, to procure the disgrace and destruction of the Israelites: therefore, in just retribution for their wickedness, God commanded Moses to be ready at a time he should appoint to attack their country with his whole force, and give them a fatal overthrow.

Ver. 18. *With their wives*—For under pretence of kindred, and friendship, and leagues, which they offered to them, instead of that war which the Israelites expected, they sought only an opportunity to insinuate themselves into their familiarity, and executed their hellish plot of bringing that curse upon the Israelites which they had in vain attempted to bring another way. We see here that we have more to fear from our passions than from the malice of our enemies, and that it is a very dangerous thing to suffer ourselves to be seduced by voluptuousness and the desires of the flesh. This is the application which St. Paul makes of this history in the passage above referred to; where he tells us that “these things were written for our admonition, on whom the ends of the world are come.” Again, the zeal which Moses and Phinehas shewed on this occasion, and God's rewarding Phinehas, prove that we must zealously oppose, by all just and lawful means, those that offend God openly; that this is in particular the duty of magistrates and ministers of religion; and that God rewards the fidelity of those who thus express their zeal for his glory.

A. M. 2552.
B. C. 1452.

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

^a Ex. 30. 12.
& 38. 25.
Ch. 1. 2.

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upwards, throughout their fathers' house, all that are able to go to war in Israel.

^b Ch. 1. 2.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

^c Ver. 63.
Ch. 22. 1.
& 31. 12.
& 33. 48.
& 35. 1.

4 Take the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

^d Ch. 1. 1.

5 ¶ Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

^e Gen. 46.
8. Ex. 6.
14. 1 Chron.
5. 1.

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they that were

A. M. 2552.
B. C. 1452.

numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

^f Ch. 16. 1.
2.

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.

^g Ch. 16. 32.
35.

11 Notwithstanding the children of Korah died not.

^h Ch. 16. 39.
1 Cor. 10.
6. 2 Pet.
2. 6.
1 Ex. 6. 24.
1 Chron.
6. 22.

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:

^k Gen. 46.
10. Ex. 6.
15. Je-
muel.
1 Chron. 4.
24. Jarib.

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

^m Gen. 46.
10. Zobar.

14 These are the families of the

CHAP. XXVI. Ver. 2. *Take the sum of all the congregation*—They were numbered twice before, Exod. xxx. 11, 12; chap. i. 1, 2. Now they are numbered a third time, to demonstrate the faithfulness of God, both in cutting all those off whom he had threatened to cut off, chap. xiv. 29, and in a stupendous increase of the people, according to his promise, notwithstanding all their sins, and the sweeping judgments inflicted upon them; and to prepare the way for the equal division of the land which they were now going to possess.

Ver. 7. *Families*—The chief houses, which were subdivided into divers lesser families. *Forty-three thousand seven hundred and thirty*—Whereas, in their last numbering they were forty-six thousand five hundred; for Korah's conspiracy, as well as other provocations of theirs, had cut off many of them.

Ver. 10. *Together with Korah*—These words seem to import that Korah was swallowed up with Dathan and Abiram. But it being more probable, as was observed on chap. xvi. 32, that Korah was consumed by the fire of God with those who offered incense; the words may be otherwise translated thus: *The earth swallowed them up*, viz. Dathan and Abiram; and as for Korah he died with that company, what time the fire devoured, &c. To the same purpose speak

the Samaritan text and Josephus. "Also we have the testimony of the Apostolical constitutions, and in effect of Clement of Rome, of Ignatius and Eusebius, that the Septuagint version originally gave the same account." Whiston. Junius, and Tremellius render the passage,—*The earth swallowed them up, and what things belonged to Korah; namely, his tent, and goods, and family, his children excepted, as they are here.* The Psalmist seems to confirm the opinion that Korah was burnt with his Levites, mentioning only Dathan and Abiram as being swallowed up, Psal. cvi. 17. *They became a sign*—A monument of divine vengeance against daring sinners, warning them not to rebel against God, or magistrates his deputies, nor to usurp the priestly office.

Ver. 11. *The children of Korah died not*—God being pleased to spare them, because they disowned their father's fact, and separated themselves from his tent and company. Hence the sons of Korah are mentioned, 1 Chron. vi. 22, 38, and often in the book of Psalms.

Ver. 12. *Jachim*—Called also Jarib, 1 Chron. iv. 24. And such names might be either added or changed upon some special occasion, not recorded in Scripture.

Ver. 14. *Twenty-two thousand and two hundred*—No tribe decreased so much as Simeon's. From fifty-nine thousand

A. M. 2552.
B. C. 1452. Simeonites, twenty and two thousand and two hundred.

a Gen. 46.
16. Ziphon. 15 ¶ The children of Gad after their families: of ^aZephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

l Or, Esbon,
Gen. 46.
16. 16 Of || Ozni, the family of the Ozmites: of Eri, the family of the Erites:

o Gen. 46.
16. Arodi. 17 Of °Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

p Gen. 39.
2, &c. &
46. 12. 19 ¶ ^pThe sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

q 1 Chro. 2.
2. 20 And ^qthe sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: 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 and five hundred.

r Gen. 46.
13. 1 Chro.
7. 1. 23 ¶ ^rOf the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of || Pua, the family of the Punites:

l Or, Pua.
23. l Or, Job. 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 ¶ ^sOf 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 ¶ ^tThe sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh; of ^uMachir, the family of the Machirites: and Machir begat Gilead; of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* ^xJeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hopher, the family of the Hopherites.

33 And ^yZelophehad the son of ^yHopher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

and three hundred it sunk to twenty-two thousand and two hundred, little more than a third of what it was. One whole family of that tribe, (Ohad, mentioned Exod. vi. 15,) was extinct in the wilderness. Some think most of the twenty-four thousand, cut off by the plague for the iniquity of Peor, were of that tribe. For Zimri, a ringleader in that iniquity, was a prince of that tribe. Simeon is not mentioned in Moses's blessing, Deut. xxxiii. And the lot of

that tribe in Canaan was inconsiderable, only a canton out of Judah's lot, Josh. xix. 9.

Ver. 18. *Children of Gad*—Fewer by above five thousand than there were in their last numbering.

Ver. 22. *The families of Judah*—About two thousand more than they were, chap. i. 27; whereas the foregoing tribes were all diminished.

Ver. 33. *Zelophehad had no sons, but daughters*—It is re-

A. M. 2552.
B. C. 1452.

34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalmites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

^a 1 Chro. 7.
80, Bercd.

36 And these are the sons of Shuthelah: of Bran, the family of the Eranites.

37 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

^a Gen. 46.
21, 1 Chro.
7. 6.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahi-ram, the family of the Ahi-ramites:

^b Gen. 46.
21, Ehl.
1 Chro. 8.
1, Aha-
ra.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

^c Gen. 46.
21, Mup-
pim and
Huppim.

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.

^d 1 Chro. 8.
3, Addar.

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.

markable that in so many heads of families there was only one to whom no sons were born. To what other cause can this be ascribed but to a peculiar providence, whereby many more males than females were born, for the strength and increase of the Jewish nation?

Ver. 34. *Fifty-two thousand seven hundred*—Whereas they were but thirty-two thousand and two hundred, in chap. i. 35. So that they had increased twenty thousand and five hundred, according to the promise made to Joseph's posterity, Gen. xlix. 22.

Ver. 37, 38. *The sons of Ephraim*—Ephraim, though in future times a tribe flourishing much more than its brother-tribe Manasseh, Deut. xxxiii. 17, was now, for some cause, it appears, upon the declension, their poll being decreased 8000, See chap. i. 33. *The sons of Benjamin*—When

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.

A. M. 2552.
B. C. 1452.
^e Gen. 46.
22, Or, Shu-
shim.

43 All the families of the Shuhamites, according to those that were numbered of them, were three-score and four thousand and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

^f Gen. 46.
17, 1 Chro.
7. 30.

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:

^g Gen. 46.
24, 1 Chro.
7. 13.

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

^h 1 Chro. 7.
13, Shal-
lum.

50 These are the families of Naphtali according to their families:

they went into Egypt the sons of Benjamin were ten, Gen. xvi. 21. Half of these, it seems, had no children, or their families were become extinct, and only five are here named. In amends for the rest, two of his grand-children, by the eldest, Bela, viz. Ard and Naaman became heads of very large families; so that upon the whole, the sons of Benjamin had increased since the last poll 10,200,—Compare ver. 41, with chap. i. 37.

Ver. 42. *The sons of Dan*—Under the name of sons his descendants are included, he having but one immediate son. But from him this tribe multiplied into very great divisions and subdivisions of families, and was now increased since the last poll 1700.

Ver. 47—50. *The families of the sons of Asher*—They had increased 11,900 since they were numbered

A. M. 2552.
B. C. 1452.

and they that were numbered of them were forty and five thousand and four hundred.

1 Ch. 1. 46.

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,

2 Josh. 11. 23. & 14. 1.

53 Unto these the land shall be divided for an inheritance according to the number of names.

1 Ch. 22. 54.
† Heb. multiply
As inheritance.
Heb. diminish
As inheritance.

54 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.

3 Ch. 33. 54.
& 34. 13.
Josh. 11. 23. & 14. 2.

55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

4 Gen. 46. 11. Ex. 6. 16. 17. 18. 19. 1 Chron. 6. 1. 16.

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 Libnites,

last; but those of Naphtali had decreased 8000, see chap. i. 41, 43.

Ver. 51. Six hundred thousand, and a thousand seven hundred, &c.—Very high as many as they were before, chap. i. 46. So wisely and marvellously did God at the same time manifest his justice in cutting off so vast a number; his mercy in giving such a speedy and numerous supply; and his truth in both.

Ver. 53. The land shall be divided—The land was divided into nine parts and a half, respect being had in such division to the goodness as well as to the largeness of the several portions, and the lot gave each tribe their part. Of names—Of persons; the share of each tribe was divided amongst the several families, to some more, to some less, according to the number of the persons of each family. And withal, if one of the portions proved too large or too little for the families and persons of that tribe, they might give

A. M. 2552.
B. C. 1452.

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.

5 Ex. 2. 1. 2. & 6. 20.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

6 Ch. 3. 2.

61 And Nadab and Abihu died, when they offered strange fire before the LORD.

7 Lev. 10. 1. 2. Ch. 3. 4. 1 Chron. 24. 9.

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 numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

8 Ch. 2. 29.

63 ¶ These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.

9 Ch. 18. 29. 23. Deut. 10. 9. Josh. 13. 14. 22. & 14. 2.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

10 Ch. 1. Deut. 2. 14. 15.

part of their portion to another tribe, (as Simeon and Dan had part of Judah's share,) or take away a part from the portion belonging to another tribe.

