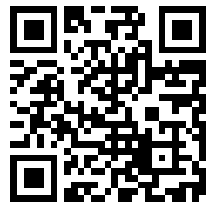

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THE
H O L Y B I B L E,
CONTAINING THE
OLD AND NEW TESTAMENTS:
THE TEXT
PRINTED FROM THE MOST CORRECT COPIES OF
THE PRESENT AUTHORIZED TRANSLATION,
INCLUDING THE
MARGINAL READINGS AND PARALLEL TEXTS.
WITH A
COMMENTARY AND CRITICAL NOTES.
DESIGNED
AS A HELP TO A BETTER UNDERSTANDING OF THE
SACRED WRITINGS.

BY ADAM CLARKE, LL. D. F. S. A. M. R. I. A.

For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. . . . *Epist. Rom.*

VOLUME I.
SUPER ROYAL OCTAVO STEREOTYPE EDITION.

BALTIMORE:
PUBLISHED BY JOHN J. HARROD,
BOOK AGENT OF THE METHODIST PROTESTANT CHURCH.

STEREOTYPED BY FIELDING LUCAS JR. AND WILLIAM & JOSEPH NEAL.

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1834

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GENERAL PREFACE.

THE different nations of the earth which have received the Old and New Testaments as a divine revelation, have not only had them carefully translated into their respective languages, but have also agreed in the propriety and necessity of illustrating them by *comments*. At first, the insertion of a *word* or *sentence* in the margin, explaining some particular word in the text, constituted the whole of the comment. Afterward, these were mingled with the text, but with such marks as served to distinguish them from the words they were intended to illustrate: sometimes the comment was *interlined* with the text; and at other times it occupied a space at the bottom of the page.

Ancient comments, written in all these various ways, I have often seen; and a Bible now lies before me, written, probably, before the time of *Wicliffe*, where the glosses are all *incorporated* with the text, and only distinguished from it by a *line* underneath, evidently added by a later hand. As a matter of curiosity, I shall introduce a few specimens.

Be ette hage as an oye, and wth dewe of heben his body was informed or befould, tll his heris werden into lincesse of egls, and his nayls or clees of briddis. *Dan.* iv. 33.

Ne schal baptise or christend you, wth the pooly goost and ffr, whos wbyntwinge clothe or fan in his hond. *Matt.* iii. 11, 12.

Ëho eber schal leebe his wiff, gebe he to her a lybel, that is, a lyffl book of forsakinge. *Matt.* v. 31.

Slynde men seen, crokfd men wandren, mesels ben maad clene, deef men heeren, deed men spracn agefn, pore men ben taken to preehyng of the gospel, or ben maad keepers of the gospel. *Matt.* xi. 5.

X schal bolke out, or telle out thngs hfd fro making of the world. *Matt.* xiii. 35.

Meroude tetraarcha, that is, prince of the fourth parte. *Luke* iii. 1.

Wapngge your conversacoun or liff good amonge heffhen men. *1 Pet.* ii. 12.

See schuln rescepe the unweleuable crown of glorf, or that schal never faade. *1 Pet.* v. 4.

Augnt thfn regen wth colurys, that is, medicinal for regen maad of diverse erbs, that thou see. *Rev.* iii. 18.

Comments written in this way, have given birth to multitudes of the *various readings* afforded by ancient manuscripts: for, the notes of distinction being omitted or neglected, the *gloss* was considered as an integral part of the text, and entered accordingly by succeeding copyists.

This is particularly remarkable in the *Vulgate*, which abounds with explanatory words and phrases similar to those in the preceding quotations. In the *Septuagint* also, traces of this custom are easily discernible, and to this circumstance many of its *various readings* may be attributed.

Perhaps the most ancient comments of this kind were the *Chaldee Paraphrases*, or *Targums*, particularly those of *ONKELOS* on the *law*, and *JONATHAN* on the *prophets*: the former written a short time before the Christian era, the latter about fifty years after the Incarnation. These comments are rather *glosses on words*, than an *exposition of things*; and the former is little more than a *verbal* translation of the Hebrew text into pure *Chaldee*.

The *TARGUM YERUSHLEMEY* is written in the manner of the two former, and contains a Paraphrase, in very corrupt Chaldee, on select parts of the five books of *Moses*.

The *Targum*, ascribed to *JONATHAN ben UZZIEL*, embraces the whole of the Pentateuch; but is disgraced with the most ridiculous and incredible fables.

In proportion to the distance of times from the period in which the sacred oracles were delivered, the necessity of comments became more apparent: for, the political state of the people to whom the scriptures were originally given, as well as that of the surrounding nations, being, in the lapse of time, essentially changed; hence was found the necessity of *historical* and *chronological notes*, to illustrate the facts related in the Sacred Books.

Did the nature of this preface permit, it might be useful to enter into a detailed history of commentators and their works, and show by what gradations they proceeded from simple verbal glosses, to those colossal accumulations, in which, *the words of God* lie buried in the *sayings of men*. But this, at present, is impracticable; a short sketch must therefore suffice.

Among the *Jews*, several eminent commentators appeared at different times, besides the *Targumists* already mentioned, who endeavoured to illustrate different parts of the law and the prophets. *PHILO JUDÆUS* may be reckoned among these; whose works contain several curious treatises in explication of different parts of the Hebrew Scriptures. He flourished about A. D. 40.

JOSEPHUS may be fairly ranked among commentators: the first twelve books of his Jewish Antiquities are a regular comment on the political and ecclesiastical history of the Jews, as given in the Bible, from the foundation of the world to the time of the *Asmoneans*, or *Maccabees*. He flourished about A. D. 80.

It is well known that the *MISHNAH*, or Oral Law of the Jews, is a pretended comment on the five books of *MOSES*. This was compiled from innumerable traditions by *Rabbi Judah Hakkodesh*, about the year of our Lord 150.

The *TALMUDS*, both of *Jerusalem* and *Babylon*, are a comment on the *Mishnah*. The former was compiled about A. D. 300, the latter about two hundred years after.

Chaldee Targums, or *Paraphrases*, have been written on all the books of the Old Testament, the two books of *Chronicles*, *Ezra*, and *Daniel*, excepted: all that could then be found, were published in the London Polyglott. After that work was printed, a *Targum* on the two books of *Chronicles* was discovered in the university of Cambridge, and printed at Amsterdam, with a Latin translation, 4to. 1715, by Mr. *D. Wilkins*. It is attributed to *Rabbi Joseph the blind*, who flourished about A. D. 400.

The *MAZORETES* were the most extensive Jewish commentators which that nation could ever boast. The system of *punctuation*, probably invented by them, is a *continual gloss* on the law and prophets: their *vowel points*, and *prosaic* and *metrical accents*, give every word, to which they are affixed, a peculiar kind of meaning, which, in their simple state, multitudes of them can by no means bear. The vowel points alone, add *whole conjugations* to the language. This system is one of the most artificial, particular, and extensive comments ever written on the Word of

God; for there is not one *word* in the Bible that is not the subject of a particular gloss, through its influence. This school is supposed to have commenced about 450 years before our Lord, and to have extended down to A. D. 1030.

Rabbi SAADIAS GAON, about A. D. 930, wrote a commentary upon Daniel, and some other parts of Scripture; and translated, in a literal and very faithful manner, the whole of the Old Testament into the Arabic language. The *Pentateuch* of this translation has been printed by Erpenius, *Lugd. Bat.* 1622, 4to.

Rabbi SOLOMON JARCHI or *Isaaki*, who flourished in A. D. 1140, wrote a commentary on the whole Bible so completely obscure, as to require a very large comment to make it intelligible.

In 1160, *ABEN EZRA*, a justly celebrated Spanish rabbin, flourished; his commentaries on the Bible are deservedly esteemed, both by Jews and Gentiles.

Rabbi MOSES ben MAYMON, commonly called *Maimonides*, also ranks high among the Jewish commentators; his work entitled *Morch Nebochim*, or *Teacher of the perplexed*, is a most excellent illustration of some of the most difficult words and things in the Sacred Writings. He flourished about A. D. 1160.

Rabbi DAVID KIMCHI, a Spanish Jew, wrote a very useful comment on most books of the Old Testament: his comment on the prophet *Isaiah*, is peculiarly excellent. He flourished about A. D. 1220.

Rabbi Jacob BAAL HATTURIM, flourished A. D. 1300, and wrote short notes or observations on the Pentateuch, principally cabalistical.

Rabbi Levi ben GERSHOM, a Portuguese Jew and physician, flourished A. D. 1360, and wrote some esteemed comments on different parts of Scripture, especially the *five books of Moses*.

Rabbi ISAAC ABRABANEL or *ABARBANEL*, a Portuguese Jew, who flourished A. D. 1460, wrote also some valuable commentaries on the Scriptures, which are highly esteemed by the learned.

RABINOO ISALAH wrote select notes or observations on the Books of Samuel.

This list might be greatly enlarged with writers of minor importance among the Jews; but probably the reader may think that enough has already been said on the subject. I shall only add, that as most of the Jewish comments are written in the corrupt Chaldee dialect, and are in general printed in the *rabbinical character*, which few, even among scholars, can read; hence they are, comparatively, but little known. It must be however allowed, that they are of great service in illustrating the *rites and ceremonies* of the Mosaic law; and of great use to the Christians in their controversies with the Jews.

As several of my readers may wish to know where these comments may be found; it will give them pleasure to be informed, that the *Targums* or Chaldee Paraphrases of *ONKELOS* and *JONATHAN*; the *Targum JERUSHLEMAY*; the *MASORAH*; the comments of *RADAK*, i. e. *Rabbi David Kimchi*; *RASHI*, i. e. *Rabbi Solomon Jarchi*; *RALBAG*, i. e. *Rabbi Levi ben Gershom*; *RAMBAM*, i. e. *Rabbi Moses ben Maymon*, or *Maimonides*; *RASHAG*, i. e. *Rabbi Saadias Gaon*; *ABEN EZRA*, with the scanty observations of *Rabbi Joseph BAAL HATTURIM*, on the five books of Moses; and those of *Rabbi ISALAH*, on the two books of Samuel, are all printed in the second edition of Bomberg's Great Bible, Venice, 1547, &c. 2 vols. folio: the most useful, the most correct, and the most valuable Hebrew Bible ever published. It may be just necessary to say, that *Radak*, *Rashi*, *Ralbag*, &c. are technical names given to these rabbins from the initials of their proper names, with some interposed vowels; as *RaDaK*, stands for *Rabbi David Kimchi*; *RaShI*, for *Rabbi Solomon Jarchi*; *RaLBeG*, for *Rabbi Levi ben Gershom*; and so of the rest. The *Targums of Onkelos* and *Jonathan*, are also printed in the three first volumes of the *London Polyglott*, with a generally correct literal Latin version. The *Targum* ascribed to *Jonathan ben Uzziel*, and the *Targum Jerushlemey* on the Pentateuch, are printed, with a literal Latin version, in the fourth volume of the above work. The *Mishnah* has been printed in a most elegant manner by *Surenhusius*, Amsterdam, 1698, 6 vols. folio, with a Latin translation, and an abundance of notes.

Christian commentators, both ancient and modern, are vastly more numerous, more excellent, and better known, than those among the Jews. On this latter account I may be well excused for passing by many, which have all their respective excellencies, and mentioning only a few out of the vast multitude, which are either more eminent, or more easy of access.

Comments may be divided into four distinct classes:—1. Those of the *Primitive Fathers* and *Doctors of the Church*: 2. Those written by *Roman Catholics*: 3. Those written by *Protestants*; and 4. *Compilations* from both, and *Collections of Biblical Critics*.

I.—PRIMITIVE FATHERS AND DOCTORS.

TATIAN, who flourished about A. D. 150, wrote a *Harmony* of the four Gospels; perhaps the first thing of the kind ever composed: the genuine work is probably lost; as that extant, under his name, is justly suspected by the learned.

In this class *ORIGEN* occupies a distinguished place: he was born A. D. 185, and wrote much on the Scriptures: his principal works are unfortunately lost; many of his Homilies still remain, but they are so replete with metaphorical and fanciful interpretations of the Sacred text, that there is much reason to believe they have been corrupted since his time. Specimens of his mode of interpreting the Scriptures may be seen in the ensuing comment.