Ver. 55. By lot—The quantity of land, it seems, was to be assigned according to the number in each tribe, but the situation was to be determined by lot, both as to the tribes, and as to individuals. For instance, it was determined by lot, which of the tribes were to inherit in the south, which in the north, &c. But in that quarter where their lot fell, a larger or smaller portion of land was appointed them, according to the goodness of the soil, and in proportion as they were more or less numerous. By these means all ground of quarrel among the several tribes was removed, and each acquiesced in his portion as assigned by God himself, to whom the appeal was made by lot.

Ver. 56. Between many and few—The share, that shall by lot fall to each tribe, shall be distributed to the several

A. M. 2552.
B. C. 1452.
y Ch. 14. 28.
1 Cor. 10.
5.

z Ch. 14. 30.

65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. XXVII.

The case of Zelophehad's daughters determined, ver. 1—11. Notice given to Moses of his death, ver. 12—14. His successor provided, ver. 15—23.

a Ch. 26. 33.
& 36. 1,
11. Josh.
17. 3.

THEN came the daughters of Zelophehad, the son of Hepher, 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 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,

b Ch. 14. 35.
& 26. 64.

3 Our father died in the wilderness, and he was not in the company

families and persons in such proportions as their numbers shall require.

Ver. 65. *There was not left a man*—Except of the Levites, who not being guilty of that sin, did not partake of their judgment. *Save Caleb and Joshua*—Whom God promised to spare, in reward of their steady faith and piety.

CHAP. XXVII. Ver. 2. *Before the princes*—By princes, it seems are meant the heads of the tribes, or the highest of the judges appointed, Exod. xviii. 25, called there the heads of the people: and by *all the congregation* is intended the seventy elders or representatives of the people, chap. xi. 24. At the head of all these sat Moses, and next to him the high-priest. *By the door of the tabernacle*—Nigh unto which, it appears, was the place where Moses and the chief rulers assembled for the administration of public affairs. This was very convenient, because they had frequent occasion of having recourse to God for his direction.

Ver. 3. *But died in his own sin*—The sin for which he alone was to suffer in his person, and not in his posterity; meaning, as some think, that incredulity for which all that generation was sentenced to die in the wilderness; and which, though, with respect to the rest of the people, it was not merely *his own sin*, since they were generally alike

of them that gathered themselves together against the LORD in the company of Korah: but died in his own sin, and had no sons.

A. M. 2552.
B. C. 1452.

c Ch. 16. 1.
2.

4 Why should the name of our father be done away from among his family, because he hath no son?

+ Heb. *diminished*.

d Give unto us therefore a possession among the brethren of our father.

d Josh. 17.
4.

5 And Moses brought their cause before the LORD.

e Ex. 18. 15.
19.

6 ¶ And the LORD spake unto Moses, saying,

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.

f Ch. 26. 2.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then he shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren,

guilty; yet, with respect to his children, it was *his own sin*, a personal guilt, which God himself had declared should not affect his children, chap. xiv. 31. But, perhaps, by his *dying in his own sin*, we are only to understand, that he died by a common ordinary death, not such a one as they shared, who were partakers of the guilt of Korah and his companions.

Ver. 4. *Be done away*—As it will be, if it be not preserved by an inheritance given to us in his name, and for his sake. Hence some gather, that the first son of each of these heiresses was called by their father's name, by virtue of that law, Deut. xxv. 6, by which the brother's first son was to bear the name of his elder brother, whose widow he married. *Give us a possession*—In the land of Canaan, upon the division of it, which, though not yet conquered, they concluded, would certainly be so, and thereby they gave glory to God.

Ver. 7. *Cause the inheritance of their father to pass unto them*—They were to enjoy what would have fallen to their father's share, had he been alive, because they stood in his place, and represented his person: accordingly, they had their portion in the land, Josh. xvii. 1—3, &c.

Ver. 10, 11. *No brethren*—Nor sisters, as appears from ver. 8. *A statute of judgment*—A standing law or rule,

A. M. 2557.
B. C. 1452. then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel ^εa statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, ^bGet thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also ⁱshalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye ^krebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the ^lwater of Meribah in Kadesh in the wilderness of Zin.

whereby to judge of succession to inheritances in all future times, and whereby the magistrates should give judgment in such cases.

Ver. 12. *Abarim*—The whole tract of mountains was called Abarim, whereof one of the highest was called Nebo, and the top of that Pisgah.

Ver. 13. *Thou shalt be gathered unto thy people*—Moses must die, but death does not cut him off; it only gathers him to his people, brings him to rest with the holy patriarchs that were gone before him. Abraham, Isaac, and Jacob, were his people, the people of his choice, and to them death gathered him.

Ver. 15. *And Moses spake unto the Lord*—Concerning his successor. We should concern ourselves both in our prayers and in our endeavours for the rising generation, that God's kingdom may be advanced among men, when we are in our graves.

Ver. 16. *The God of the spirits of all flesh*—God of all men: the searcher of spirits, that knowest who is fit for this great employment: the father, and giver, and governor of spirits, who canst raise and suit the spirits of men to the highest and hardest works.

Ver. 17. *Go out before them*—That is, who may wisely conduct them in all their affairs, both when they go forth to war, or upon other occasions, and when they return home and live in peace. A metaphor from shepherds, who, in those places, used not to go behind their sheep, as our's now do,

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, ^mthe God of the spirits of all flesh, set a man over the congregation,

17 ⁿWhich 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 ^oas sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man ^pin whom is the spirit, and ^qlay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and ^rgive him a charge in their sight.

20 And ^sthou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel ^tmay be obedient.

21 ^uAnd he shall stand before Eleazar the priest, who shall ask

but before them, and to lead them forth to their pasture, and, in due time, to lead them home again.

Ver. 18. *In whom is the spirit*—Or spiritual endowments from the Holy Ghost; for it is by the influence of the Spirit of God that all good gifts are communicated to the sons of men. It particularly means here, the spirit of wisdom, courage, and the fear of God, with other gifts necessary for a well-qualified governor. Hence, Joshua is said to have been full of the *spirit of wisdom*, Deut. xxxiv. 9. *Lay thy hand upon him*—By which ceremony Moses did both design the person, and confer the power, and by his prayers, which accompanied that rite, obtain from God all the spiritual gifts and graces necessary for his future employment.

Ver. 19. *Before all the congregation*—That they may be witnesses of the whole action, and may acknowledge him for their supreme ruler. *Give him charge*—Thou shalt give him counsels and instructions for the right management of that great trust.

Ver. 20. *Put some of thine honour upon him*—That is, communicate some of thy authority to him at present; no longer use him as a servant, but as a brother, and as thy associate in the government. This was enjoined, in order that the people, being used to obey him while Moses lived, might do it afterwards the more cheerfully.

Ver. 21. *Who shall ask counsel for him*—When he requires him so to do, and in important and difficult matters. From this and similar passages, it appears, that the authority

A. M. 2552.
B. C. 1482. *counsel* for him ^a after the judgment of Urim before the LORD: ^b at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, ^a and gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

Laws concerning the daily, ver. 1—8. Weekly, ver. 9—10. Monthly, ver. 11—15. Yearly sacrifices, ver. 16—31.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel,

of the judge, or chief magistrate in Israel, however great, was not arbitrary, since, in great emergencies, he was obliged to have recourse to the high-priest, who was to ask counsel for him at the Oracle. And some weighty matters were proposed to the congregation and princes, or senate of Israel, for their consent or decision. *After the judgment of Urim*—It appears from several passages, particularly 1 Sam. xiv. 18, and xxiii. 2, and xxviii. 6, and xxx. 7, 2 Sam. v. 19, that the high-priest, in consulting the Oracle, was clothed with the ephod, or the sacerdotal vestment, to which belonged the breast-plate, and the Urim and Thummim. Thus, when David wanted to consult the Oracle, he said to the priest, Bring hither the ephod, see 1 Sam. xxx. 7. In this and other places, God is said to have answered him, but in what manner we are not told, only it appears to have been by a voice, 1 Sam. xxx. 3. But who uttered that voice is a question: Spencer is of opinion, that it was God himself, or an angel acting by commission from God: Le Clerc again contends, that it was the high-priest himself that pronounced the words, but that he spake by divine inspiration, see on Exod. xxviii. 30.

At his word shall they go out, &c.—That is, at the word of the Lord, delivered by the mouth of the priest. This shews the nature of the Jewish government, and that it is not without reason called a *theocracy*, or divine government, since no enterprize of moment was to be undertaken without first consulting the Oracle of God, by the priest. However, this is to be understood principally of their going out, or not going out to war, upon which occasion chiefly the Oracle was consulted, especially to know the event of it, see Judg. i. 1, and xx. 18; 1 Sam. xiv. 18, and xxviii. 6. We may

and say unto them, My offering, *and* ^a my bread for my sacrifices made by fire, *for* ^b a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, ^b This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot ^c 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 ^d at even;

5 And ^e a tenth part of an ephah of flour for a ^d meat-offering, mingled with the fourth part of an ^e hin of beaten oil.

6 It is ^f a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof

observe, that though Joshua was greatly inferior to Moses in this respect, that he generally consulted God by the high-priest, whereas Moses had immediate access to God himself, and spake with him face to face, Deut. xxxiv. 10; yet God sometimes vouchsafed the same honour to Joshua, and spake to him without the mediation of the priest, see Josh. iii. 7, and iv. 1, 15, and v. 13.

CHAP. XXVIII. Ver. 2. *Command the children of Israel*—God here repeats some of the former laws about sacrifices, not without great reason; 1, Because they had been generally discontinued for thirty-eight years together. 2, Because the generation to which the former laws had been given about these things was wholly dead, and it was fit the new generation should be instructed about them, as their parents were. 3, To renew the testimonies of God's grace and mercy, notwithstanding their frequent forfeitures thereof by their rebellion. And, 4, and principally, because they were now ready to enter into that land, in which they were obliged to put these things in practice. It is observable that God commands Moses to repeat them in the following order, of daily, weekly, monthly, and anniversary sacrifices.

Ver. 3. *Two lambs day by day*—This first national sacrifice was to be offered every day, morning and evening, throughout the whole year, Exod. xii. 5, and xxix. 38.

Ver. 6. *Which was ordained on Mount Sinai*—This shews that he speaks to those who were so young at the first institution of these laws, that they gave little heed to them, or had forgotten them.

Ver. 7. *In the holy place*—Upon the altar of burnt-offer-

A. M. 2552.
B. C. 1482.
Lev. 2.
11. & 21.
6. 8. Mal.
1. 7. 14.
Heb. a
savour of
my rest.

b Ex. 28. 28.

c Heb. in a
day.

d Heb. Be-
tween the
two even-
ings, Ex.
12. 6.
e Ex. 16. 36,
Ch. 15. 4.
f Lev. 2. 1.
g Ex. 29. 40.

f Ex. 29. 42.
Amos 3.
25.

A.M. 2552.
B.C. 1452.
Ex. 29. 49.

shall be the fourth part of an hin for the one lamb; ⁵ 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:

^h Ex. 46. 6. 10 *This is* ^h the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

ⁱ Ch. 10. 10.
¹ Sam. 20.
^{5.} 1 Chro. 23. 31.
² Chro. 12.
^{4.} Ezra 3.
^{5.} Neh. 10. 33. 1s.
^{1.} 13. Ex. 45. 17. & 46. 6. Hos. 2. 11. Col. 2. 16.
^k Ch. 15. 4.
—12. 11 ¶ And ⁱ 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 full year without spot;

12 And ^k 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.

14 And their drink-offerings shall

be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: *this is* the burnt-offering of every month throughout the months of the year.

15 And ^l one kid of the goats for a sin-offering unto the LORD shall be offered, beside the continual burnt-offering, and his drink-offering.

16 ¶ ^m And in the fourteenth day of the first month *is* the passover of the LORD.

17 ⁿ And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the ^o 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: ^p 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 ^q one goat for a sin-offering, to make an atonement for you.

A.M. 2552.
B.C. 1452.

Ver. 29.
Ch. 15. 21.

m Ex. 19.
6, 18. Lev. 23. 5. Ch. 9. 8. Dent. 16. 1. Ex. 45. 21.

n Lev. 23. 6.

o Ex. 19. 16. Lev. 23. 7.

p Ver. 31. Lev. 22. 30. Ch. 29. 8. Dent. 15. 21.

q Ver. 15. Ex. 13. 16. & 13. 6. Lev. 23. 5.

ings, which was in the court of the priests, nigh to the entrance into the sanctuary, Exod. xxix. 42, and was, with respect to those places of the camp which were more remote from the tabernacle, *the holy place*. *Strong wine to be poured unto the Lord*—The original word signifies any strong drink: it was not necessary it should be wine of grapes, it might be made of dates, or other fruits. But it behoved that it should be the best of the kind; it being but reasonable that the best should be offered to God.

Ver. 9. *On the Sabbath two lambs*—The second stated and national sacrifice was weekly. On this day the burnt-offerings and meat-offerings are ordered to be double.

Ver. 11. *In the beginning of your months*—The third stated sacrifice was monthly, to be offered on the first day of

every month. This sacrifice to God is thought to have been ordained, in opposition to the idolatry of the Gentiles, who were wont to worship the new moon with great rejoicings. Besides the celebration of the new moon by sacrifices, and sound of trumpet, chap. x. 10, the Jews were wont upon those days to assemble for receiving instruction from their prophets, 2 Kings iv. 23, and to feast together, 1 Sam. xx. 5, 18. And it was customary on those days to shut up their shops, and abstain from ordinary and servile labour, as is hinted, Amos viii. 5.

Ver. 16, 17. *The fourteenth day of the first month*—The fourth stated and national sacrifice was annual, viz. the great Passover festival, with the feast of unleavened bread annexed to it. *In the fifteenth day*—On the fourteenth day at even

A. M. 2552.
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23 Ye shall offer these beside the burnt-offering, in the morning, which is for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Ex. 23. 16.
& 34. 22.
Lev. 23.
10, 15.
Deut. 16.
10. Acts
9. 1.

26 ¶ Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

Lev. 23.
18.

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram.

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an atonement for you.

A. M. 2552.
B. C. 1452.

31 Ye shall offer *them* beside the continual burnt-offering, and his meat-offering, (^u they shall be unto you without blemish) and their drink-offerings. Ver. 19.

CHAP. XXIX.

Offerings to be made in the seventh month, 1, At the feast of trumpets, ver. 1—6. 2, In the day of atonement, ver. 7—11. 3, At the feast of tabernacles, ver. 12—40.

AND in the seventh month, on the first day of the month, ye shall have an holy convocation: ye shall do no servile work: ^a it is a day of blowing the trumpets unto you. Lev. 23.
24.

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,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin-offering, to make an atonement for you:

the passover was kept; and the next day began the feast of unleavened bread, Lev. xxiii. 6.

Ver. 23. *In the morning*—And that in the evening too, as is evident from other passages of Scripture. But the morning sacrifice alone is mentioned, both because the celebration of the feast began with it, and because this alone was doubtful whether this might not be omitted, when so many other sacrifices were offered in that morning: whereas, there was no question but the evening sacrifice should be offered, when there were none other to be offered. This solemn festival was designed as an acknowledgment of God's goodness in bringing them out of Egypt, and making them a free people; which was the foundation of all their future blessings.

Ver. 26. *Also in the day of the first-fruits*—In the feast of Pentecost, Acts ii. 1. *The weeks*—The seven weeks which you are to number from the passover. This fifth stated and national sacrifice was also annual, viz. at the harvest festival, when the first fruits of corn were to be offered up, Exod. xxiii. 16. The festival was two-fold; first, the barley

harvest first-fruits, beginning at the passover; and then, at seven weeks' end, the wheat harvest festival, called the feast of weeks, which is here intended. *When ye bring a new meat or bread-offering*—That is, two loaves made of the first wheat-flour, as the first-fruits of the said wheat harvest.

Ver. 27. *Ye shall offer the burnt-offering*—The same as in the new moon, ver. 11. To reconcile this verse with Lev. xxiii. 18, see the note on that verse.

CHAP. XXIX. Ver. 1. The sixth national sacrifice, which was also annual, was to be performed on the festival of trumpets, upon the first day of the seventh month of the ecclesiastical year, being the first month of the civil year, answering to our September. It was to be kept in the manner of a Sabbath, with great rejoicings, solemn worship, and abstinence from all common labour, in order to usher in the new year, see Lev. xxiii. 24.

Ver. 2. *Ye shall offer a burnt-offering, &c.*—As this

^a A. M. 2659.
^b B. C. 1452.
^c Ch. 28. 3.
^d Ch. 15. 11.
^e Lev. 16.
^f Ps. 26. 19.
^g Is. 26. 5.

6 Beside ^b the burnt-offering of the month, and his meat-offering, and ^c the daily burnt-offering, and his meat-offering, and their drink-offerings, ^d according unto their manner, for a sweet savour; a sacrifice made by fire unto the LORD.

7 ¶ And ^e ye shall have on the tenth day of this seventh month an holy convocation: and ye shall ^f afflict your souls: ye shall not do any work therein:

8 But ye shall offer a burnt-offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; ^g they shall be unto you without blemish:

9 And their meat-offering shall be flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

^h Lev. 16.
ⁱ Lev. 22.
^j Deut. 16. 14. Ex. 48. 24.

11 One kid of the goats for a sin-offering; beside ^h the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And ⁱ on the fifteenth day

^k A. M. 2659.
^l B. C. 1452.

of the seventh month ye shall have an holy convocation: ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 ¶ And ^k ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

14 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 their lambs, shall be according to their number, ^l after the manner:

^m Ver. 3, 4.
ⁿ 9, 10. Ch. 15. 19. & 28. 7, 16.

was a double festival it was to be solemnized with these additional sacrifices, besides the sacrifices appointed on the foregoing festivals, chap. xviii. 19, 27, which were also to be offered upon this day, on account of its being the beginning of the month.

Ver. 6. *According unto their manner*—Of the order which God appointed: First, the daily morning sacrifice was ordered: then the sacrifices for the first day of every month; then those additional sacrifices for the first day of the seventh month.

Ver. 7. *And—on the tenth day—an holy convocation*—On this day was offered annually their seventh national sacrifice. It was the great day of atonement, a day of special humiliation, fasting, and prayer; concerning the particular ceremonies whereof, see on Lev. xvi. 29, and xxiii. 27. *Afflict your souls*—Yourselves, by abstinence from all delightful things, and by compunction for your sins, and the judgments of God, either deserved by you, or inflicted upon you.

Ver. 12. The eighth and last of these national sacrifices, which was also annual, was to be at the feast of tabernacles,

to be observed on the fifteenth day of this same seventh month, in solemn commemoration of their travels in the wilderness, and as a thanksgiving for their happy settlement in the land of Canaan, see Lev. xxiii. 34. *Seven days*—Not by abstaining so long from all servile work, but by offering extraordinary sacrifices each day. For all the seven days of their dwelling in booths they were to offer sacrifices. And while we are in these tabernacles, it is our duty and interest to keep up our communion with God. Nor will the unsettledness of our outward condition, excuse our neglect of God's worship.

Ver. 13. *Thirteen young bullocks*—Thus they continued to be offered seven days successively, with 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 were in double proportion to what was usual. This was a vast charge, but more easy at this time of the year than any other; for this was a time of leisure and plenty; now their barns were full, their wine-presses overflowed, and their hearts were enlarged with joy and gratitude to

A. M. 2552.
B. C. 1452.

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, ^mafter the manner:

m Ver. 18.

22 And one goat *for* a sin-offering; beside 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; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 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:

28 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight

bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 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:

31 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 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:

34 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a ⁿsolemn assembly: ye shall ⁿdo no servile work *therein*: ⁿLev. 23, 34.

30 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

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.

God for the blessings of the harvest. Yet this troublesome and expensive service made their religion a very grievous yoke, under which the best men among them groaned, longing for the coming of the Messiah, when, their own doctors

have said, no sacrifice shall remain but those of thanksgiving, praise, and prayer.

Ver. 36. *One bullock, one ram, &c.*—This was the last and great day of the feast, John vii. 37, and yet the sacrifices were

A. M. 2552.
B. C. 1452.
Or, offer.
o Lev. 23.
2. 1 Chro.
23. 31.
2 Chro.
31. 3.
Ezra 3. 5.
Neh. 10.
33. Is. 1.
14.
p Lev. 7.
11, 16. &
22. 31, 23.

39 These things ye shall || do unto the LORD in your ° set feasts, beside your P 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.

CHAP. XXX.

Vows must be performed, ver. 1—3. Particular exceptions, of the vow of a daughter, not allowed by the father, ver. 3—5. And the vow of a wife, not allowed by her husband, 6—16.

a Ch. 1. 4.
16. & 7. 2.