HYPOLITUS wrote many things on the Scriptures, most of which are lost: he flourished about A. D. 230.

CHRYSOSTOM is well known and justly celebrated for his learning, skill, and eloquence in his Homilies on the Sacred Writings, particularly the *Psalms*. He flourished A. D. 344.

JEROM is also well known: he is author of what is called the *Vulgate*, a Latin version from the Hebrew and Greek of the Old and New Testaments; as also of a very valuable comment on all the Bible. He flourished A. D. 360.

EPHRAIM SYRUS, who might be rather said to have *mourned* than to have *flourished*, A. D. 360, has written some valuable expositions of particular parts of Scripture. They may be found in his works, published by Asseman, Rome, 1737, &c. 6 vols. folio.

To *AUGUSTIN*, a laborious and often a confused writer, we are indebted for much valuable information on the Sacred Writings. His expositions of Scripture, however, have been the subjects of many acrimonious controversies in the Christian church. He appears often not to understand himself; and it is not to be wondered at, that his commentators mistake his meaning. Many strange things in his writings, and several things in his creed, may be attributed to the tincture his mind received from his *Manichean* sentiments; for it is well known that he had embraced, previously to his conversion to Christianity, the doctrine of the *two principles*, one *wholly evil*, and the other *wholly good*; to whose energy and operation all the *good and evil* in the world were attributed. These two opposite and conflicting beings, he seems in some cases, unwarily to unite in one God: and hence, he, and many of his followers, have formed the *decretum horribile*, making God, the fountain of all justice and holiness, the author, not only of all the good that is in the world, for on this there can be but one opinion, but of all the *evil* likewise; having reduced it to a necessity of existence, by a pre-determining, unchangeable, and eternal decree, by which, all the actions of angels and men are appointed and irrevocably established. So that, to use the words of a certain catechism, "he has *foreordained WHATSOEVER* comes to pass." S. Augustin died A. D. 430.

GREGORY the Great, who flourished about A. D. 600, has written commentaries which are greatly esteemed, especially among the Catholics.

THEOPHYLACT has written a valuable comment on the Gospels, Acts, and St. Paul's Epistles. He flourished A. D. 700.

VENERABLE BEDE flourished A. D. 780, and wrote comments, (or rather collected those of others) on the principal books of the Old and New Testaments, which are still extant.

RABANUS MAURUS, who flourished A. D. 800; was one of the most voluminous commentators since the days of Origen. Besides his numerous comments published in his works, there is a glossary of his on the whole Bible, in MS. in the imperial library at Vienna.

WALFRIDUS STRABO or *Strabo*, composed a work on the Old and New Testaments entitled *Glossæ Ordinariæ*; which is properly a *catena* or collection of all comments of the Greek and Latin fathers prior to his time. Strabo

constantly endeavours to show the literal, historical and moral sense of the inspired writers. The best edition of this valuable work, was printed at Antwerp in 1634. The author died in his forty-third year, A. D. 846.

II.—CATHOLIC COMMENTATORS.

Among the *Catholic* writers, many valuable commentators are to be found; the chief of whom are the following:—*Hugo de Sancta Clara*, or *Hugh de St. Cher*, flourished in 1200. He was a Dominican monk, and cardinal, and wrote a commentary on the whole Bible, and composed a *concordance*, probably the first regular work of the kind, in which he is said to have employed not less than 500 of his brethren to write for him!

Nicholaus de Lyra, or *Lyranus*, Anglicè, *Nicholas Harper*, wrote short comments on the whole Bible, which are allowed to be very judicious, and in which he reprehends many reigning abuses. It is supposed, that from these *Martin Luther* borrowed much of that light which brought about the reformation. Hence it has been said:

*Si Lyra non Lyrasset;
Lutherus non saltasset.*

"If Lyra had not harp'd on profanation,
"Luther had never plow'd the reformation."

Lyra flourished in 1300, and was the first of the Christian commentators who brought rabbinical learning to illustrate the Sacred Writings.

John Menochius, who flourished in the sixteenth century, has published short notes on all the Scriptures—they are generally very judicious and satisfactory.

Isidore Clarius, bishop of Fuligni in Umbria, in 1550 wrote some learned notes on the Old and New Testaments; he is celebrated for an eloquent speech delivered before the council of Trent, in favour of the *Vulgate*—his learned defence of it, contributed, no doubt, to the canonization of that version.

William Estius, the antagonist of *Luther*, wrote short notes on the Scriptures, which are not very highly esteemed, even by the Catholics.

John Maldonat wrote notes on particular parts of the Old and New Testaments, at present little read.

Cornelius à Lapide is one of the most laborious and voluminous commentators since the invention of printing. Though he has written nothing either on the *Psalms*, or *Job*, yet his comment forms no less than 16 vols. folio; it was printed at Venice 1710. He was a very learned man; but cites, as *authentic*, several *spurious* writings. He died in 1637.

In 1693—4, *Father Quesnel*, priest of the Oratory, published in French, at Brussels, *Moral Reflections on the New Testament*, in 8 vols. 12 mo. The author was a man of deep piety; and were it not for the rigid Jansenian predestinarianism which it contains, it would, as a *spiritual comment*, be invaluable. The work was translated into English by the Rev. Richard Russel, and published in 4 vols. 8vo. London 1719, &c. It was against this book that Pope Clement XI. issued his famous Constitution *Unigenitus*, in which he condemned one hundred and one propositions taken out of the *Moral Reflections*, as dangerous and damnable heresies. In my notes on the New Testament, I have made considerable use of this pious work. The author died at Amsterdam, December 2, 1719, aged 86 years.

Dom Augustin Calmet, a Benedictine, published, what he terms *Commentaire Litterale*, on the whole of the Old and New Testaments. It was first printed at Paris, in 26 vols. 4to. 1707—1717. And afterward, in 9 vols. folio, Paris, Emery, Saugrain, and Martin, 1719—1726. It contains the Latin text of the *Vulgate*, and a French translation, in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning, good sense, sound judgment, and deep piety are invariably displayed. Though the *Vulgate* is his text, yet he notices all its variations from the *Hebrew* and *Greek* originals; and generally builds his criticisms upon these. He quotes all the *ancient* commentators, and all the modern, whether Catholic or Protestant; and gives them due credit and praise. His illustrations of many difficult texts, referring to idolatrous customs, rites, ceremonies, &c. from the Greek and Roman classics, are abundant, appropriate, and successful. His *tables, maps, plans, &c.* are very judiciously constructed, and consequently, very useful. This is, without exception, the best comment ever published on the Sacred Writings, either by Catholics or Protestants; and has left little to be desired for the completion of such a work. It is true, its scarcity, voluminousness, high price, and the language in which it is written, must prevent its ever coming into common use in our country; but it will ever form one of the most valuable parts of the private library of every biblical student and divine. From this judicious and pious commentator I have often borrowed; and his contributions form some of the best parts of my work.

In 1753, *Father Houbigant*, a priest of the Oratory, published a *Hebrew Bible*, in 4 vols. folio, with a Latin version, and several critical notes at the end of each chapter. He was a consummate Hebraician and accurate critic: even his conjectural emendations of the text, cast much light on many obscure passages; and not a few of them have been confirmed by the MS. collections of *Kennicott* and *De Rossi*. The work is as invaluable in its matter as it is high in price, and difficult to be obtained. To this edition, the following notes are often under considerable obligation.

III.—PROTESTANT COMMENTATORS.

Sebastian Munster, first a Cordelier, but afterward a Protestant, published a *Hebrew Bible*, with a Latin translation, and short critical notes at the end of each chapter. His Bible has been long neglected, but his notes have been often republished in large collections. He died in 1552.

The Bible in Latin, printed at *Zurich*, in 1543, and often afterward, in folio, has a vast many scholia or marginal notes, which have been much esteemed, (as also the Latin version) by many divines and critics. The compilers of the notes were *Leo de Juda*, *Theodore Bibliander*, *Peter Cholin*, *Ralph Guatier*, and *Conrad Pelicanus*.

Tremellius, a converted Jew, with *Junius* or *du Jon*, published a very literal Latin version of the *Hebrew Bible*, with short, critical notes; folio, 1575. It has been often reprinted, and was formerly in high esteem. *Father Simon* accuses him unjustly, of putting in *pronouns* where none exist in the *Hebrew*: had he examined more carefully, he would have found that *Tremellius* translates the *emphatic article* by the *pronoun* in Latin; and it is well known, that it has this power in the *Hebrew* language. *Father Simon's* censure is therefore not well founded.

John Piscator published a laborious and learned comment on the Old and New Testaments, in 24 vols. 8vo. Herborn, 1601—1616. Not highly esteemed.

John Drusius was an able commentator; he penetrated the literal sense of Scripture; and in his animadversions, *Hebrew Questions*, *Explanations of Proverbs*, *Observations on the Rites and Customs of the Jews*, he has cast much light on many parts of the Sacred Writings. He died at *Franker*, in 1616, in the 66th year of his age.

Hugo Grotius, or *Hugh le Groot*, has written notes on the whole of the Old and New Testaments. His learning was very extensive, his erudition profound, and his moderation on subjects of controversy highly praise-worthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man has more successfully applied them to the illustration of the Sacred Writings. He is perhaps justly suspected of Socinian sentiments, and is, in general, so intent upon the *literal* meaning of the Scriptures, as to lose sight of the spiritual. He died in 1645, aged 62 years.

Lewis de Dieu wrote animadversions on the Old and New Testaments, in which are many valuable things. He was a profound scholar in Greek, Hebrew, Chaldee, Persian, and Syriac, as his works sufficiently testify. He died at *Leyden* in 1642.

Desiderius Erasmus is well known, not only as an able editor of the Greek Testament; but also as an excellent commentator upon it. The first edition of this Sacred Book was published by him: and for many years, his notes served for the foundation of all the comments that were written on it; and his Latin version itself, was deemed an excellent comment on the text, because of its faithfulness and simplicity. Erasmus was one of the most correct Latin

scholars since the Augustan age. He died in 1536. I need not state that in some cases, he appeared so indecisive in his religious creed, that he is both claimed and disavowed by Protestants and Catholics.

JOHN CALVIN wrote a commentary on all the prophets and evangelists. His part in the reformation is well known. In many respects his comments are allowed to be learned and judicious. He was a strenuous advocate for the doctrine of *salvation by grace through faith*, and for what he justly calls *decretum horribile*, the horrible decree of sovereign, eternal, irrevocable reprobation. This opinion, from the manner in which it has been defended by some, and opposed by others, has tended greatly to the disunion of many Christians, and produced every temper but brotherly kindness and charity. He died in 1564.

Mr. DAVID MARTIN of Utrecht, not only translated the whole of the Old and New Testaments into French, but also wrote short notes on both, which contain much good sense, learning and piety. Amsterdam, 1707, 2 vols. folio.

Dr. HENRY HAMMOND is celebrated over Europe as a very learned and judicious divine. He wrote an extensive comment on the *Psalms*, first published in 1659, and on the whole of the *New Testament* in 1653. In this latter work, he imagines he sees the *Gnostics* every where pointed at; and he uses them as a universal *menstruum* to dissolve all the difficulties in the text. If I might be allowed the distinction, I would say, that there is much *theology*, but little *practical piety* in his notes. He died in 1660.

Theodore BEZA, not only published the Greek Testament, but wrote many excellent notes on it. The best edition of this work is that printed at Cambridge, folio, 1642.

Dr. EDWARD WELLS published a very useful Testament in Greek and English, in several parcels, with notes, from 1709, to 1719; in which, 1. The Greek text is amended according to the best and most ancient readings. 2. The common English translation rendered more agreeable to the original. 3. A paraphrase, explaining the difficult expressions, design of the sacred writer, &c. 4. Short annotations. This is a judicious, useful work.

Of merely critical comments on the Greek Testament, the most valuable is that of J. JAMES WETSTEIN, 2 vols. folio, Amsterdam, 1751—2. Almost every peculiar form of speech in the sacred text, he has illustrated by quotations from the Jewish, Greek, and Roman writers.

Mr. HARDY published a Greek Testament with a great variety of useful notes, chiefly extracted from Poole's Synopsis. The work is in 2 vols. 8 vo. Lond. 1773, and is a very useful companion to every biblical student. It has gone through two editions; and it must be acknowledged, that the Greek text in both is inexcusably incorrect.