AND Moses spake unto the heads of the tribes concerning

fewer than on any other day; which served both to render the public worship less toilsome and expensive, and to teach them not to trust in the multitude of their sacrifices, nor to expect remission of sins from them, but from the one and only sacrifice of the Messiah, in consequence of repentance and faith in him.

Ver. 39. Besides your vows and free-will offerings—Your ordinary sacrifices, shall not be omitted because of the extraordinary, which ye offer on special occasions. It appears by this account that there were every year sacrificed at the tabernacle and temple, at the stated national charge, the following number of beasts, viz. lambs 1101, bullocks 132, rams 72, kids 21, goats 2; in all 1328. Besides which, there was a vast number of voluntary, vow and trespass-offerings, which, could they be computed, would swell the account to a much greater degree. We may learn from all this, three important lessons; 1, That the expiation of sin, and reconciliation with God, for which this multitude of sacrifices was appointed, are not such trivial things as many would make them, but matters of infinite moment. 2, That the sacrifice of Christ, which these sacrifices were intended to prefigure and typify, is of unspeakable worth and importance, and should never be thought of without reverence and gratitude. 3, That we ought to be very thankful that, by the coming of the Messiah, and the oblation of his blessed body for the expiation of sin, the necessity and use of these legal and typical sacrifices have been superseded, and the Church of God freed from the intolerable yoke and burden of such numerous, expensive, and continually repeated offerings.

CHAP. XXX. Ver. 1. Moses spake unto the heads of the tribes—The chief rulers of each tribe, who were to communicate it to the rest. This is the thing the Lord hath commanded—With relation to vows, concerning which, it is probable, some case had been proposed to him to be determined.

Ver. 2. If a man vow a vow—Concerning something lawful, and in his power to perform. Unto the Lord—To

the children of Israel, saying, 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.

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

A. M. 2552.
B. C. 1452.
b Lev. 27.
9. Deut.
23. 91.
Judg. 11.
20, 25.
Eccl. 5. 4.
c Lev. 5. 4.
Matt. 14.
9. Act. 13.
14.
† Heb. pro-
fane, Ps.
55. 90.
d Job 22.
27. Ps. 27.
25. & 50.
14. & 66.
13. & 116.
14, 16.
Nab. 1.
15.

the honour and service of God. Or swear an oath—Confirm his vow by an oath. To bind his soul with a bond—To restrain himself from something otherwise lawful; as, suppose, from such a sort of meat or drink; or to oblige himself to the performance of something otherwise not necessary, as to observe a private day of fasting. He shall not break (Heb. he shall not profane) his word—Not render his word, and consequently himself, profane, or contemptible in the eyes of others. He shall do according to all that proceedeth out of his mouth—Punctually and conscientiously. His vow shall be performed in the manner, time, and kind which was at first proposed, in reverence to the great God to whom it was made. But in case a man vows, or takes an oath to do any thing that is in itself unlawful, as those Jews did, mentioned Acts xxiii. 14, nothing can be plainer than that such vow or oath must be void in the very nature of the thing. For promises and resolutions, enforced by the strongest oaths, or most solemn vows, are but secondary obligations, and therefore can never absolve us from our primary and immutable obligation to obey the laws of God and nature; for this would be to say, that we could, by an oath, oblige ourselves to do what God had before obliged us not to do. "He who perpetrates any act of injustice," says Philo Judæus, de specialibus legibus, "upon account of his oath, adds one crime to another, first by taking an unlawful oath, and then by doing an unlawful action. Therefore such a one ought to abstain from the unjust action, and pray God to pardon him for his rash oath." Thus Herod ought to have done; instead of performing the rash promise which he had sealed with an oath, he ought to have punished that wicked woman, who instigated him to commit murder, under pretence of fulfilling his oath, Matt. xiv. 9. Grotius observes further, that though the thing promised be not absolutely unlawful, yet if it obstruct some greater moral good, such a promise, even sealed with an oath, is not binding.

Ver. 4. And her father hear her vow—Either when she spake the words, or by her acquainting him therewith, as

A. M. 2552.
B. C. 1452.

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.

† Heb. her
vows
were up-
on her,
Ps. 56. 13.

6 ¶ And if she had at all an husband, when † she vowed, or uttered aught out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her, in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

e Gen. 3.
16.

8 But if her husband † disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, where-

she was bound to do. If it be asked why sons are not mentioned as well as daughters, since both in their younger years are under the power of their parents; the answer is, that the cases are quite different; for the sons may soon have it in their power, when become masters of families, to perform the vows which they had made in their minority: but daughters, who pass from the father's jurisdiction into the power of a husband, are perpetually dependent, either upon their fathers or husbands, and so have no right to make vows without the consent either of the one or the other, except in the case of widowhood or divorce, which is specified ver. 9.

Ver. 5. *In the day that he heareth*—Speedily, or without delay, allowing only convenient time for deliberation. And it is hereby intimated, that the day or time he had for disallowing her vow, was not to be reckoned from her vowing, but from his knowledge of her vow. *The Lord shall forgive*—Or, *will forgive* her not performing it. But this should be understood only of vows which could not be performed without invading the father's right; for if one should vow to forbear such or such a sin, and all occasions or means leading to it, and to perform such or such duties, when he had opportunity, no father can discharge him from such vows. If this law does not extend to children's marrying without the parent's consent, so far as to put it in the power of

with they have bound their souls, shall stand against her.

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10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, be-

the parent to disannul the marriage, (which some think it does,) yet certainly it proves the sinfulness of such marriages, and obliges those children to repent and humble themselves before God and their parents.

Ver. 9. *Widow or divorced*—Though she be in her father's house, whither such persons often returned.

Ver. 10. *If she vowed*—If she that now is a widow, or divorced, made that vow while her husband lived with her; as, suppose, she then vowed that if she was a widow, she would give such a proportion of her estate to pious or charitable uses, of which vow she might repent when she came to be a widow, and might believe or pretend she was free from it, because that vow was made in her husband's life-time: this is granted, in case her husband then disallowed it; but denied, in case by silence, or otherwise, he consented to it.

Ver. 13. *To afflict the soul*—Herself, by fasting, by watching, or the like. And these words are added to shew that the husband had this power not only in those vows which concerned himself or his estate, but also in those which might seem only to concern her own person or body; and the reason is, because the wife's person or body being the husband's right, she might not do any thing to the injury of her body without his consent.

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cause he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses; between a man and his wife, between the father and his daughter, *being* yet in her youth in her father's house.

CHAP. XXXI.

God commands Moses to avenge Israel of the Midianites, ver. 1, 2. Moses sends them to the war, ver. 3-6. They slay the Midianites, ver. 7-12. He reproves them for sparing the women, ver. 13-18. Directions for purifying themselves, ver. 19-24. The distribution of the spoil, ver. 25-47. The free-will-offering of the officers, ver. 48-54.

AND the LORD spake unto Moses, saying,

^a Ch. 25.17. 2 ^a Avenge the children of Israel of the Midianites: afterward shalt thou ^b be gathered unto thy people.

^b Ch. 27.15. 3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

[†] Heb. A thousand of a tribe, a thousand of a tribe. 4 [†] Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

Ver. 15. *After he hath heard*—And approved them by his silence from day to day; if after that time he shall hinder them, which he ought not to do, her non-performance of her vow shall be imputed to him, not to her.

CHAP. XXXI. Ver. 1. *Avenge the children of Israel of the Midianites*—For their malicious designs and practices against Israel, both by hiring Balaam to curse them, and by sending their women to ensnare them. The Moabites also were guilty, but God was pleased to spare them, because the measure of their iniquity was not yet full.

Ver. 3. *Avenge the Lord*—What in the preceding verse is termed *avenging Israel*, is here called *avenging the Lord*, because by their idolatry and lewdness, and by seducing God's people into rebellion against him, they had offered

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 the priest, to the war, with the holy instruments, and ^c the trumpets to blow ^c Ch. 10. 9. in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and ^d they slew all the ^d Dent. 30. 13. Judg. 31. 11. 1 Sam. 27. 9. 1 Kings 11. 15. ^e Judg. 6. 1, 2, 33. ^f Josh. 13. 21. ^e males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, ^g Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: ^g Balaam also ^g Josh. 13. 22. 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 ^h they took all the spoil, ^h Deut. 20. 14. and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto

a high affront to him. God's great care was to avenge the *Israelites*, and Moses's chief desire was to avenge *God*, rather than himself or the people.

Ver. 5. *Twelve thousand*—God would send no more, though it is apparent the Midianites were numerous and strong, because he would exercise their trust in him, and give them an earnest of their conquests in Canaan.

Ver. 6. *Them and Phinehas*—Who had the charge, not of the army, as general, (an office never committed to a priest in all the Old Testament,) but of the holy instruments, and was sent to encourage and quicken them in their enterprize. *The holy instruments*—The holy breast-plate, wherein was the Urim and Thummim, which was easily carried, and was very useful in war, upon many emergent occasions.

Ver. 7, 8. *They slew all the males*—That is, they slew

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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 ⁱ all the women alive?

16 Behold, ^k these caused the children of Israel, through the ^l counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and

† Heb. host of war.

ⁱ Deut. 20.
13, 1 Sam.
15, 3.^k Ch. 25, 2.^l Ch. 24, 14.
² Pet. 2.
15. Rev.
2, 14.

there was a plague among the congregation of the LORD.

17 Now, therefore ⁿ kill every male among the little ones, and kill every woman that hath known man by lying with † him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 ¶ And ^o do ye abide without the camp seven days: whosoever hath killed any person, and ^p whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all † that is made of skins, and all work of goats' hair, and all things of wood.

A. M. 2552.
B. C. 1452.
in Ch. 25, 9.ⁿ Judg. 21.
11.

† Heb. a male.

^o Ch. 1, 2.^p Ch. 19, 11.
&c.

† Heb. instrument, or, rest of skins.

those who were in the fight, and who did not save themselves by flight. As a nation, they had forfeited their lives to the laws of God, and he, as judge of all the earth, had given command that the sentence of his laws should be executed on the guilty. Le Clerc properly observes that there was this material difference between the wars of other nations, and those of the Jews, that the former followed the bent of their own passions; whereas the Jews were only the ministers or executioners of divine justice, most evidently appointed to this work by God himself, as he manifested by a train of miracles wrought among and for them, such as had never been known on the earth before. So that no consequence can be deduced from their conduct in their wars, to warrant the like conduct in other people. *Balaam also they slew*—He suffered justly for being the wicked instrument of seducing the Israelites from their allegiance to Jehovah.

Ver. 13, 14. *Went forth to meet them*—Partly to put respect upon them, and congratulate them on their happy success; and partly to prevent the pollution of the camp by the untimely entrance of the warriors into it. *Moses was wroth with the officers*—Because they had spared those who were most criminal, and who, by the law of God, were worthy of death, as idolaters, and as persons who had seduced God's people to idolatry, chap. xxv. 6, 17, 18.

Ver. 16. *Through the counsel of Balaam*—Since the Moabites and their associates were taught by Balaam to acknowledge Jehovah to be a very powerful deity, even superior to the gods of other nations, chap. xxiii. 19, and xxiv. 16, is it not strange that they should have been induced, by Balaam's persuasion, rather to entice the Israelites to their idolatry, than with them to embrace the worship of the true God? But the case appears to be, that those idolaters considered the God of the Hebrews, not as the Supreme God of the universe, but as a mere local deity, who might indeed

be superior to other gods, but still was but the tutelary god of the Jews. Now, with respect to those tutelary deities, their opinion was, that they required a certain form and manner of worship from their own people, which neglected, they incurred their grievous displeasure. Thus, as the Moabites and their confederates were under a persuasion that they could bring anger upon Israel from Jehovah, by seducing them from his instituted worship; so they might think themselves no less liable to the resentment of Chemosh, Peor, or some other of their own gods, had they adopted the Jewish modes and object of worship, and abandoned their own.

Ver. 17, 18. *Kill every male among the little ones*—Which they were forbidden to do to other people, Deut. xx. 14, except the Canaanites, to whom this people had equalled themselves by their horrid crimes; and therefore it is not strange nor unjust, that God, the Supreme Lord of all men's lives, who, as he gives them, so may take them away when he pleaseth, did equal them in the punishment. *Kill every woman, &c.*—Partly for punishment, as having, in general, either prostituted themselves to the Israelites, or some way been accessory in enticing them to idolatry, in which they were so confirmed, that there was no hope of reclaiming them; and partly for prevention of the like mischief in future; for had they been saved alive, they would probably have continued to lead the Israelites into the sin of fornication, and have poisoned their minds by their superstitions. The female children were to be spared, because, being young, there was some hope they might be reformed from idolatry, and become proselytes to the true religion. These they might have as servants, or might marry them.

Ver. 19, 20. *Abide without the camp seven days*—According to the law, Lev. xv. 13. *Purify yourselves*—With the water of sprinkling, chap. xix. 9. *Your raiment*—Namely, your spoil and prey. *All work*—All which had contracted

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21 ¶ 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;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

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 ^qwith the water of separation: and all that abideth not the fire ye shall make go through the water.

q Ch. 19. 9.
17.

r Lev. 11.
25.

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,

† Heb. of
the capti-
vity.

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:

q Josh. 92.
h. 1 Sam.
30. 4.

27 And ^sdivide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

t Ver. 30.
47. & Ch.
18. 26.

28 And levy a tribute unto the LORD of the men of war, which went out to battle: ^tone 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.

any ceremonial uncleanness, either from the dead bodies which wore them, or the tents or houses where they were, in which such dead bodies lay, or from the touch of the Israelitish soldiers, who were legally defiled by the slaughters they made.

Ver. 27. *Two parts*—The congregation was to have some share, because the warriors went in the name of all, and because all having been injured by the Midianites, all were to

3

30 And of the children of Israel's half, thou shalt take ^uone 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, ^xwhich keep the charge of the tabernacle of the LORD.

A. M. 2552.
B. C. 1452.
u Ver. 49.
—47.

Or, *gatu.*

x Ch. 3. 7.
25, 31, 36.
& 19. 3.

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 three-score and twelve thousand beeves,

34 And three-score and one thousand asses,

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 beeves *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

have some share in the reparations: but the warriors, who were but 12,000, were to have a far greater share than their brethren, because they underwent greater pains and dangers.

Ver. 29, 30. *An heave-offering*—In thankfulness to God for their preservation and good success. *One of fifty*—Whereas the former part was one of five hundred; the reason of the difference is, 1, Because this was taken out of the people's portion, whose hazards being less than the others.

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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,

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 beeves,

45 And thirty thousand asses 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 oblation for the LORD, what every man hath gotten, of jewels of

gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the LORD.

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.

53 (For the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.

CHAP. XXXII.

The request of Reuben and Gad for an inheritance on this side Jordan, ver. 1—5. Moses's misconstruction of it, ver. 6—15. Their explication of it, ver. 16—19. The grant of their petition, ver. 20—42.

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 Reuben came and spake

their gains also, in all reason, were to be less. 2, Because this was to be distributed into more hands, the Levites being now more numerous, whereas the priests were but few.

Ver. 50. We have brought an oblation—Finding, to their great joy and surprise, that not a single man was missing of the whole twelve thousand, they unanimously resolved, out of the free plunder, to make a voluntary offering to God, for the service of religion. To make an atonement—For their error, noted ver. 14—16; and withal for memorial, or by

way of gratitude for such a stupendous assistance and deliverance. We should never take any thing to ourselves in war or trade, of which we cannot in faith consecrate a part to God, who hates robbery for burnt-offerings. But when God has remarkably preserved and succeeded us, he expects we should make some particular returns of gratitude to him:

CHAP. XXXII. Ver. 1. The land of Jazer—A city and country of the Amorites. Gilead—A mountainous country,

**A.M. 2559.
B.C. 1452.** unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

**b Ver. 36,
Beth-nimrah.** 3 Ataroth, and Dibon, and Jazer, and ^bNimrah, and Heshbon, and ^cElealeh, and ^cShebam, and Nebo, and ^dBeon,

**d Ver. 39,
Baalmeon.** 4 *Even* the country ^ewhich 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?

† Heb. break. 7 And wherefore †discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

**f Ch. 13. 3, 26.
g Deut. 1. 32.** 8 Thus did your fathers, ^fwhen I sent them from Kadesh-barnea ^gto see the land.

**h Ch. 13. 24, 31.
Deut. 1. 34, 38.** 9 For ^hwhen they went up unto the valley of Eshcol, 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.

**A.M. 2559.
B.C. 1452.** 10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, ^kfrom twenty ^kyears old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because ^lthey have not †wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: ^mfor they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them ⁿwander in the wilderness forty ⁿyears, until ^oall the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the ^pfierce anger of the LORD toward Israel.

15 For if ye ^qturn 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:

17 But ^rwe ourselves will go ready

famous for pasturage. These countries were lately taken from the two Amorite princes, Sihon and Og, chap. xxi. 24, and were, by divine appointment, allowed to be inhabited by the Israelites, as well as the land of Canaan itself.

Ver. 4. *Which the Lord smote*—That is, whose inhabitants we, by God's peculiar aid, routed and destroyed, Deut. ii. 33, compared with the history of this victory, Numb. xxi.

Ver. 5—7. *Bring us not over Jordan*—To give us our possession there: but let this land, on this side Jordan, be our whole possession. *Shall ye sit here?*—In ease and peace, while your brethren are engaged in war. *Wherefore discourage ye the heart of Israel?*—Their words were ambiguous, and Moses suspected that mere cowardice, and a love of ease, made them desire to stay where they were; which ill example might have disheartened the rest of their brethren.

Ver. 12—14. *Caleb the Kenezite*—So called from Kenaz,

one of his eminent ancestors. *An increase of sinful men*—Succeeding your fathers, as in their places, so also in their sins; imitating the unbelieving spies, and distrusting God's power and veracity to make good his promise of settling Israel in the land of Canaan.

Ver. 15. *Ye shall destroy all this people*—Who, being moved by your counsel and example, will refuse to go over Jordan and possess the land of Canaan. Thus, all who rest satisfied with visible and temporal things, and evidently shew by their conduct that they prefer earth to heaven, not only stop short themselves of *the rest that remaineth for the people of God*, but greatly discourage others in their journey thither, and lay stumbling-blocks in their way. Reader! *Arise, depart, this is not thy rest, because it is polluted; it will destroy thee with a sore destruction.*

Ver. 17. *We ourselves will go*—Either all, or as many of

A. M. 2552.
B. C. 1452. armed before the children of Israel, until we have brought them unto their place; and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

s Josh. 22.
1. 18 ^s We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

c Ver. 32.
Josh. 12.
1. & 13. 3. 19 For we will not inherit with them on yonder side Jordan, or forward; ^t because our inheritance is fallen to us on this side Jordan eastward.

u Deut. 3.
18. Josh.
1. 14. & 4.
12. 20 ¶ And ^u Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

x Deut. 3.
20. Josh.
11. 23. &
18. 1.
y Josh. 22.
4. 22 And ^x the land be subdued before the LORD: then afterward ^y ye shall return, and be guiltless before the LORD, and before Israel; and ^z this land shall be your possession before the LORD.

z Deut. 3.
12, 15, 19.
Josh. 1.
15. & 13.
8, 32. &
22. 4, 9. 23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure ^a your sin will find you out.

us as shall be thought necessary, leaving only so many as may be requisite to provide for the support and defence of our wives and children. *Because of the inhabitants of the land*—The Moabites and Edomites, or other neighbouring people, together with such of the Amorites as had saved themselves by flight, and would watch all opportunities of seeking to reinstate themselves in their lost possessions. Accordingly we find that 40,000 of the Reubenites and Gadites went over with their brethren, ready armed for war, to the plains of Jericho, Deut. iii. 18, Josh. iv. 12.

Ver. 18. *We will not return to our houses, &c.*—Herein they shewed both faith in God, and love to their brethren, thus to go in the front of the battle, and generously risk their lives against such powerful enemies, without any farther benefit to themselves, leaving their weak families behind them to the divine protection.

Ver. 20. *Before the Lord*—Before the ark, which was the token of God's presence. He alludes either to the order

A. M. 2552.
B. C. 1452. 24 ^b 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.

c Josh. 2.
14. 26 ^c Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 ^d But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

e Josh. 1.
14. 28 So ^e 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 possessions among you in the land of Canaan.

of the tribes in their march, whereby Reuben and Gad marched immediately before the ark, or to the manner of their passage over Jordan, wherein the ark went first into Jordan, and stood there while all the tribes marched over Jordan by and before it, and these among the rest, as is expressly noted in these very words, that they *passed over before the Lord*, Josh. iv. 13.

Ver. 23. *Your sin will find you out*—The punishment of your sin. Sin will certainly find out the sinner sooner or later. It concerns us therefore to find our sins out, that we may repent of them, lest our sins find us out to our confusion and destruction.