Mr. HENRY AINSWORTH, a Scottish man, made a new translation of the *Pentateuch*, *Psalms*, and *Canticles*, which he illustrated with notes, fol. 1639. He was a good Hebrew scholar, and made great use of his rabbinical learning in his comment, especially on the five books of Moses.

Mr. J. CARYL's Exposition of the book of Job, in two immense vols. folio, 1676; another by ALBERT SCHULTENS; and a third by CHAPPELAIN, on the same book, contain a vast deal of important matter, delivered, in general, in the dulllest and most uninteresting form.

Mr. MATTHEW POOLE, a Non-Conformist divine, has published a commentary on the Scriptures, in two vols. folio. The notes, which are mingled with the text, are short, but abound with good sense and sound judgment. He died in Holland, in 1679.

Dr. JOHN LIGHTFOOT was a profound scholar, a sound divine, and pious man. He brought all his immense learning to bear on the sacred volumes, and diffused light wherever he went. His Historical, Chronological, and Topographical Remarks on the Old Testament, and his *Talmudical Exercitations* on the New, are invaluable. His works were published in two large vols. fol. 1684. He died in 1675.

On the plan of Dr. Lightfoot's *HORÆ HEBRAICÆ, or Talmudical Exercitations*, a work was undertaken by Christian Schoettgenius, with the title *HORÆ HEBRAICÆ & Talmudicæ in universum Norum Testamentum, quibus horæ Jo. Lightfooti in Libris historicis supplementur, Epistolæ & Apocalypsis eodem modo illustrantur, &c.* Dresde, 1733, two vols. 4to. This is a learned and useful work, and supplies and completes the work of Dr. Lightfoot. The *HORÆ HEBRAICÆ* of Lightfoot extend no farther than the First Epistle to the Corinthians; the work of Schoettgen passes over the same ground as a *supplement*, without touching the things already produced in the English work; and then continues the work on the same plan to the end of the New Testament. It is both *scarce* and *dear*.

Mr. RICHARD BAXTER published the New Testament with notes, 8vo. 1695. The notes are interspersed with the text, and are very short, but they contain much sound sense and piety.

Dr. SIMON PATRICK, bishop of Ely, began a comment on the Old Testament, which was finished by Dr. Louth; to which the New Testament, by Dr. Whitby, is generally added to complete the work. Dr. Whitby's work was first published in 1703, and often since, with many emendations. This is a valuable collection, and is comprised in six vols. folio. Patrick and Louth are always judicious and solid; and Whitby is learned, argumentative, and thoroughly orthodox. The best comment on the New Testament, taken in all points of view, is certainly that of Whitby. He is said to have embraced Socinianism previous to his death, which took place in 1726.

Mr. ANTHONY PURVER, one of the people called Quakers, translated the whole Bible into English, illustrated with critical notes, which was published at the expense of Dr. J. Fothergill, in 1764, two vols. folio. The work has never been highly valued; and is much less literal, and much less simple, than the habits of the man, and those of the religious community to which he belonged, might authorize one to expect.

The Rev. WILLIAM BURKITT, rector of Dedham, in Essex, has written a very useful commentary on the New Testament, which has often been republished. It is both pious and practical, but not distinguished either by depth of learning or judgment. The pious author died in 1703.

The Rev. MATTHEW HENRY, a very eminent dissenting minister, is author of a very extensive commentary on the Old and New Testaments, five vols. folio, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical, and has contributed much to diffuse the knowledge of the Scriptures among the common people, for whose sakes it was chiefly written. A new edition of this work, by the Rev. J. HUGHES, of Battersea, and the Rev. G. BURDER, corrected from innumerable errors which have been accumulating with every edition, is now in the course of publication.

Dr. JOHN GILL, an eminent divine of the Baptist persuasion, is author of a very diffuse commentary on the Old and New Testaments, in nine vols. folio. Dr. Gill's work is written always within sight of his particular creed. He was a very learned and good man; but has often spiritualized his text to absurdity; and encumbered it with the most rigid Calvinism and rabbinical learning.

Dr. PHILIP DODDRIDGE's Family Expositor, 4to. 1745, often republished, is (with the exception of his *Paraphrase*) a very judicious work. It has been long highly esteemed, and is worthy of all the credit it has among religious people.

To Dr. Z. PEARCE, bishop of Rochester, we are indebted for an invaluable commentary and notes on the four Gospels, the Acts, and the First Epistle to the Corinthians, two vols. 4to. 1777. The deep learning and judgment displayed in these notes are really beyond all praise.

Dr. Campbell's work on the evangelists is well known, and universally prized. So is also Dr. MACKNICHT's translation of the epistles, with notes. Both these works abound in sound judgment, deep erudition, and a strong vein of correct critical acumen.

Mr. LOCKE and Dr. BENSON are well known in the republic of letters: their respective works on different parts of the New Testament abound with judgment and learning.

The Rev. J. WESLEY published a Selection of Notes on the Old and New Testaments, in four vols. 4to. Bristol, 1765. The notes on the Old Testament are allowed, on all hands, to be meagre and unsatisfactory: this is owing to a circumstance with which few are acquainted. Mr. Pine, the printer, having set up and printed off several sheets in a type much larger than was intended, it was found impossible to get the work within the prescribed limits of *four volumes*, without retrenching the notes, or cancelling what was already printed. The former measure was unfortunately adopted; and the work fell far short of the expectation of the public. This account I had from the excellent author himself. The Notes on the New Testament, which have gone through several editions, are of a widely different description; though short, they are always judicious, accurate, spiritual, terse, and impressive; and possess the happy

GENERAL PREFACE.

and rare property of leading the reader immediately to God and his own heart. A new edition of this work, with considerable additions, has been lately announced by the Rev. *Joseph Benson*, from whose learning, piety, and theological knowledge, much may be expected, if the confined limits of his plan (one vol. folio) do not prevent him from enriching the work with his own valuable criticisms and observations.

The late unfortunate Dr. *WILLIAM DODD* published a commentary on the Old and New Testaments, in three vols. folio, Lond. 1770. It is chiefly taken from the comment of *Father Calmet*, already described; but he has enriched his work by many valuable notes, which he extracted from the inedited papers of Lord Clarendon, Dr. Waterland, and Mr. Locke. He has also borrowed many important notes from *Father Houbigant*. This work, on the whole, is by far the best comment that has yet appeared in the *English* language.

A work, entitled *An Illustration of the Sacred Writings*, was published by Mr. *Goadby*, at Sherborne: it contains many judicious notes; has gone through several editions; and while it seems to be orthodox, is written entirely on the *Arian* hypothesis.

The Rev. *THOMAS COKE*, LL. D. has lately published a commentary on the Old and New Testaments, in six vols. 4to. This is, in the main, a reprint of the work of Dr. Dodd, with several retrenchments, and some unimportant additions. Though the major part of the notes and even the dissertations of Dr. Dodd, are here republished without the author's name; yet all the marginal readings and parallel texts are entirely omitted. The absence of these would be inexcusable in any Bible beyond the size of a *duodecimo*. Of the importance of these see the following sheet of this preface.

Dr. Coke's edition is, in general, well printed, and has had a very extensive sale. The original work of Dodd was both scarce and dear, and therefore a new edition became necessary; and had the whole of the original work, with the marginal readings, parallel texts, &c. been preserved, Dr. Coke's publication would have been much more useful.

The Rev. T. SCOTT, rector of Aston Sanford, has recently published, and is now republishing, a commentary on the Old and New Testaments, in five vols. 4to. The author's aim seems to be, to speak plain truth to plain men; and for this purpose he has interspersed a multitude of practical observations all through the text, which cannot fail, from the spirit of sound piety which they breathe, of being very useful. I am informed that this work has been extensively circulated, and has already done much good.

The late Dr. *Priestley* compiled a body of notes on the Old and New Testaments, in 3 vols. 8vo. published at Northumberland, in America, 1804: though the Doctor keeps his own creed (*unitarianism*) continually in view, especially when considering those texts which other religious people adduce in favour of theirs, yet his work contains many invaluable notes and observations, especially on the philosophy, natural history, geography, and chronology of the Scriptures: and to these subjects, few men in Europe were better qualified to do justice.

In closing this part of the list, it would be unpardonable to omit a class of eminently learned men, who, by their labours on select parts of the Scriptures, have rendered the highest services both to religion and literature.

Campegius Vtringa, who wrote a learned and most excellent comment on the book of the prophet *Isaiah*, in 2 vols. folio; the best edition of which was printed in 1724. He died in 1722.

Dr. R. LOWTH, Bishop of London, is author of an excellent work, entitled *ISAIAH: a new translation, with a preliminary Dissertation, and Notes critical, philological and explanatory*; 4to. Lond. 1779, first edition. The preliminary dissertation contains a fund of rare and judicious criticism. The translation, formed by the assistance of the ancient versions, collated with the best MSS. of the Hebrew text, is clear, simple, and yet dignified. The concluding notes, which show a profound knowledge of Hebrew criticism, are always judicious, and generally useful.

The late archbishop of Armagh, Dr. Newcomb, has published a translation of the minor prophets with learned notes: it is a good work, but creeps slowly after its great predecessor. He has also published a translation of the New Testament, with notes: not much esteemed.

On the same plan, the Rev. Mr. Blaney translated and published the prophet *Jeremiah* with notes, 1794.

JOHN ALBERT BENDEL is author of an edition of the New Testament, with various readings, and such a judicious division of it into paragraphs, as has never been equalled, and perhaps never can be excelled. He wrote a very learned comment on the *Apocalypse*, and short notes on the New Testament, which he entitled *Gnomon Novi Testamenti, in quo ex nativa verborum vi, simplicitas, profunditas, concinnitas, sabubritas sensum Cælestium indicatur*. In him were united two rare qualifications—the deepest piety, and the most extensive learning.

A commentary on the same plan, and with precisely the same title, was published by *Phil. David Burkus*, on the twelve minor prophets, 4to. Heilbronn, 1753, which was followed by his *Gnomon Psalmodi*, 2 vols. 4to. Stuttgart, 1760. These are, in many respects, valuable works, written in a pure strain of piety, but rather too much in a technical form. They are seldom to be met with in this country, and are generally high priced.

The late pious Bishop of Norwich, Dr. *Horne*, published the book of *Psalms* with notes, which breathe a spirit of the purest and most exalted piety.

HERMAN VENEMA, is known only to me by a comment on *Malachi*, some dissertations on sacred subjects, correct editions of some of *Vitringa's* Theological Tracts, and a most excellent and extensive commentary on the *Psalms*, in 6 vols. 4to. printed *Leovardie*, 1762—7. Through its great scarcity, the work is little known in Great Britain. What was said by *David of Goliath's* sword, may be justly said of *Venema's* commentary on the book of *Psalms*: "There is none like it."

IV. On the FOURTH CLASS, containing compilations and critical collections, a few words must suffice. Among the compilations may be ranked what are termed *catena* of the Greek and Latin fathers: these consist of a connected series of different writers on the same text. The work of *Galsfridus*, or *Walfridus Strabo*, already described, is of this kind: it contains a *catena*, or connected series of the expositions of all the fathers and doctors prior to his time. A very valuable *catena* on the *Octateuch*, containing the comments of about fifty Greek fathers, has been published at *Leipsic*, 1792, in 2 vols. folio: it is all in Greek, and therefore of no use to common readers. The work of *Venerable Bede*, already noticed, is professedly of the same kind.

Father De la Haye, in what was called the *Biblia Magna*, 1643, 5 vols. folio, and afterward *Biblia Maxima*, 1660, 19 vol. folio, besides a vast number of critical dissertations, prefaces, &c. inserted the whole notes of *Nicholas de Lyra*, *Menocheus*, *Gagneus*, *Estius*, and the Jesuit *Tyrin*.

Several minor compilations of this nature have been made by needy writers who, wishing to get a little money, have, without scruple or ceremony, borrowed from those whose reputation was well established with the public; and, by taking a little from one, and a little from another, pretended to give the marrow of all. These pretensions have been rarely justified: it often requires the genius of a voluminous writer to make a faithful abridgment of his work; but in most of these compilations, the love of money is much more evident than the capacity to do justice to the original author; or the ability to instruct and profit mankind. To what a vast number of these minor compilations has the excellent work of Mr. *Matthew Henry* given birth! every one of which, while professing to lop off his *redundancies*, and supply his *deficiencies*, falls, by a semi-diameter of the immense orb of literature and religion, short of the eminence of the author himself.

The most important collection of biblical critics ever made, was that formed under the direction of *Bishop Pearson*, *John Pearson*, *Anthony Scattergood*, and *Francis Gouldman*, printed by *Cornelius Bee*, London, 1660, in 9 vols. folio, under the title of *CRITIC SACRÆ*, intended as a companion for the Polyglott Bible, published by *Bishop Walton*, in 1657. This great work was republished at *Amsterdam*, with additions, in 12 vols. folio, in 1693. Two volumes, called *Thesauri Dissertationum Elegantiorum*, &c. were printed as a supplement to this work, at *Frankfort*, on the *Maine*, in 1701—2. Of this supplement it may be said, it is of less consequence and utility than is generally supposed, as the substance of several treatises in it is to be found in the preceding volumes. The work contains a vast variety of valuable materials for critics, chronologists, &c.

The principal critics on the Old Testament, contained in the foreign edition of this great collection, which is by far the most complete, are the following: *Sebastian Munster*, *Paul Fagius*, *Francis Vatablus*, *Claudius Bedwellus*, *Sebas-*

tian Castalio, Isidore Clarius, Lucas Brugensis, Andrew Masius, John Drusius, Sextinus Amama, Simeon de Muis, Philip Codurcus, Rodolph Baynus, Francis Forrierus, Edward Lively, David Hœschelii, Hugo Grotius, Christopher Cartwright, and John Price.

Besides the above, who are regular commentators on the Old Testament, there are various important *dissertations* and *tracts* on the principal subjects in the law and prophets, by the following critics—Joseph Scaliger, Lewis Capellus, Martin Helvicus, Alberic Gentilis, Moses bar Cepha, Christopher Helvicus, John Buteo, Matthew Hostus, Francis Moncæus, Peter Pithæus, George Rittershusius, Michael Rothardus, Leo Alliatius, Gaspar Varrierus, William Schickardus, Augustin Justinianus, Bend. Arias Montanus, Bon. Corn. Bertramus, Peter Cunæus, Caspar Waser, and Edward Brenewood.

On the New Testament the following commentators are included:—Sebastian Munster, Laurentius Valla, *James Revius*, *Desiderius Erasmus*, Francis Vatablus, Sebastian Castalio, Isidore Clarius, Andrew Masius, *Nicolas Zegerus*, Lucas Brugensis, *Henry Stephens*, John Drusius, Joseph Scaliger, *Isaac Casaubon*, *John Cameræ*, *James Capellus*, Lewis Capellus, *Otho Gualperius*, *Abraham Schultetus*, Hugo Grotius, and John Priceus.

Dissertations on the most important subjects in the New Testament, inserted here, were written by Lewis Capellus, *Nicolas Faber*, William Klebilus, *Marquard Frøherus*, *Archbishop Usher*, Matthew Hostus, *I. A. Vander-Linden*, *Claudius Salmasius*, under the feigned name of *Johannes Simplicius*, *James Gothofridus*, Philip Codurcus, *Abraham Schultetus*, *William Ader*, John Drusius, *Jac. Lopez SJunica*, *Desider. Erasmus*, *Angelus Caninius*, Peter Pithæus, *Nicæphorus*, patriarch of Constantinople, *Adriani Isagoge cum notis Dav. Hœschelii*, B. C. Bertram, *Anton. Nebrissensis*, *Nicolas Fuller*, *Samuel Petit*, *John Gregory*, *Christ. Cartwright*, *John Cloppenburg*, and *Pet. Dan. Huet*. Those marked in italics, are not included in the critics on the Old Testament. The *Theaurus Dissertationum Elegantiorum*, published as a supplement to this work, by *Theod. Hassæus* and *Conrad Ikenius*, in two volumes, folio, contains upwards of *one hundred and fifty* additional writers. Such a constellation of learned men can scarcely be equalled in any age or country.

Mr. *Matthæw Poole*, whose English comment has been already noticed, conceiving that the CRITICI SACRI might be made more useful by being methodized; with immense labour, formed the work well known among divines, by the title of *Synopsis Criticorum*, a general view of the critics, viz. those in the nine volumes of the *Critici Sacri* mentioned above. The printing of this work began in 1669, and was finished in 1674, 5 vols. folio. Here, the critics no longer occupy distinct places as they do in the *Critici Sacri*, but are all consolidated, one general comment being made out of the whole; the names of the writers being referred to by their initials in the margin. To the critics above named, Mr. Poole has added several others of equal note, and he refers also to the most important versions both ancient and modern. The learned author spent ten years in compiling this work. In point of size, the work of Mr. Poole has many advantages over the *Critici Sacri*; but no man, who is acquainted with both works, will ever prefer the *Synopsis* to the original.

Perhaps no city in the world can boast of having produced, in so short a period, so many important works on the sacred writings as the city of London; works, which, for difficulty, utility, critical and typographical correctness, and expense, have never been excelled. These are, 1. The *Polyglott*, 6 vols. folio; begun in 1653, and finished in 1667. 2. The *Critici Sacri*, in 9 vols. folio, 1660. 3. *Castell's Heptaglott Lexicon*, compiled for the Polyglott Bible, 2 vols. folio, 1669. And 4. The *Synopsis Criticorum*, 5 vols. folio; begun in 1669, and finished in 1674. These works, printed in Hebrew, Chaldee, Samaritan, Syriac, Arabic, Ethiopic, Persian, Greek, and Latin, forming twenty-two vast volumes, folio, were begun and finished in the city of LONDON, by the industry and at the expense of a few English divines and noblemen, in the comparatively short compass of about twenty years! To complete its eminence in biblical literature, and to place itself at the head of all the cities in the universe, London has only to add a new and improved edition of its own POLYGLOTT.

To the above list might be added, those who have illustrated the sacred writings by passages drawn from Josephus and the Greek and Roman classics; among which the following are worthy of particular regard: *Jo. Tobia KREBII* Observations in Nov. Testam. à Flac. JOSEPHO, 8vo. Lips. 1754. *Geo. Dav. KYRKE* Observations in Novi Fœderis Libros, ex auctoribus, potissimum Græcis, &c. 2 vols. 8vo. Vratislaviæ, 1755. *Georgii RAPHELI* Annotationes in Sacram Scripturam, &c. Lugd. 1747, 2 vols. 8vo. *Krebs* throws much light on different facts and forms of speech in the New Testament, by his quotations from Josephus. *Kypke* does the same, by an appeal to the Greek writers in general. And *Raphelius* gives historical elucidations of the Old, and philological observations on the New Testament, drawn particularly from *Xenophon*, *Polybius*, *Arrian*, and *Herodotus*.

To these might be added several excellent names who have rendered considerable services to sacred literature and criticism by their learned labours: Sir *Norton Knatchbull's* Observations, *Hallett's* Critical Notes, *Bouryer's* Conjectures, *Leigh's* Annotations, &c. &c. to whom may be added those who have illustrated innumerable passages, obscure and difficult, in Lexicons and Dictionaries for the Hebrew Bible and Greek Testament, *Buxtorf*, *Cocceius*, *Mintert*, *Pasor*, *Schoettgenius*, *Stœckius*, *Krebs*, *Calmet*, *Michaelis*, *Edward Leigh*, *Schulz*, *Dr. Taylor*, *Shleusner*, and *Parkhurst*; a particular account of which would far exceed the limits of this preface.

Having said thus much on commentaries in general, it may be necessary to give some account of that now offered to the public, the reasons on which it has been undertaken, and the manner in which it has been compiled.

The work which is now offered to the public has long occupied a considerable share of my attention and studies. Indeed I may say, that to understand the Sacred Writings, and to illustrate them, has been the principal object of the last thirty years of my life. Perhaps a short history of the rise and progress of the present work may not be unacceptable to the reader. At an early age I took for my motto, Prov. xviii. 1. *Through desire, a man, having separated himself, seeketh and intermeddeth with all wisdom*. Being convinced that the Bible was the source whence all the principles of true wisdom, wherever found in the world, had been derived, my desire to comprehend adequately its great design, and to penetrate the meaning of all its parts, led me to separate myself from every pursuit that did not lead at least indirectly to the accomplishment of this end; and while seeking and intermeddling with different branches of human knowledge, I put each study under contribution to the object of my pursuit; endeavouring to make every thing subservient to the information of my own mind, that, as far as Divine Providence might think proper to employ me, I might be the better qualified to instruct others. At first, I read and studied, scarcely committing any thing to paper, having my own edification alone in view, as I could not then hope that any thing I wrote could be of sufficient importance to engage the attention or promote the welfare of the public. But as I proceeded, I thought it best to note down the result of my studies, especially as far as they related to the *Septuagint*, which about the year 1785 I began to read regularly, in order to acquaint myself more fully with the phraseology of the New Testament; as I found that this truly venerable version was that to which the evangelists and apostles appear to have had constant recourse, and from which in general they make their quotations. The study of this version served more to illuminate and expand my mind, than all the theological works I had ever consulted. I had proceeded but a short way in it, before I was convinced that the prejudices against it were utterly unfounded; and that it was of incalculable advantage toward a proper understanding of the literal sense of Scripture. About nine years after this, my health having been greatly impaired by the severity of my labours, and fearing that I should soon be obliged to relinquish my public employment; I formed the purpose of writing short notes on the New Testament, collating the common printed text with all the MSS. and collections from MSS. to which I could have access. Scarcely had I projected this work, when I was convinced that another was previously necessary, viz. a careful perusal of the original text. I began this work; and soon found that it was perfectly possible to read, and not understand. Under this conviction I sat down, determined to translate the whole, before I attempted any comment, that I might have the Sacred text the more deeply impressed on my memory.

I accordingly began my translation; collating the original text with all the ancient and with several of the modern versions; carefully weighing the value of the most important various readings found in those versions, as well as those which I was able to collect from the most authentic copies of the Greek text. A worse state of health ensuing, I was obliged to remit almost all application to study, and the work was thrown aside for nearly two years.—Having

returned to it when a state of comparative convalescence took place, I found I had not gone through the whole of my preliminary work. The New Testament I plainly saw was a *comment* on the Old; and to understand such a comment, I knew, it was absolutely necessary to be well acquainted with the original *text*. I then formed the plan of reading, consecutively, a portion of the Hebrew Bible daily. Accordingly, I began to read the Old Testament, noting down on the different books, chapters, and verses, such things as appeared to me of most importance; intending the work as an *outline* for one on a more extensive scale, should it please God to spare my life, and give me health and leisure to complete it. In this preliminary work I spent a little more than *one year and two months*; in which time I translated every sentence, Hebrew and Chaldee, in the Old Testament. In such a work, it would be absurd to pretend that I had not met with many difficulties. I was attempting to illustrate the most ancient and most learned book in the universe, replete with allusions to arts that are lost,—to nations that are extinct,—to customs that are no longer observed,—and abounding in modes of speech and turns of phraseology, which can only be traced out through the medium of the cognate Asiatic languages. On these accounts I was often much perplexed; but I could not proceed till I had done the utmost in my power to make every thing plain. The frequent occurrence of such difficulties led me closely to examine and compare all the original texts and versions, as they stand in the Polyglott; and from these, especially the Samaritan, Chaldee Targums, Septuagint, and Vulgate, I derived the most assistance; though all the rest contributed their quota in cases of difficulty.