Ver. 30, 31. *They shall have possession*—They shall forfeit their possessions in Gilead, and be constrained to go over Jordan, and to seek possessions there among their brethren. *As the Lord hath said*—Either at this time by thy mouth; or formerly, where he commanded us, as well as our brethren, to go into Canaan and possess it.

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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, 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 country 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-meon,

Ver. 34. *Built*—Repaired and fortified. For they neither had need nor leisure as yet to do more, the old cities not being burnt and ruined, as divers in Canaan were.

Ver. 38. *Their names being changed*—Conquerors of places have been wont to change their names. But as the Israelites were forbidden to mention the names of other gods, and as these places, it seems, had their names from the false gods worshipped in them, (which was unquestionably the case with Nebo and Baal-meon), the Israelites might judge it proper to change the names of these places, in order to abolish all footsteps of idolatry.

Ver. 40—42. *Moses gave Gilead unto Machir*—Not to Machir himself, who doubtless was long since dead, but the family or posterity of Machir. *Nobah*—Who, though not elsewhere named, was doubtless an eminent person of the tribe of Manasseh. It is observable, that these tribes, as they were placed before the other tribes, so they were displaced before them. They were carried captive by the king of Assyria, some years before the other tribes. Such a proportion does providence frequently observe in balancing prosperity and adversity.

A. M. 2552.
B. C. 1452.

(^atheir names being changed,) and Shibmah: and gave other names unto the cities which they builded.

39 ¶ And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenah, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

An account of the marches and encampments of the Israelites, from Egypt to Canaan, ver. 1—49. A strict command to drive out all the Canaanites, ver. 51—56.

THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD:

CHAP. XXXIII. Ver. 1, 2. *These are the journeys of Israel*—As the peculiar providence of God, remarkably appeared in the protection and miraculous preservation of the Israelites, from the time they left Egypt till they came to the borders of Canaan, so Moses was particularly commissioned to preserve an history of them for the benefit of posterity. In execution of this commission, he wrote their goings out—Kept an account of their journeys, and of all the remarkable occurrences in the way, for his own satisfaction and the instruction of others. And he here recapitulates the principal stages of their long journey, and sets them all before the reader in one view, that those who would take the pains to examine might be satisfied, that it was only by a train of unprecedented miracles that such a multitude of people had been fed and preserved every day, for forty years together, in a barren and inhospitable desert, Jer. ii. 6, Deut. xxix. 6. *These are their journeys*—It is to be observed that Moses only mentions those places where they encamped for some time, passing by others, where they only halted for a little refreshment.

A. M. 2552.
B. C. 1457. and these *are* their journeys according to their goings out.

a Ex. 13. 37.
1491.
b Ex. 12. 2.
& 13. 4.
c Ex. 14. 8. 3 And they ^a departed from Rameses in ^b the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out ^c with an high hand in the sight of all the Egyptians.

d Ex. 19. 29.
e Ex. 19.
12. & 18.
11. 16. 19.
1. Rev.
12. 8. 4 For the Egyptians buried all *their* first-born, ^d which the LORD had smitten among them: ^e upon their gods also the LORD executed judgments.

f Ex. 13. 37. 5 And the children of Israel removed from Rameses, and pitched in Succoth.

g Ex. 13. 30. 6 And they departed from ^g Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

h Ex. 14. 2.
9. 7 And ^h they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

i Ex. 14. 22.
& 15. 27. 8 And they departed from before Pi-hahiroth, and ⁱ passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

k Ex. 15. 27. 9 And they removed from Marah, and ^k came unto Elim: and in Elim *were* twelve fountains of water, and three-score and ten palm-trees; and they pitched there.

Ver. 3, 4. *They departed from Rameses*—Whither they repaired by order of Moses from all parts of the land. *Upon their gods*—Either their princes and rulers, who are sometimes called *gods* in Scripture; for God slew the first-born, not only of the meaner sort, but even of their kings and princes: Or their *false gods*, those beasts which the Egyptians worshipped as gods; for the first-born of men and beasts were then killed. Probably their images also were thrown down (as Dagon afterwards) before the ark.

Ver. 10, 11. *By the Red Sea*—Not by that part of it where they had lately passed over, but more southerly towards the Arabian desert. This station is omitted in Exodus. *The wilderness of Sin*—Where the manna first began to fall, Exod. xvi. 1.

A. M. 2552.
B. C. 1457. 10 And they removed from Elim, and encamped by the Red Sea.

11 And they removed from the Red Sea, and encamped in the ^l wilderness of Sin. l Ex. 16. 1.

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 ^m Rephidim, where was no water for the people to drink. m Ex. 17. 1.
& 19. 2.

15 And they departed from Rephidim, and pitched in the ⁿ wilderness of Sinai. n Ex. 16. 1.
& 19. 1.
1490.

16 And they removed from the desert of Sinai, and pitched ^o at || Kibroth-hattaavah. o Ch. 11. 34.
l That is,
the graves
of lust.

17 And they departed from Kibroth-hattaavah, and ^p encamped at Hazeroth. p Ch. 11. 35.

18 And they departed from Hazeroth, and pitched in ^q Rithmah. q Ch. 19.
16. 1 Mac.
5. 9. De-
thema.

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.

Ver. 12—14. *Dophkah—Alush*—Neither of these stations is mentioned in Exodus, nothing remarkable, it seems, having fallen out in those places. But several remarkable things happened in Rephidim, recorded Exod. xvii.

Ver. 15, 16. *The wilderness of Sinai*—Here they arrived about forty-seven days after they left Egypt, and stayed almost a year, receiving the laws contained in Exodus and Leviticus, and the first twelve chapters of this book. *Kibroth-hattaavah*—Where such numbers were destroyed for despising the manna, and lusting after flesh, Numb. xi. 33.

Ver. 18. *They pitched in Rithmah*—A place not mentioned in Exodus, but which appears, from chap. xii. 16, to have been in the wilderness of Paran, not far from Kadesh-Barnea.

A. M. 2552.
B. C. 1452.

24 And they removed from Mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and ^rencamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from ^eBene-jaakan, and ^eencamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, ^uand encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the ^wwilderness of Zin, which is Kadesh.

37 And they removed from ^xKadesh, and pitched in Mount Hor, in the edge of the land of Edom.

38 And ^yAaron 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 ^zking 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 ^aHor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and ^bpitched in Oboth.

44 And ^cthey departed from Oboth, and pitched in ^dIje-abarim, in the border of Moab.

45 And they departed from Iim, and pitched ^ein Dibon-gad.

46 And they removed from Dibon-gad, and encamped in ^fAlmon-diblathaim.

47 And they removed from Almon-diblathaim, ^gand pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and ^hpitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan,

A. M. 2552.
B. C. 1452.

1452.

Ch. 91. 1.
&c.

Ch. 91. 4.

Ch. 91. 10.

Ch. 91. 11.

Or, Acaps of Abarim.
Ch. 91. 11.

Ch. 92. 34.

Jer. 48.
29. Ez. 6.
14.

Ch. 91. 20.
Deut. 29.
49.

Ch. 92. 1.

Ver. 35. *Ezion-gaber*—A sea-port town, situated on the Red Sea, in the land of Edom, near Arabia Felix, Deut. ii. 8, 2 Chron. viii. 17. All the encampments from ver. 16, to this place, were wanderings backward again towards the Red Sea, for thirty-eight years together. They were led to and fro, backward and forward, as in a maze or labyrinth, and yet were all the while under the direction of the pillar of cloud and fire. *He led them about*, Deut. xxxii. 10, and yet led them the right way, Psal. cvii. 7. The way God takes in bringing his people to himself is always the best way, all circumstances considered, although it does not always appear to us the nearest way, and is often a way in which the Lord would not have led us, unless to chastise us for our sins, and save us from the love of them.

Ver. 38. *Aaron went up at the commandment of the Lord and died*—Good men's goings are ordered of the Lord, and a peculiar providence, watching over all their concerns, appoints the time and place of their death. Let us go on in the way of duty, and leave it to him to call us hence, when, and where, and how he pleases.

Ver. 49. *Abel-Shittim*—The place where the people sinned in the matter of Peor, called simply *Shittim*, chap. xxv. 1; but here *Abel-Shittim*, for the grievous mourning (*Abel* signifying mourning) which was there, both for the heinous crimes committed, and the severe judgments inflicted. This was their forty-second and last station, before their entrance into Canaan, and here we left them in the last transactions of this history.

A. M. 2552.
B. C. 1452.

Or, the plains of Shittim.
Ch. 25. 1.
Josh. 2. 1.

from Beth-jesimoth *even* unto ^lAbel-shittim in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, ^kWhen ye are passed over Jordan into the land of Canaan:

k Deut. 7. 1. & 9. 1.
Josh. 3. 17.

52 ^lThen ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

l Ex. 23. 24, 25, & 26.
18. Deut. 7. 2, 5, & 12. 3. Josh. 11. 12.
Judg. 2. 2.

53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

m Ch. 36. 34, 35.

54 And ^mye shall divide the land by lot for an inheritance among your families: *and* to the 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

† Heb. multiply by his inheritance.
† Heb. diminish his inheritance.

Ver. 50—52. *Ye shall drive out all the inhabitants*—They were to be entirely rooted out, that the Israelites might not be seduced by their abominable idolatries, Exod. xxiii. 33, Deut. xx. 16—18. *And destroy all their pictures*—Which seem to have been stones curiously engraven, and set up for worship, Deut. xvi. 22. *Destroy all their molten images, and quite pluck down all their high places*—The chapels, altars, groves, or other means of worship there set up.

Ver. 54. *Ye shall divide the land by lot*—As they gradually conquered the country, they were to divide it amongst the tribes, according to the rules and proportions before prescribed them, chap. xxvi. 54, 55.

Ver. 55. *If ye will not drive out the inhabitants*—Those of them whom ye suffer to remain in the land through your cowardice, slothfulness, or friendship towards them, shall be a great plague to you, and bring sore calamities upon you, see Ezek. xxviii. 24. Joshua intimates the same to them before he died, chap. xxiii. 13. Of this also an angel puts them in mind, Judg. ii. 3. And so it came to pass, as we read there, ver. 14, and throughout that whole book. *Shall be pricks in your eyes, and thorns in your sides*—Both vexatious and pernicious. Whosoever, by neglecting, through the Spirit. (to be sought by prayer), to mortify the deeds of the body, and to crucify the flesh, with its sinful lusts, shall permit sinful tempers and desires to remain in his heart, will one day find by experience, that these evil dispositions will be to his soul, what the ancient inhabitants of Canaan were

falleth; according to the tribes of your fathers ye shall inherit.