Almost as soon as this work was finished, I began my comment on the four Gospels; and notwithstanding the preparations already made, and my indefatigable application, early and late, to the work, I did not reach the end of the fourth evangelist, till eighteen months after its commencement. Previously to this, I had purposed to commit what I had already done to the press; but when I had all my arrangements made, a specimen actually set up and printed, and advertisements circulated; a sudden rise in the price of paper, which I fondly hoped would be of long continuance, prevented my proceeding. When this hope vanished, another work on the Scriptures, by a friend, was extensively announced: as I could not bear the thought of even the most distant appearance of opposition to any man, I gave place, being determined not to attempt to divide the attention of the public mind, nor hinder the general spread of a work which, for aught I then knew, might supersede the necessity of mine. That work has been for some time completed, and the numerous subscribers supplied with their copies. My plan however is untouched; and still finding, from the call of many judicious friends, and especially of my brethren in the ministry, who have long been acquainted with my undertaking and its progress, that the religious public would gladly receive a work on the plan which I had previously announced; I have, after much hesitation, made up my mind, and in the name of God, with a simple desire to add my mite to the treasury, having recommended the revival and improvement of my papers, now present them to the public; heartily glad that Divine Providence has so ordered it, that the publication has been hitherto delayed; as the years which have elapsed since my first intention of printing, have afforded me a more ample opportunity to reconsider and correct what I had before done, and to make many improvements.

Should I be questioned as to my specific object in bringing this work before the religious world, at a time when works of a similar nature abound; I would simply answer, I wish to do a little good also, and contribute my quota to enable men the better to understand the records of their salvation. That I am in hostility to no work of this kind, the preceding pages will prove; and I have deferred my own, as long as in prudence I can. My tide is turned; life is fast ebbing out, and what I do in this way, I must do *now*, or relinquish the design for ever. This I would most gladly do; but I have been too long and too deeply pledged to the public, to permit me to indulge my own feelings in this respect. Others are doing much to elucidate the Scriptures; I wish them all, God's speed. I also will show my opinion of these *Divine Records*, and do a little in the same way. I wish to assist my fellow-labourers in the vineyard, to lead men to *HIM*, who is the fountain of all excellence, goodness, truth, and happiness,—to magnify his *LAW* and make it honourable,—to show the wonderful provision made in his *GOSPEL* for the recovery and salvation of a sinful world,—to prove that God's great design is to make his creatures happy; and that such a salvation as it becomes God to give, and such as man needs to receive, is within the grasp of every human soul. He who carefully and conscientiously receives the truths of Divine Revelation, not merely as a *creed*, but in reference to his *practice*, cannot fail being an ornament to civil and religious society. It is my endeavour therefore to set these truths fairly and fully before the eyes of those who may be inclined to consult my work. I do not say that the principles contained in *my creed*, and which I certainly have not studied to conceal, are *all essentially necessary* to every man's salvation; and I should be sorry to unchristianize any person, who may think he has scriptural evidence for a faith in several respects different from mine; I am sure that all sincere Christians are agreed on what are called the *essential truths* of Divine Revelation; and I feel no reluctance to acknowledge, that men, eminent for wisdom, learning, piety, and usefulness, have differed among themselves and from me, in many points which I deem of great importance. While God bears with and does us good, we may readily bear with each other.

Of the copy of the sacred text used for this work, it may be necessary to say a few words. It is stated in the title, that the text "is taken from the most correct copies of the present authorized translation." As several use this term, who do not know its meaning, for their sakes I shall explain it. A resolution was formed, in consequence of a request made by Dr. Reynolds to King James I. in the conference held at Hampton-Court, 1603, that a new translation, or rather a revision of what was called the *Bishop's Bible*, printed in 1568, should be made. *Fifty-four* translators, divided into *six* companies, were appointed for the accomplishment of this important work. *Seven* of these appear to have died before the work commenced, as only *forty-seven* are found in Fuller's list. The names of the persons, the places where employed, and the proportion of work allotted to each company, and the rules laid down by King James for their direction, I give from Mr. Fuller's Church History, book x. p. 44, &c.

Before I insert this account, it may be necessary to state Dr. Reynolds's request in the Hampton-Court conference, and King James's answer.

Dr. Reynolds. "May your majesty be pleased that the Bible be new translated: such as are extant not answering the original." [*Here he gave a few examples.*]

Bishop of London. "If every man's humour might be followed, there would be no end of translating."

The King. "I profess I could never yet see a Bible well translated in English; but I think, that of all, that of Geneva is the worst. I wish some special pains were taken for an uniform translation, which should be done by the best learned in both universities; then reviewed by the bishops; presented to the *privy council*; lastly, ratified by royal authority, to be read in the whole church, and no other."

The bishop of London in this, as in every other case, opposed Dr. Reynolds, till he saw that the project pleased the king, and that he appeared determined to have it executed. In consequence of this resolution, the following learned and judicious men were chosen for the execution of this work.

WESTMINSTER.

10.

The Pentateuch: the story from Joshua, to the First Book of the Chronicles exclusively.

Dr. Andrews, Fellow and Master of Pembroke Hall, in Cambridge; then Dean of Westminster, after Bishop of Winchester.

Dr. Overall, Fellow of Trinity Coll. Master of Kath. Hall, in Cambridge; then Dean of St. Paul's, after Bishop of Norwich.

Dr. Saravia.

Dr. Clarke, Fellow of Christ Coll. in Cambridge, Preacher in Canterbury.

Dr. Laiffeld, Fellow of Trin. in Cambridge, Parson of St. Clement Danes. Being skilled in architecture, his judgment

was much relied on for the fabric of the Tabernacle and Temple.

Dr. Leigh, Archdeacon of Middlesex, Parson of All-hallows, Barking.

Master Burgley.

Mr. King.

Mr. Thompson.

Mr. Bedwell, of Cambridge, and (I think) of St. John's, Vicar of Tottenham, nigh London.

CAMBRIDGE.

8.

From the First of the Chronicles, with the rest of the story and the Hagiographa, viz. Job, Psalms, Proverbs, Canticles, Ecclesiastes.

Master Edward Lynch.

Mr. Richardson, Fellow of Emman, after D. D. Master, first of Peter-house, then of Trin. Coll.
 Mr. Chaderton, after D. D. Fellow, first of Christ Coll. then Master of Emmanuel.
 Mr. Dillingham, Fellow of Christ Coll. beneficed at —, in Bedfordshire, where he died a single and a wealthy man.
 Mr. Andrews, after D. D. brother to the Bishop of Winchester, and Master of Jesus Coll.
 Mr. Harrison, the Rev. Vice-Master of Trinity Coll.
 Mr. Spalding, Fellow of St. John's, in Cambridge, and Hebrew Professor therein.
 Mr. Bing, Fellow of Peter-house, in Cambridge, and Hebrew Professor therein.

OXFORD.

7.

The four greater Prophets, with the Lamentations, and the twelve lesser Prophets.
 Dr. Harding, President of Magdalen Coll.
 Dr. Reynolds, President of Corpus Christi Coll.
 Dr. Holland, Rector of Exeter Coll. and King's Professor.
 Dr. Kibby, Rector of Lincoln Coll. and Regius Professor.
 Master Smith, after D. D. and Bishop of Gloucester. He made the learned and religious Preface to the Translation.
 Mr. Brett, of a worshipful family, beneficed at Quainton in Buckinghamshire.
 Mr. Fairclowe.

CAMBRIDGE.

7.

The Prayer of Manasseh, and the rest of the Apocrypha.
 Dr. Dupont, Prebend of Ely, and Master of Jesus Coll.
 Dr. Braithwait, first, Fellow of Emmanuel, then Master of Gonvil and Caius Coll.
 Dr. Radclyffe, one of the Senior Fellows of Trin. Coll.
 Master Ward, Emman. after D. D. Master of Sidney Coll. and Margaret Professor.
 Mr. Downs, Fellow of St. John's Coll. and Greek Professor.
 Mr. Boyse, Fellow of St. John's Coll. Prebend of Ely, Parson of Boxworth, in Cambridgeshire.
 Mr. Ward, Regal, after D. D. Prebend of Chichester, Rector of Bishop Waltham in Hampshire.

OXFORD.

8.

The four Gospels, Acts of the Apostles, Apocalypse.
 Dr. Ravis, Dean of Christ-church, afterward Bishop of London.
 Dr. Abbot, Master of University Coll. afterward Archbp. of Canterbury.
 Dr. Eedes.
 Mr. Thompson.
 Mr. Savill.
 Dr. Peryn.
 Dr. Ravens.
 Mr. Harmor.

WESTMINSTER.

7.

The Epistles of St. Paul, and the Canonical Epistles.
 Dr. Barlowe, of Trinity Hall, in Cambridge, Dean of Chester, after Bishop of London.
 Dr. Hutchenson.

Dr. Spencer.
 Mr. Fenton.
 Mr. Rabbet.
 Mr. Sanderson.
 Mr. Dakins.

"Now, for the better ordering of their proceedings, his Majesty recommended the following rules, by them to be most carefully observed.

1. The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.
2. The names of the prophets, and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.
3. The old ecclesiastical words to be kept, viz. as the word (church) not to be translated congregation, &c.
4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.
5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another.
8. Every particular man of each company to take the same chapter, or chapters; and having translated or amended them severally by himself, when he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.
9. As any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful on this point.
10. If any one company, upon the review of the book so sent, shall doubt, or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons: to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.
11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land, for his judgment in such a place.
12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.
13. The directors in each company to be the deans of Westminster and Chester for that place; and the king's professors in Hebrew and Greek in each university.
14. These translations to be used, when they agree better with the text than the Bishop's Bible itself, viz.

}	Tindal's,
}	Matthews',
}	Coverdale's,
}	Whitchurch,
}	Geneva.

Besides the said directions before-mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the *fourth* rule above specified.

"And now, after long expectation and great desire," says Mr. Fuller, "came forth the new translation of the Bible (most beautifully printed) by a *select* and *competent* number of *divines* appointed for that purpose; not being too many, lest one should trouble another; and yet many, lest many things might haply escape them. Who neither coveting praise for expedition, nor fearing reproach for slackness (seeing in a business of moment, none deserve blame for convenient slowness) had expended almost *three years* in the work, not only examining the *channels* by the *fountain*, translations with the *original*, which was absolutely necessary, but also comparing *channels* with *channels*, which was abundantly useful in the Spanish, Italian, French and Dutch (German) languages. These, with *Jacob*, rolled away the stone from the mouth of the well of life: so that now, even *Rachel's* weak women may freely come both to drink themselves, and water the *flocks* of their families at the same."

"Leave we then those worthy men now all gathered to their fathers, and gone to God, however they were requited on earth, well rewarded in heaven for their worthy work. Of whom, as also of that gracious king that employed them, we may say, *Whosoever the Bible shall be preached or read in the whole world, there shall also this that they have done be told in memorial of them.*"

The character of James the first has been greatly underrated. In the Hampton-Court Conference he certainly showed a clear and ready comprehension of every subject brought before him; extensive reading, and a remarkably sound judgment. For the *best translation* into any language, we are indebted under God to king James, who was called a *hypocrite* by those who had no religion; and a *pedant* by persons who had not half his learning. Both piety and justice require, that while we are thankful to God for the gift of his word, we should revere the memory of the man who was the instrument of conveying the water of life, through a channel by which its purity has been so wonderfully preserved.

Those who have compared most of the European translations with the original, have not scrupled to say, that the *English translation of the Bible, made under the direction of King James the first, is the most accurate and faithful of the whole*. Nor is this its only praise; the translators have seized the very *spirit* and *soul* of the original, and expressed this almost every where, with pathos and energy. Besides, our translators have not only made a *standard translation*; but they have made their translation the *standard of our language*: the English tongue in their day was not equal to such a work—"but God enabled them to stand as upon Mount Sinai," to use the expression of a learned friend, "and *erans* up their country's language to the dignity of the originals, so that after the lapse of 200 years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The original, from which it was taken, is, alone, superior to the Bible translated by the authority of King James." This is an opinion, in which my heart, my judgment, and my conscience coincide.*

* It is not unknown that, at the Hampton-Court Conference, several alterations were proposed by Dr. Reynolds and his associates to be made in the *liturgy* then in common use, as well as in the *Bible*. These however were in general objected to by the king, and only a few changes made, which shall be mentioned below. While on this part of the subject, it may

This Bible was begun in 1607, but was not completed and published till 1611; and there are copies of it which, in their title-pages, have the dates 1612 and 1613. This translation was corrected, and many parallel texts added, by Dr. Scattergood, in 1683; Dr. Lloyd, bishop of London, in 1701; and afterward by Dr. Paris, at Cambridge: but the most thorough revision was made by Dr. *Blayney*, in the year 1769, under the direction of the vice-chancellor and delegates of the university of Oxford; in which, 1. The *punctuation* has been thoroughly revised; 2. The *words* printed in *italics* examined, and corrected by the Hebrew and Greek originals; 3. The *proper names*, to the etymology of which *allusions* are made in the text, translated, and entered in the margin; 4. The *heads and running titles* corrected; 5. Some material errors in the *chronology* rectified; and, 6. The marginal references re-examined, corrected, and their number greatly increased. Copies of this revision are those which are termed above, *the most correct copies of the present authorized version*; and it is this revision, *re-collated, re-examined, and corrected* from typographical inaccuracies, in a great variety of places, that has been followed for the *text* prefixed to these *notes*. But, besides these corrections, I have found it necessary to re-examine all the *italics*; by those, I mean the words interspersed through the text, avowedly not in the original, but thought necessary by our translators to complete the sense, and accommodate the idioms of the Hebrew and Greek to that of the English language. In these I found gross corruptions, particularly where they have been changed for Roman characters, whereby words have been attributed to God which he never spoke.