A. M. 2552.
B. C. 1452.

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 ⁿpricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

n Josh. 23. 13. Judg. 2. 3. Ps. 106. 24. 36. Ez. 23. 24.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

CHAP. XXXIV.

Directions concerning the bounds of Canaan, ver. 1—15. Concerning the division of it, ver. 16—29.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into ^athe land of Canaan; (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

a Gen. 17. 8. Deut. 1. 7. Ps. 78. 55. & 105. 11. Ez. 47. 14.

to the Israelites; they will be as pricks in his eyes, and thorns in his flesh, a continual source of trouble and vexation, depriving him of true peace and comfort. But is it our privilege to be delivered from these corrupt passions and inclinations? Certainly it is, as much as it was the privilege of the Israelites to be delivered from the Canaanites. *For Christ gave himself for us, that he might redeem us from all iniquity, Tit. ii. 14, might sanctify and cleanse his church, and render it without spot or wrinkle, or any such thing, Eph. v. 26, 27. And God promises, by Ezekiel, chap. xxxvi. 25, From all your filthiness and idols will I cleanse you. And faithful is he that hath promised, who also will do it for all those that earnestly call upon, firmly confide in, and perseveringly seek him in the way he has appointed.*

Ver. 56. *I shall do unto you as I thought to do unto them*—Make you their slaves: or rather you shall flee before them, and be expelled the land, as they should have been.

CHAP. XXXIV. Ver. 1, 2. God here directs Moses, and he is ordered to direct Israel concerning the line by which the land of Canaan was to be bounded on all sides. Its limits, or bounds, are described, 1, To guide and bound them in their wars and conquests, that they might not seek the enlargement of their empire, after the manner of other nations, but be contented with their own portion: 2, To encourage them in their attempt upon Canaan, and assure them of their success. There was a much larger possession promised

3 Then ^byour south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of ^cthe salt sea eastward:

4 And your border shall turn from the south ^dto the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south ^eto Kadesh-barnea, and shall go on to ^fHazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon ^gunto the river of Egypt, and the goings 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 ^hMount Hor:

8 From Mount Hor ye shall point out *your border* ⁱunto the entrance of Hamath; and the goings forth of the border shall be to ^kZedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at ^lHazar-enan: this shall be your north border:

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down for Shepham ^mto Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the ⁿside of the sea ^oof Chinnereth eastward:

them, if they were obedient, even to the river Euphrates; and even so far the dominions of Israel did extend in David's and Solomon's time, 2 Chron. ix. 26. But this, which is properly Canaan, lay in a very little compass. It is but about a hundred and sixty miles in length, and about fifty in breadth. This was that little spot of ground, in which alone, for many ages, God was known! But its littleness was abundantly compensated by its fruitfulness: otherwise it could not have sustained so numerous a nation. See how little a share of the world God often gives to his own people! But they that have their portion in heaven, can be content with a small pittance of this earth.

Ver. 3. *Your south quarter*—Which is here described from east to west by divers windings and turnings, by reason of the mountains and rivers. Though Canaan itself was a pleasant land, as it is termed, Dan. viii. 9, yet it butted upon wildernesses and seas, and was surrounded with divers melancholy prospects. And thus the vineyard of the church is compassed on all hands with the desert of this world, which serves as a foil to it, to make it appear the more amiable and desirable. Many of the borders of Canaan, however, were its defences and fortifications, and rendered the access of its enemies more difficult.

The utmost coast of the Salt Sea—So called from the salt and sulphurous taste of its waters; and termed also the *Dead Sea*, because no creature, it appears, will live in it, on account of its excessive saltness, or rather bituminous quality. "It contains," says Volney, "neither animal nor vegetable life. We see no verdure on its banks, nor are fish to be found within its waters." This was part of the border of the Israelites, that it might be a constant warning to them to take heed of those sins which had been the ruin of Sodom: yet the iniquity of Sodom was afterwards found in Israel, Ezek. xvi. 49; for which Canaan was made, though not

a salt sea, as Sodom, yet a barren soil, and continues such to this day. *Eastward*—That is, at the eastern part of that sea, where the eastern and southern borders of the land met. Thus Moses determines the boundary of Canaan, on the south, to be Idumæa and the deserts of Arabia.

Ver. 4—6. *From the south to Kadesh-barnea*—Rather shall extend on the south to Kadesh-barnea westward. *Unto the river of Egypt*—That is, the Nile. Not that the Jews did really extend their territories so far as the Nile; but thus far they were allowed to extend them. *The goings out of it shall be at the sea*—The Midland or Mediterranean Sea, called *the sea*, emphatically, and ver. 6, the *great sea*, in opposition to the sea of Galilee, and the Dead Sea, which are indeed but lakes. This Midland sea was to be their western border.

Ver. 7, 8. *Mount Hor*—Not that Hor where Aaron died, which was southward, and bordering upon Edom, but another mountain, probably Hermon, or some part of Mount Lebanon, which is elsewhere mentioned as the northern border of the land, and which, in regard of divers parts, or by divers people, is called by divers names, and here Hor, which signifies a mountain, by way of eminency. Accordingly we find Lebanon and Hermon joined with the entrance of Hamath, Josh. xiii. 5, as Mount Hor is here.

Ver. 10. *Your east border*—This ran from the head of Jordan along the course of that river, taken in the lake of Gennezareth, called in the New Testament, the *Sea of Galilee*, and the *Sea of Tiberias*, John vi. 1, and here the *Sea of Chinnereth*, or *Cinnereth*, from the Hebrew, *Cinnor*, a harp, the figure of which it resembles. *Shepham* and *Riblah* were two places near Jordan. *Ain* signifies a fountain, and the passage may be rendered, *On the east side of the fountain*, viz. of Jordan, for that river had more sources than one.

A. M. 2552.
B. C. 1452.

o Ver. 3.

12 And the border shall go down to Jordan, and the goings out of it shall be at °the salt sea: this shall be your land with the coasts thereof round about.

p Ver. 1.
Josh. 14.
1.

13 And Moses commanded the children of Israel, saying, °This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

q Ch. 32. 33.
Josh. 14.
2.

14 ¶ For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near Jericho eastward*, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

r Josh. 14.
1. & 19. 51.

17 These *are* the names of the men which shall divide the land unto you: °Eleazar the priest, and Joshua the son of Nun.

s Ch. 1. 4.
16.

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.

A. M. 2552.
B. C. 1452.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

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.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Ver. 13. *This is the land which ye shall inherit*—This is repeated, that they might not extend their desires beyond the bounds of God's gracious grant to them. And by the foregoing description, it appears that they were placed in a very pleasant land, sheltered from the sultry air of the deserts of Arabia by great mountains on the south; refreshed by western breezes from the Mediterranean Sea; and on the north, defended by Mount Lebanon from the colder blasts of that quarter; and having the delightful plains of Jordan on the east.

Ver. 17. *These are the men which shall divide the land*—Although the division of the land was to be made by lot, ver. 13, yet it was proper there should be some persons appointed to oversee this business, and to take care that there should be no fraud nor quarrels in the drawing of the lots. The management of it, therefore, is ordered to be in the

hands of the high priest, of the governor, or chief general, and a principal officer chosen out of each tribe, as its representative. *Eleazar the priest*—Was to preside in God's name, to cast lots, to prevent contentions, to consult with God in cases of difficulty, and to see that the whole business was transacted in a solemn and religious manner.

Ver. 19. *Of the tribe of Judah*—The tribes are not set down here in the same order that was observed at their first and second numbering, chap. i. 5—7, and xxvi. 5, but according to the situation in which they were afterwards placed in the land of Canaan; as if Moses had foreseen what tribes should be next neighbours one to another. And as when they encamped they were placed according to their brotherhood, so in inheriting the land, we see a similar order observed: Judah and Simeon, both sons of Leah, dwelt by one another: next Benjamin of Rachel, and Dan of Rachel's

A. M. 2552.
B. C. 1452.

A. M. 2552.
B. C. 1452.

CHAP. XXXV.

Forty-eight cities assigned to the Levites, of which six were cities of refuge, ver. 1—15. In what cases it was not allowed to flee to these, ver. 16—21. In what cases it was allowed, ver. 22—24. Laws concerning them, ver. 25—34.

1451.

AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

^a Josh. 14.
3. & 21. 2.
Ez. 45. 1.
&c. & 49.
9, &c.

2 ^aCommand the children of Israel, that they give unto the Levites of the inheritance of their 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 they 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 to them the suburbs of the cities.

6 ¶ And among the cities which ye shall give unto the Levites there shall be ^bsix cities for refuge, which ye shall appoint for the man-slayer, that he may flee thither: and [†]to them ye shall add forty and two cities.

^b Ver. 13.
Deut. 4.
41. Josh.
20. 2, 7, &
21. 2, 13.
21, 27, 32.
36, 38.
Heb.
above
them ye
shall
give.

7 So all the cities which ye shall give to the Levites shall be ^cforty and eight cities: them shall ye give with their suburbs.

^c Josh. 21.
41.

8 And the cities which ye shall give shall be ^dof the possession of the children of Israel: ^efrom them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites ac-

^d Josh. 21.
3.
^e Ch. 26. 54.

maid: Manasseh and Ephraim, both sons of Joseph, had the next place; Zebulon and Issachar, who dwelt next together, were both sons of Leah. And the last pair were Asher of Leah's maid, and Naphtali of Rachel's maid. Here, therefore, we have an evident proof of the wisdom of God's providence, and of his peculiar care of his people.

CHAP. XXXV. Ver. 1, 2. *That they give unto the Levites—cities*—The reason of this appointment was, that the Levites, being a body of people distinct from the rest of the nation, had no share in the division of the country. It is to be observed, that the priests, the sons of Aaron, being also of the tribe of Levi, are here comprehended under the common name of Levites, as well as those inferior ministers of religion generally signified by that term.

Ver. 3. *The cities shall they have to dwell in*—Notwithstanding this provision, it was lawful for them to hire or purchase houses in any other city, particularly at Jerusalem; for we find in Scripture many proofs of their dwelling in other cities, besides those which are here assigned them; and, in like manner, other people, with their permission, might dwell with them in their cities. *The suburbs for their cattle and for their goods*—For stables and pasturage for their cattle, and stowages for their household stuff of all kinds. But they might not build houses, nor plant gardens, orchards, or vineyards; no, nor sow corn in these suburbs,

for which things they were abundantly supplied from the first fruits. And these suburbs did not belong to the Levites in common, but were distributed to them in convenient proportions. They were thus provided for, that they might the more closely attend to the study of the law, and might have more leisure for teaching the people. And living thus near together, they could easily converse one with another about divine things, to their mutual edification; in doubtful cases could consult each other; and in all cases strengthen one another's hands.