The *punctuation*, which is a matter of no small importance to a proper understanding of the sacred text, I have examined with the greatest care to me possible; by the insertion of commas where there were none before, putting semicolons for commas, the better to distinguish the members of the sentences; changing colons for semicolons, and vice versa; and full points for colons, I have been in many instances, enabled the better to preserve and distinguish the sense, and carry on a narration to its close without interrupting the reader's attention by the intervention of improper stops.

The *references* I have in many places considerably augmented, though I have taken care to reprint all that Dr. *Blayney* has inserted in his edition, which I scruple not to say are the best collection ever edited; and I hope their worth will suffer nothing by the additions I have made.

After long and diligently weighing the different systems of *chronology*, and hesitating which to adopt, I ultimately fixed on the system commonly received; as it appeared to me on the whole, though encumbered with many difficulties, to be the least objectionable. In fixing the dates of particular transactions, I have found much difficulty; that this was never done in any edition of the Bible hitherto offered to the public, with any tolerable correctness, every person acquainted with the subject must acknowledge. I have endeavoured carefully to fix the date of each transaction where it occurs, (and where it could be ascertained) showing throughout the whole of the Old Testament, the year of the world, and the year before Christ, when it happened. From the beginning of Joshua, I have introduced the years

not unacceptable to the reader to hear how the present *liturgy* was compiled; and who the persons were to whom this work was assigned: a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the *Reformation*, next to the translation of the Scriptures into the English language. The word *liturgy*, $\gamma\lambda\upsilon\tau\upsilon\gamma\iota\alpha$ from $\lambda\iota\tau\upsilon\gamma\eta$, *prayer*, and $\iota\upsilon\gamma\omega\gamma$, *work*, signifies literally, the *work, or labour of prayer, or supplication*; and he who labours not in his prayers, prays not at all: or $\lambda\iota\tau\upsilon\gamma\upsilon\gamma\iota\alpha$, from $\lambda\iota\tau\upsilon\gamma\eta$, *public*, and $\iota\upsilon\gamma\omega\gamma$, *work*, the public or common prayer or service, in which all should engage: and from $\lambda\iota\tau\upsilon\gamma\eta$, *prayer*, comes *litany*, $\lambda\iota\tau\upsilon\gamma\iota\alpha$, *supplication, a collection of prayers* in the *liturgy*, or public service of the church. Previous to the reign of Henry VIII. the *liturgy* was all said or sung in *Latin*, except the *creed*, the *Lord's prayer*, and the *ten commandments*, which, in 1536, were translated into English for the use of the common people, by the king's command. In 1545, the "*liturgy* was also permitted in *English*;" as Fuller expresses it, "and this was the farthest pace the reformation step in the reign of Henry the eighth."

In the first year of Edward VI. 1547, it was recommended to certain grave and learned bishops and others, then assembled by order of the king, at Windsor Castle, to draw up a *communion service*, and to revise and reform all other offices in the divine service: this service was accordingly proposed and published, and strongly recommended by special letters from *Seymour*, Lord Protector, and the other lords of the council. The persons who compiled this work were the following:

1. Thomas Cranmer, archbishop of Canterbury.
2. George Day, bishop of Chichester.
3. Thomas Goodrick, bishop of Ely.
4. John Skip, bishop of Hereford.
5. Henry Holbeach, bishop of Lincoln.
6. Nicholas Ridley, bishop of Rochester.
7. Thomas Thirlby, bishop of Westminster.
8. Doctor May, dean of St. Paul's.

9. John Taylor, then dean, afterward bishop of Lincoln.
10. Doctor Haines, dean of Exeter.
11. Doctor Robinson, afterward dean of Durham.
12. Doctor John Redman, master of Trinity College, Cambridge.
13. Doctor Richard Cox, then almoner to the king, and afterward bishop of Ely.

It is worthy of remark, that as the *first translators* of the Scriptures into the *English language*, were several of them, persecuted unto death by the papists, so, some of the chief of those who translated the *Book of Common Prayer*, (Archbishop *Cranmer* and Bishop *Ridley*.) were burnt alive by the same faction.

This was what Mr. Fuller calls the *first edition of the Common Prayer*. Some objections having been made to this work by Mr. John Calvin abroad, and some learned men at home, particularly in reference to the *commemoration of the dead*, the use of *christm*, and *extreme unction*, it was ordered by a statute in Parliament (5 and 6 of Edward VI.) that it should be faithfully and gently persued, explained, and made fully perfect. The chief alterations made in consequence of this order were these: the *general confession* and *absolution* were added, and the *communion service* was made to begin with the *ten commandments*; the use of *oil in confirmation* and *extreme unction* were left out, also *prayers for the dead*, and certain expressions that had a tendency to countenance the doctrine of *transubstantiation*.

The same persons to whom the compiling of the communion service was intrusted, were employed in this revision, which was completed and published in 1548. On the accession of Queen Mary, this *liturgy* was abolished, and the *Prayer Book* as it stood in the last year of Henry VIII. commanded to be used in its place. In the first year of the reign of Queen Elizabeth, 1559, the former *liturgy* was restored, but it was subjected to a farther revision, by which some few passages were altered, and the petition in the *litany* for being delivered from the tyranny and all the detestable enormities of the bishop of Rome, left out, in order that conscientious Catholics might not be prevented from joining in the common service. This being done it was presented to parliament, and by them received and established, and the act for uniformity, which is usually printed with the *liturgy*, published by the queen's authority, and sent throughout the nation. The persons employed in this revision were the following:

- | | |
|---|---|
| 1. Master Whitehead, once chaplain to Queen Anna Bullain. | 5. James Pilkington, afterward bishop of Durham. |
| 2. Matthew Parker, afterward archbishop of Canterbury. | 6. Doctor May, dean of St. Paul's and master of Trinity College, Cambridge. |
| 3. Edmund Grindall, afterward bishop of London. | 7. Sir Thomas Smith, principal secretary of state. |
| 4. Richard Cox, afterward bishop of Ely. | |

Of these *Drs. Cox* and *May* were employed on the first edition of this work, as appears by the preceding list.

In the first year of King James, 1603, another revision took place, and a few alterations were made, which consisted principally in the *addition of some prayers and thanksgivings*, some *alteration in the rubrics* relative to the office of private baptism, and the *addition of that part of the catechism* which contains the *doctrine of the sacraments*.

In this state the *Book of Common Prayer* continued till the reign of Charles II. who, the 25th of October, 1660, "granted his commission under the great seal of England, to several bishops and divines, to review the *Book of Common Prayer*, and to prepare such alterations and additions as they thought fit to offer." In the following year, the king assembled the convocations of both the provinces of *Canterbury* and *York*, and "authorized the presidents of those convocations, and other, the bishops and clergy of the same, to review the said *Book of Common Prayer*," &c. requiring them, "after mature consideration, to make such alterations and additions as to them should seem meet and convenient." This was accordingly done, several prayers and some whole services added, and the whole published with the *act of uniformity* in the 14th of Charles II. 1661: since which time it has undergone no farther revision. This is a short history of a work which all who are acquainted with it, deem superior to every thing of the kind produced either by ancient or modern times.

It would be disingenuous not to acknowledge, that the chief of those prayers were in use in the Roman Catholic church, from which the church of England is reformed: and it would betray a want of acquaintance with ecclesiastical antiquity, to suppose that those prayers and services originated in that church, as several of them were in use from the first ages of Christianity, and many of the best of them, before the name of *pope* or *popery* was known in the earth.

before the *building of Rome* till the seven hundred and fifty-third year before Christ, when the foundation of that city was laid, and also introduced the *Olympiads* from the time of their commencement, as both these eras are of the utmost use to all who read the Sacred Writings, connected with the histories of the times, and peoples, to which they frequently refer. And who that reads his Bible, will not be glad to find at what time of the sacred history, those great events fell out, of which he has been accustomed to read in the Greek and Roman historians? This is a gratification which the present work will afford from a simple inspection of the margin, at least as far as those facts and dates have been ascertained by the best chronologists.

In the *Penateuch*, I have not introduced either the years of Rome or the Olympiads: because the transactions related in the Mosaic writings, are in general too remote from these eras, to be at all affected by them; and I judged it early enough to commence with them at the time when Israel was governed by the *Judges*.

As to *marginal readings*, I could, with very little trouble, have added many hundreds, if not thousands: but as I made it a point of conscience strictly to adhere to the *present authorized version* in the text, I felt obliged, by the same principle, scrupulously to follow the *marginal readings* without adding or omitting even one. Had I inserted *some of my own*, then my text would be no longer the *text of the authorized version*, but an *altered translation*, for the marginal readings constitute an integral part, properly speaking, of the authorized version; and to add any thing, would be to *alter* this version, and to omit any thing, would be to render it *imperfect*. When Dr. Blayney revised the present version in 1769, and proposed the insertion of the translations of some proper names, to the etymology of which reference is made in the text, so scrupulous was he of making any change in this respect, that he submitted all his proposed alterations to a select committee of the university of Oxford, the vice-chancellor and the principal of Hertford college, and Mr. Professor *Wheler*; nor was even the slightest change made but by their authority. All this part, as well as the entire text, I must therefore, to be consistent with my proposals, leave conscientiously as I found them, typographical errors and false italics excepted. Whatever *emendations* I have proposed, either from myself or others, I have included among the *notes*.

That the *marginal readings* in our authorized translation are essential to the integrity of the version itself, I scruple not to assert; and they are of so much importance, as to be in several instances preferable to the *textual readings* themselves. Our conscientious translators, not being able, in several cases, to determine which of two meanings borne by a word, or which of two words found in different copies, should be admitted into the text, adopted the measure of receiving *both*, placing one in the margin and the other in the *text*; thus leaving the reader at liberty to adopt either, both of which, in their apprehension, stood nearly on the same authority. On this very account, the marginal readings are essential to our version; and I have found on collating many of them with the originals, that those in the *margin* are to be preferred to those in the *text*, in the proportion of at least *eight to ten*.

To the *geography* of the Sacred Writings I have also paid the utmost attention in my power. I wished in every case to be able to ascertain the ancient and modern names of places, their situation, distances, &c. &c. but in several instances, I have not been able to satisfy myself. I have given those opinions which appeared to me to be best founded; taking frequently the liberty to express my own doubts or dissatisfaction. I must therefore bespeak the reader's indulgence not only in reference to the work in general, but in respect to several points both in the Scripture *geography* and *chronology* in particular, which may appear to him not satisfactorily ascertained; and have only to say that I have spared no pains, to make every thing as correct and accurate as possible, and hope I may without vanity, apply to myself on these subjects, with a slight change of expression, what was said by a great man, of a great work: "For negligence or deficiency, I have perhaps not need of more apology than the nature of the work will furnish: I have left that inaccurate, which can never be made exact; and that imperfect, which can never be completed."—*JOHNSON*. For particulars under these heads, I must refer to Dr. *Hales's* elaborate and useful work, entitled, *A New Analysis of Chronology*, 2 vols. 4to. 1809—10.

The *summaries* to each chapter are entirely written for the purpose, and formed from a careful examination of the chapter, verse by verse, so as to make them a faithful table of contents, constantly referring to the verses themselves. By this means, all the subjects of each chapter may be immediately seen, so as, in many cases, to preclude the necessity of consulting a concordance.