Ver. 4, 5. *From the wall of the city a thousand cubits*—It appears, by comparing these two verses together, that there were three thousand cubits allowed them from the wall of the city, the first thousand, properly called the suburbs, probably for out-houses, gardens, vineyards, and olive-yards; and the other two for pasturage, which are therefore called *the field of the suburbs*, Lev. xxv. 34, by way of distinction from the suburbs themselves.

Ver. 6, 7. *Cities for refuge*—Or, of escape for man-slayers. And these cities are assigned among the Levites, partly because they might be presumed to be the most proper and impartial judges between man-slayers and wilful murderers; partly because their presence and authority would more effectually bridle the passions of the avenger of blood who might pursue him thither; and perhaps to signify that it is only in Christ (whom the Levitical priests represented) that sinners find

A. M. 2552.
B. C. 1452.† Heb. they
inherit.

According to his inheritance which
he inheriteth.

9 ¶ And the LORD spake unto
Moses, saying,

† Deut. 19.
2. Josh.
20. 2.

10 Speak unto the children of Is-
rael, and say unto them, 'When ye
be come over Jordan into the land
of Canaan;

‡ Ex. 21.
15.

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 un-
awares.

§ Deut. 19.
6. Josh.
20. 5, 6.

12 §And they shall be unto you
cities for refuge from the avenger;
that the manslayer die not, until he
stand before the congregation in
judgment.

¶ Ver. 6.

13 And of these cities which ye
shall give, ¶six cities shall ye have
for refuge.

‡ Deut. 4.
41. Josh.
20. 8.

14 ‡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.

¶ Ch. 15. 16.

15 These six cities shall be a re-
fuge, both for the children of Israel,
and ¶for the stranger, and for the
sojourner among them: that every
one that killeth any person unawares
may flee thither.

‡ Ex. 21.
12, 14.
Lev. 24.
17. Deut.
19. 11.

16 ¶And if he smite him with an

instrument of iron, so that he die,
he is a murderer: the murderer shall
surely be put to death.

A. M. 2552.
B. C. 1452.

17 And if he smite him †with
throwing a stone, wherewith he may
die, and he die, he is a murderer:
the murderer shall surely be put to
death.

† Heb. with
a stone of
the hand.

18 Or if he smite him with an
hand-weapon of wood, wherewith
he may die, and he die, he is a mur-
derer: the murderer shall surely be
put to death.

19 ¶The revenger of blood him-
self shall slay the murderer: when
he meeteth him, he shall slay him.

¶ Ver. 21.
24, 27.
Deut. 19.
6, 12. Josh.
20. 3, 5.

20 But °if he thrust him of ha-
tred, or hurl at him ¶by laying of
wait, that he die;

° Gen. 4. 8.
9 Sam. 2.
27. & 20.
10. 1 Kings
2. 31.

21 Or in enmity smite him with
his hand, that he die: he that smote
him shall surely be put to death; for
he is a murderer: the revenger of
blood shall slay the murderer, when
he meeteth him.

¶ Ex. 21. 14.
Deut. 19.
11.

22 But if he thrust him suddenly
without enmity, or have cast upon
him any thing without laying of
wait,

¶ Ex. 21. 12.

23 Or with any stone, wherewith
a man may die, seeing him not, and
cast it upon him, that he die, and

refuge and safety from the destroyer. Three of these cities
of refuge were in the land of Canaan, and three on the other
side Jordan, ver. 14, and the names of them are set down,
Josh. xx. 7, 8. Of the forty-eight cities given to the Levites,
thirteen were appointed for the priests.

Ver. 11. *Unawares*—Or ignorantly, as it is, Deut. xix. 4,
and Josh. xx. 3; that is, besides his intention, having no
such design, and no hatred to him, ver. 22.

Ver. 12. *From the avenger*—Heb. *from the redeemer*, or,
from the next kinsman, to whom, by the law, belonged the
right of redemption of the lands of, and vindication of the
injury done to, the person deceased. *Die not*—Be not killed
by the avenger meeting him in some other place. *Before the
congregation*—Before the judges or elders who were appointed
in every city for the decision of criminal causes, who were
to examine, and that publicly before the people, whether
the murder was wilful or casual.

Ver. 14—16. *On this side Jordan*—Because that land was

as long as Canaan, though not so broad; and besides, these
might be convenient for many of them that lived in Canaan.
If he smite him—Wittingly and wilfully, though not with
premeditated malice. *He shall be put to death*—Yea, though
he had fled into the city of refuge.

Ver. 18. *With an hand-weapon*—It made no difference
with what kind of weapon he was killed, whether it was of
iron, wood, or stone. If he was killed, wittingly and know-
ingly, it was murder, and the guilty person was to die for it.
For though perhaps he had no intention to kill the person,
yet he ought to have moderated his passion, and could not be
ignorant that such an instrument was capable of inflicting
a deadly wound.

Ver. 19. *Himself shall slay the murderer*—Le Clerc
translates it, It shall be lawful for the revenger to kill him:
for it seems to be a mere permission, not a precept. He
might without offence to God, or danger to himself, kill the
murderer with his own hand. But if he were not able, or

A. M. 2553.
B. C. 1451.

was not his enemy, neither sought his harm:

r Ver. 14.
Josh. 20.
6.

24 Then 'the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and 'he shall abide in it unto the death of the high priest, 'which was anointed with the holy oil.

Josh. 20. 6.

† Ex. 29. 7.
Lev. 4. 3.
& 31. 10.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer: †he shall not be guilty of blood:

† Heb. no blood shall be to him, Ex. 22. 9.

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 possession.

29 So these things shall be for

a Ch. 27. 11.

a statute of judgment unto you

throughout your generations in all your dwellings.

A. M. 2553.
B. C. 1451.

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 person to cause him to die.

x Deut. 17. 6. & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

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.

† Heb. faculty to die.

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 land cannot be cleansed of the blood that is shed therein, but 'by the blood of him that shed it.

y Ps. 106. 28. Mic. 4. 11. Heb. there can be no expiation for the land. z Gen. 9. 6.

34 'Defile not therefore the land which ye shall inhabit, wherein I dwell: for 'I the LORD dwell among the children of Israel.

a Lev. 18. 25. Deut. 21. 23.

b Ex. 29. 45.

CHAP. XXXVI.

An inconvenience if heiresses should marry into another tribe, ver. 1—4. An appointment that they should marry in their own tribe, ver. 5—9. Zelophehad's daughters marry their cousins, ver. 10—12. The conclusion, ver. 13.

did not choose to do it, he stood bound to prosecute him and bring him to justice.

Ver. 25. *He shall abide in it*—Shall be confined to it. Which was appointed, 1, To shew the hatredness of murder in God's account by such a severe punishment, inflicted upon the very appearance of it. 2, For the security of the manslayer, lest the presence of such a person, and his living among the kindred of the deceased, might occasion reproach and bloodshed. And, 3, To teach others to be very watchful over themselves, lest by negligence they should chance to kill any one, and so be compelled to leave their own homes, families, and friends. *The death of the high-priest*—Perhaps to shew that the death of Christ, the true High Priest, whom the others represented, is the only mean whereby sins are pardoned, and sinners set at liberty.

Ver. 27. *Not guilty*—Not liable to punishment from men, though not free of guilt before God. This God ordained, to oblige the man-slayer to abide in his city of refuge.

Ver. 30, 31. *By the mouth of witnesses*—A wise pre-

caution, to prevent the shedding of innocent blood. If we may credit the Jews, where there was but one witness, and the person accused of murder could not, therefore, be put to death, yet he did not escape without punishment, but was thrown into a very strait prison, and there fed with bread and water. *Ye shall take no satisfaction*—This rigid severity of the law served to impress the minds of the people with a deep sense of the heinousness of the crime of murder, since nothing less than the blood of the murderer could compensate for the crime, and cleanse the land from its pollution. And it is but just in itself, that life should pay for life.

Ver. 34. *Defile not the land wherein I dwell*—It is often assigned as a reason why they should put away all polluted persons and things out of their camp and land, because God dwelt in them by his peculiar presence, whence this land was called *the Holy Land*. It is the case of all crimes that they defile the land in which they are committed, and render it odious and unclean in the sight of God; but it is more especially true of murder, which is the highest of all injuries

A. M. 2553.
B. C. 1451.
Ch. 26. 29.

AND the chief fathers of the families of the ^achildren 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:

b Ch. 26. 56.
& 33. 51.
Josh. 17. 2.

2 And they said, ^bthe LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and ^cmy lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

c Ch. 27. 1.
7. Josh.
17. 3.

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 [†]whereunto they are received: so shall it be taken from the lot of our inheritance.

† Heb. unto whom they shall be.

d Lev. 25. 10.

4 And when ^dthe jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the

against human society and against God, in whose image man was created.

CHAP. XXXVI. Ver. 1—3. *The chief fathers of the families, &c.*—We read before of a provision made for the family of the heiresses of Zelophehad, a branch of the tribe of Manasseh, chap. xxvii.; and though Moses had secured them a distinct inheritance, yet some of the chief heads of that family foreseeing that a great inconvenience might possibly happen in the marriage of these women, made a new petition to Moses in the presence of *the princes, or chief fathers of Israel*, for a proper law to prevent it. They represented to him, that in case these heiresses should marry into other tribes, the estates they were invested in would, of course, be alienated from their own tribe, and be incorporated into that in which they married, by the right of their husbands.

children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph ^ehath said well. A. M. 2553.
B. C. 1451.
Ch. 27. 7.

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. † Heb. 36
wives.
Ver. 12.
Tobit 1.
9.

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. † Heb.
clear to
the, &c.
g 1 Kings
21. 3.

8 And ^hevery 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. h 1 Chro. 33.
22.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the 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 i Ch. 27. 1.

Ver. 4. *When the jubilee shall be, &c.*—The jubilee itself, they remonstrate, though designed, among other purposes, to preserve a perfect distinction of estates, tribes, and families, would afford no remedy for this inconvenience, since these inheritances would descend, at the jubilee, by the common right of marriage, to the heirs of these women, should they marry into another tribe.

Ver. 6. *Only to the family*—They were not confined to any particular person, but might have their choice among such as solicited their consent, who were descended from the same stock. But they were restrained from marrying men of another tribe, or of another family of the same tribe; for God would have the inheritance of families, as well as of tribes, kept entire and distinct. And, accordingly, they actually did marry their cousin-germans, ver. 11.

Ver. 8. *The inheritance of his fathers*—This law was not