In the *heads* or *head-lines* to each page, I have endeavoured to introduce, as far as the room would admit, the chief subject of the columns underneath; so as immediately to catch the eye of the reader.

Quotations from the original texts I have made as sparingly as possible: those which are introduced, I have endeavoured to make plain by a literal translation, and by putting them in European characters. The reader will observe, that though the *Hebrew* is here produced *without the points*, yet the reading given in European characters, is *according to the points*, with very few exceptions. I have chosen this *middle way* to please, as far as possible, the opposers and the friends of the *Masoretic* system.

The *controversies* among religious people I have scarcely ever mentioned: having very seldom referred to the creed of any sect or party of Christians: nor produced any opinion, merely to confute or establish it. I simply propose *what I believe to be the meaning of a passage*; and maintain *what I believe to be the truth*, but scarcely ever in a *controversial* way. I think it quite possible to give my own views of the doctrines of the Bible, without introducing a single sentence at which any Christian might reasonably take offence. And I hope that no provocation which I may receive, shall induce me to depart from this line of conduct.*

It may be expected by some, that I should enter at large into the proofs of the *authenticity of Divine Revelation*.—This has been done amply by others; and their works have been published in every form, and with a very laudable zeal, spread widely through the public: on this account, I think it unnecessary to enter professedly into the subject. The different portions of the Sacred Writings, against which the shafts of infidelity have been levelled, I have carefully considered; and I hope, sufficiently defended, in the places where they respectively occur.

For a considerable time I hesitated whether I should attach to each chapter what are commonly called *reflections*, as these do not properly belong to the province of the *commentator*. It is the business of the *preacher*, who has the literal and obvious sense before him, to make reflections on select passages, providential occurrences, and particular histories; and to apply the doctrines contained in them, to the hearts and practices of his hearers. The chief business of the commentator is critically to examine his text, give the true meaning of every passage in reference to the context, to explain words that are difficult or of dubious import; illustrate local and provincial customs, manners, idioms, laws, &c. and from the whole, to collect the great design of the inspired writer.

Many are of opinion, that it is an easy thing to write reflections on the Scriptures.—My opinion is the reverse: *common-place* observations which may arise on the surface of the letter, may be easily made by any person possessing a little common sense, and a measure of piety; but reflections such as *become the oracles of God*, are properly *inductive reasonings* on the *facts* stated, or the *doctrines* delivered, and require not only a clear head, and a sound heart, but such a compass and habit of philosophic thought, such a power to discern the end from the beginning, the *cause* from its *effect*, and where several causes are at work, to ascertain their *respective* results, so that every effect may be attributed to its true cause, falls to the lot of but few men. Through the flimsy, futile, and false dealing of the immense herd of spiritualizers, metaphor-men, and allegorists, pure religion has been often disgraced. Let a man put his reason in ward, turn conscience out of its province, and throw the reins on the neck of his fancy, and he may write—reflections without end. The former description of reflections I rarely attempt for want of adequate powers; the latter my reason and con-

* Some gentlemen who can know nothing of my work, because they have never seen one line of it, have expressed, "great anxiety to see it published, that they might tear it to pieces!" I should not have believed that so unprincipled a man could be found, professing to be a Christian minister, had I not happened to be in the place (unknown) where one of these gentlemen was declaring it to another. It is not difficult to *hit blots*; and no doubt, with all my conscientious care, my work will furnish butts enow of this kind for the unprincipled and the malevolent to shoot at; from such as the above, candid criticism can never be expected, who, in opposition to every dictate of justice and mercy, condemn without hearing:—and to serve a party or a system, sacrifice decency, propriety, honour, and conscience. For the credit of the land, and particularly for the honour of the *Christian ministry*, I hope few such characters as these are to be found.

science prohibit—Let this be my excuse with the intelligent and pious reader. I have, however, in this way, done what I could. I have generally, at the close of each chapter, summed up in a few particulars, the *facts or doctrines* contained in it; and have endeavoured to point out to the reader, the spiritual and practical use he should make of them. To these *inferences, improvements, or whatever else* they may be called, I have given no specific name, and of them can only say that he who reads them, though he may be sometimes disappointed, will not always lose his labour. At the same time, I beg leave to inform him, that I have not deferred spiritual uses of important texts to the end of the chapter: where they should be noticed in the occurring verse, I have rarely passed them by.

Before I conclude, it may be necessary to give some account of the *original versions* of the Sacred Writings, which have been often consulted, and to which occasional references are made in the ensuing work. These are the *Samaritan, Chaldaic, Ethiopic, Septuagint*, with those of *Aquila, Symmachus, and Theodotion*; the *Syriac, Vulgate, Arabic, Coptic, and Persian*.

1. The *SAMARITAN version* differs widely from the *Samaritan text*; the latter is pure Hebrew, in what are called the Samaritan characters; the former is a literal version of the Hebrew-Samaritan text, into the Chaldaico-Samaritan dialect. When this was done it is impossible to say, but it is allowed to be very ancient, considerably prior to the Christian era. The language of this version is composed of pure Hebrew, Syro-Chaldaic, and Cuthite terms. It is almost needless to observe that the Samaritan text and Samaritan version extend no farther than the five books of Moses: as the Samaritans received no other parts of the Sacred Writings.

2. The *CHALDAIC version* or *TARGUMS* have already been described among the commentators, in the preceding pages. See page i.

3. The *SEPTUAGINT translation*, of all the versions of the Sacred Writings, has ever been deemed of the greatest importance by *competent judges*. I do not, however, design to enter into the controversy concerning this venerable version: the history of it by *Aristæus I* consider, in the main to be a mere fable, worthy to be classed with the tale of *Bel and the Dragon*, and the stupid story of *Tobit and his Dog*. Nor do I believe, with many of the Fathers, that “*Seventy or Seventy-two* elders, six out of each of the twelve tribes, were employed in the work: that each of these translated the whole of the Sacred Books from Hebrew into Greek, while confined in separate cells in the Island of *Pharos*;” or that they were so particularly inspired by God, that every species of error was prevented, and that the seventy-two copies, when compared together, were found to be precisely the *same*, verbatim et literatim. My own opinion, on the controversial part of the subject, may be given in a few words. I believe that the five books of Moses, the most correct and accurate part of the whole work, were translated from the Hebrew into Greek in the time of *Ptolemy Philadelphus*, king of *Egypt*, about 285 years before the Christian era: that this was done, not by *seventy-two*, but probably by *five* learned and judicious men; and that when completed it was examined, approved, and allowed as a faithful version, by the *seventy or seventy-two* elders, who constituted the *Alexandrian sanhedrim*: and that the other books of the Old Testament were done at different times, by different hands, as the necessity of the case demanded, or the providence of God appointed. It is pretty certain, from the quotations of the *evangelists the apostles*, and the *primitive fathers*, that a *complete version* into Greek of the whole Old Testament, probably called by the name of the *Septuagint*, was made, and in use before the Christian era: but it is likely that some of the books of that ancient version are now lost; and that some others which now go under the name of the *Septuagint*, were the production of times posterior to the incarnation.

4. Under the word *Targum*, or *Chaldee version*, are included the *Targum of Onkelos, Jonathan*, and that of *Jerusalem*, for an account of which see page i. of this preface.

5. The Greek versions of *Aquila, Symmachus, and Theodotion*, are frequently referred to. *Aquila* was first a *heathen*, then a *Christian*, and lastly a *Jew*. He made a translation of the Old Testament into Greek, so very literal, that *St. Jerom* said, it was a good *dictionary* to give the genuine meaning of the Hebrew words. He finished and published this work in the twelfth year of the reign of the emperor *Adrian*, A. D. 128.

6. *Theodotion* was a Christian of the *Ebionite* sect, and is reported to have begun his translation of the Hebrew Scriptures into Greek, merely to serve his own party: but from what remains of his version it appears to have been very literal, at least as far as the idioms of the two languages would bear. His translation was made about the year of our Lord 190. All this translation is lost, except that of the prophet *Daniel*, and some *fragments*.

7. *Symmachus* was originally a *Samaritan*, but became a convert to Christianity, as professed by the *Ebionites*. In forming his translation, he appears to have aimed at giving the *sense* rather than a *literal version* of the sacred text. His work seems to have been completed about A. D. 200.

These three versions were published by *Origen*, in his famous work entitled *Hexapla*, of which they formed the *third, fourth, and sixth* columns. All the remaining fragments have been carefully collected by *Father Montfaucon*, and published in a work entitled *Hexapla Origenis quæ supersunt, &c.* Paris, 1713, 2 vols. folio.

8. The *Ethiopic* version comprehends only the *New Testament*, the *Psalms*, some of the *minor prophets*, and a few fragments of other books. It was probably made in the *fourth* century.

9. The *Coptic* version includes only the *five books of Moses*, and the *New Testament*. It is supposed to have been made in the *fifth* century.

10. The *Syriac* version is very valuable and of great authority. It was probably made as early as the *second* century.

11. The *Vulgate* or *Latin version* was formed by *Saint Jerom* at the command of *Pope Damasus*, A. D. 384. Previous to this, there were a great number of *Latin versions* made by different hands, extremely corrupt, and self-contradictory. These versions have the general name of the old *Itala* or *Antichironymian*. *Jerom* appears to have formed his text, in general, out of these: collating the whole with the Hebrew and Greek, from which he professes to have translated several books entire. The *New Testament* he is supposed to have taken wholly from the original Greek: yet there are sufficient evidences that he often regulated even this text by the ancient *Latin versions*.

12. The *Arabic* is not a very ancient version; but is of great use in ascertaining the signification of several Hebrew words and forms of speech.

13. The *Persian* includes only the *five books of Moses*, and the *four Gospels*. The former was made from the Hebrew text, by a Jew named *Yacoub Toose*: the latter, by a Christian of the Catholic persuasion, *Simon Ibn Yunus Ibn Braheem* at *Tubreeze*, about the year of our Lord, 1341.

These are the principal versions which are deemed of authority in settling controversies relative to the text of the original. There are some others, but of less importance, such as the *Slavonic, Anglo-Saxon, Gothic, Salidic, and Armenian*; for detailed accounts of which, as also of the preceding, as far as the *New Testament* is concerned, I beg leave to refer the reader to *Michaelis's Lectures*, in the translation, and with the notes of the *Rev. Dr. Herbert Marsh*: and for farther information concerning *Jewish and Christian commentators*, he is requested to consult *Bartoloccius's Bibliotheca Rabbinnica*, and the *Bibliotheca Theologica* of *father Calmel*.

ADAM CLARKE.

LONDON, July 2nd, 1808.

15

SERMON

DELIVERED AT SOUTHWARK CHAPEL, ON SUNDAY EVENING, SEPTEMBER, 2, 1832:—OCCASIONED BY THE DEATH OF ADAM CLARKE, LL. D. F. S. A. M. R. I. A. &c. &c.

BY THE REV. J. E. BEAUMONT.

“Jesus said, I am the resurrection.” JOHN, xi. 25.

“THE voice said, Cry! And the prophet said, What shall I cry?” The voice said, “Proclaim!” And the prophet said, “What shall I proclaim—what now shall I announce?” “All flesh is grass—all flesh is grass! The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

I heard another voice from heaven, saying, “Write.” “I heard a voice from heaven”—and this voice relieves us under the pressure of the burden of the other communication—“I heard a voice from heaven, saying, From henceforth blessed are the dead that die in the Lord. Even so, saith the Spirit, for they rest from their labors, and their works do follow them.” That is the last beatitude in the Bible: the fifth chapter of Matthew has many beatitudes in it, but it has not all the beatitudes. The series of beatitudes that are in the fifth of Matthew, have their growth and their development here; but the last beatitude that closes the Apocalypse, the revelation that was announced by a voice from heaven—that has its ripeness hereafter.

But here is, in the text, another voice—the voice of Jesus. Oh, let me hear this voice!

“For ever his dear sacred name
Shall dwell upon my tongue,
And Jesus and salvation be
The theme of every song.”

“Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. Believest thou this?” said he unto Martha at the grave of Lazarus. Here, in passing, let me remark, how thankful we ought to be for the Gospel according to John. It was penned after the other Gospels, and answers a particular purpose. It seldom narrates the facts of evangelical history which had already been substantiated in the mouth of two or three previous witnesses; but it possesses incidents, full of value and encouragement, which had been overlooked by the former evangelists, or which, at any rate, they had formed no place for in their records. John, you know, was the beloved and the loving disciple: and while the private friendship of Jesus had made but a slight impression on minds of a sterner order, it put an indelible stamp on his softer nature, and met with a faithful historian in his hands. The other evangelists proclaimed to the four winds of heaven the public doings and sayings and sufferings of their Lord. John, the beloved—John, whose heart was made of love, records the incidents that are of a more private, but not less instructive and encouraging character.

Such is the history of our Saviour's friendship with the family of Lazarus and Mary and Martha. The information was conveyed to Christ of the sickness of Lazarus. It was thought that he would have immediately sped unto the scene of affliction; but he tarried where he was for some time before he moved to the house of mourning. Upon his arrival, Lazarus was dead and buried. “Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that, even now, what-

soever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her”—himself bearing witness unto the truth—“Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live.”

I confess that my own feeble mind has been so stunned by the sore calamity that has come upon the church of God—by the indescribably-awful affliction that has overtaken us, as a section of that church,—that it has been all but impossible for me to attempt to fasten my attention upon any subject whatever. At the request of Mr. Toase, my superintendent, and at the request of the Leader's meeting of this circuit, I had yielded so far as to say that I would attempt, on this evening, God willing, some improvement of the bewildering, withering, overwhelming visitation that has so suddenly overtaken us all. It has been but some few desultory fragments of time, except the hours at the dead of the night, that I have been able to secure to myself for any thing like a consideration of this matter; and aware that those who might visit this house this evening would visit it not to hear the sermon so much as to catch some notice of the history and the character of the much-honored, much-loved, eminently-lamented man of God, who has passed away from us, I have occupied the most of those moments that I have been able to keep for the purpose, in drawing up such a notice of him as my own knowledge and the universal testimony of mankind and the church of Christ had supplied concerning him. Therefore, what I am going to say on the text is merely introductory to that.

There are three things on which I propose to fasten your attention for a short time. I am sure that I need not say to you, that on this occasion, perhaps, more than on any preceding one in my public life, I need the sympathy and the prayers of the people whom I am addressing, God grant that “by the sadness of the countenance the heart may be made better!”

I propose first to develop the ravages of death, as implied in the language of the text; secondly, to contemplate the resurrection of the pious dead, as promised in the text; and, thirdly, to show you the connexion between that magnificent event and the mediation of the Redeemer, the Lord Jesus Christ. “Jesus said unto her, I am the resurrection and the life.” May God assist us in this service!

First: THE RAVAGES OF DEATH. These have of late been most afflictively exhibited before us; but at present I propose to confine my attention to the death of ministers. Lazarus was a minister—a minister of the Lord Jesus Christ; not a preacher, indeed—not an evangelist; but he was an eminent friend of the Redeemer, and therefore no unfit type of the man of God whose death we mourn.

Ministers must die; we must change the pulpit for the grave—we must put off this tabernacle, as our Lord and Master hath shown us—we must put away the sacerdotal garment for the shroud: our voices that fall upon your ears must be choked and suffocated in death: the sanctuary, the pulpit, the place that now knows us, must know us no more.—Ministers have their afflictions. He that entereth on the work of the ministry, entereth into tribulation. Jesus said unto Peter—“Feed my sheep”—“feed

my lambs." Then said he unto him, "When thou wast young, thou girdest thyself and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not."

The death of ministers is exceedingly monitory and instructive. It may be a chastisement upon themselves or upon the church. They may have been unfaithful in some matter—they may have grieved the Lord as Moses did; and the Lord may say to them, as he said to Moses, that he must die: or as Aaron grieved the Lord; and Aaron died on the top of the mount; and Moses took the robes of Aaron and put them on his son.

The death of ministers may be a chastisement upon the church: either the church has made too much of them, or too little of them. It is not usual for the former to be the case—it is more usual for the latter. The church of Christ, I verily believe, is not guilty in the latter matter, as to the venerable man that is gone. The people of God for fifty years had invariably, transcendantly, unequivocally, universally honored and revered him: and no vicissitude that has occurred within half a century, has lowered him in the estimation of the members of Christ. His sun is gone down: you are told that he was seventy-two years of age; and although three score years and ten, his sun has gone down while it was yet day; for his natural strength was not much diminished; his eye had much of its original fire; there was much energy locked up in the sinews of his arms; there was a mass of muscular vigor in his trunk; there was astonishing power about him, physical and mental, to the last morning of his earthly existence; and therefore, in some sort he was not worn out. Oh, no! and this makes his death so much the more affecting. But still we learn from this history, that the death of ministers, and even ministers in the very efflorescence of their vigor—in the height of their usefulness—on the very summit of their influence, is for the glory of God. Stephen died in the very height of his usefulness: the attention of the church of Christ was drawn much to Stephen; he was developing amazing powers for the furtherance of the cause of God; but suddenly he was cut off. John the Baptist died in the midst of his years—in the very centre, as it seemed, of his energies. Ah! what has not death done! What mighty energies has it not stifled! What bright intellects has it not, apparently to us, quenched! Oh, the mighty dead! But it is all for the glory of God—it is all for the glory of Christ. So when Jesus was told that Lazarus was dead, and found all weeping and lamentation on that account, he told them that it was "for the glory of God." Ministers die; but Christ liveth: he liveth and reigneth for ever; his immortality secureth the welfare of the church; his ascension to the right hand of the Majesty on high, is a pledge that his church shall flourish till the end of time. "I am the resurrection."

Secondly: Let me notice THE DELIGHTFUL DOCTRINE OF THE TEXT, CONCERNING THE RESURRECTION OF THE PIOUS DEAD.—The resurrection of the dead is a doctrine of revelation. The heathen had some notion of the immortality of the soul: the light of nature, the teachings of philosophy, analogy, and many things, seemed to hold out to them some faint notice touching the immortality of the soul: but as to the resurrection of the body, that was never so much as dreamed of by any of the sages of antiquity. The Bible teaches the resurrection of the dead, and that not merely in certain passages, on the surface of which the doctrine lies before us; because, if you could expunge and separate those particular passages—which in so many words contain the promise and the pledge of the resurrection of the body—from the Divine record, still there would remain enough behind to substantiate the doctrine; for every essential doctrine of Scripture is not merely taught in some obvious passages, but it runs as clearly through the whole substance of revelation—it is mixed up with the whole mass. There are many passages, indeed, that teach the doctrine most fully and strikingly. Thus, for instance, in the lesson which forms part of the service of the burial of the dead—"Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end"—that is, the consummation—"when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that

he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." This passage is dark with excess of brightness: it reveals, however, clearly, the resurrection of the dead.

But all must die now. There have been exceptions made, indeed: there was the exception of Enoch, in the antediluvian world, and the exception of Elijah in the postdiluvian world; one from each world, to afford a pledge of the resurrection of the antediluvian and the postdiluvian worlds. A human body went from the antediluvian world to heaven, and a human body went from the postdiluvian world to heaven, without the passage of death, without the degradation of the grave, to announce to us—and their translation is worth a thousand arguments, both as to the immortality of the soul and the resurrection of the body—they died not at all to tell us that those that lived and died in both worlds shall live again. "I am the resurrection." Now we have no reason to expect that any exception will be made again, until the end of the world; for one generation after another must pass away by death, until the last generation. The last generation shall not die. Oh, how beautifully has the Apostle unfolded this to us! "If," says he, "we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." A change shall pass on those who shall be found alive at the second coming of Christ, analogous to that that shall pass on those that have died in the processes of the resurrection. How shall the bodies of those that shall be alive be changed into immortal, seeing they die not, seeing they rise not? How was the water at the marriage of Cana in Galilee turned into wine? The ordinary process of making wine is this—the rain descends from the clouds, falls upon the earth, meanders upon the soil, enters into the root of the vine, climbs up through the blood-vessels of the tree, circulates by the sap through the whole substance of the tree: a thousand atmospherical changes occur, and ultimately there is the juice of the grape expressed from the fruit by the hand of man. That is the ordinary way. But see Jesus at the marriage in Cana of Galilee. They told him that they wanted wine; and must they wait for wine to be prepared in the usual way? Oh, no! In a moment—instantly—was the water changed and became wine. Just so shall it be at the last day.—How shall it be with those who shall be found alive when the Saviour descends in the clouds of the air? They shall not undergo the long processes of the transmutation that the dead in Christ undergo. In a moment—in the twinkling of an eye, the pulse of immortality shall beat and throb through the whole of their frames, and all the faculties of their primitive nature and their physical condition shall pass away in an instant: and there they are, immortal as those that have been raised from the dead.

We might be led to expect the resurrection of the body, from the fact of the incarnation of our Lord and Saviour Jesus Christ. He became a partaker of our flesh: that same body that he had in Bethlehem—that he had in Gethsemane—that he had on Mount Calvary—that he had in the tomb of Joseph of Arimathea—that he had on Mount Olivet,—that same body is now in the heaven of heavens, upon the pinnacle of the universe, crowned with light and glory and blessedness. What! and shall Jesus Christ have taken hold of human nature—shall a body have been prepared for him—shall he have taken part and parcel of our common humanity—shall he have identified that with his own primitive and unoriginated nature, as the Son of God, the second person in the adorable Trinity—and shall that human nature remain part of the person of the Son of God through all the coming revolutions of eternity—and shall all the redeemed be gazing on human nature in the person of their Redeemer,—and shall they be without their own body? The fact of the incarnation of Christ, therefore—the fact of his having assumed our nature and taken that nature with him—having assumed a body and taken that with him into the heaven of heavens,—is a pledge that the bodies of his people shall be there also.

So again the fact that the body of the believer is the temple of the Holy Ghost, is another pledge of the resurrection of the body. What! shall the Holy Ghost make the very body of the believer his temple—shall the Holy

Ghost, in some mysterious manner, ally himself with our very corporeal part, in order that that corporeal part may be purified—in order that all its energies and members may be sanctified to God—and shall that body lie forever in the ruins of the grave? Will not the Holy Ghost come down again, some day or other, to claim his temple—to claim that which it enshrined itself in while man was upon the earth? Why, the very fact that the Holy Ghost makes the body of man his temple, is itself a pledge that the body of the believer shall be raised at the last day.

"Why, then, should it be thought a thing incredible, that God should raise the dead?" It was not thought "a thing incredible," by Abraham. He, when on Mount Moriah, having Isaac his son with him, built an altar—laid the wood in order upon the altar, placed Isaac on the wood, and bound him on it; he had a knife in his hand, and there was the fire. Abraham went up the mountain to sacrifice—to take away the life of his son; and not only to take away his life, but he went on the top of the mountain to burn the dead body after he had taken away his life. Abraham went up to stand by the altar while it was burning the bones, flesh, and sinews of his son Isaac; and he was to stand by the altar while all the winds of heaven swept over the summit of the mountain, and carried the ashes of Isaac east, west, north, and south, and scattered them all over the four hemispheres of the globe. But he had faith enough to enable him to believe, that though that was the case—though the body of Isaac was burned to ashes, and though those ashes were diffused throughout every region of the habitable and uninhabitable parts of the globe,—he, by his faith, saw atoms coming to atom, particle to particle, one part joining another; he stood by the altar in faith and hope, and, in fact, saw the conjunction of all the fragments of Isaac—the reunion, the reconnection of all the parts that had been severed by the processes of combustion; and, in fact, he saw the atoms come floating together at the command of God, and stood by the altar and saw the whole body of Isaac complete above the altar, and saw life entering into it, and saw Isaac rising above the altar and going into the arms of his father, and walking down the hill of Calvary to worship, as Abraham had said, with the servants that were left at the foot of it. Abraham believed all that; and if he believed that, "why should it be thought a thing incredible that God should raise the dead?"

It would be interesting if I were here to follow out the view that is given us in Scripture of the resurrection of the body of the believer; but our time and my strength compel me—that is, the want of both compels me to pass over this altogether. I can merely glance at the promise; and now I pass on to notice,

Thirdly, THE CONNECTION BETWEEN THIS MAGNIFICENT EVENT AND THE MEDIATION OF THE REDEEMER.—"Jesus said, I am the resurrection."

I remark here, first, that the resurrection of the believer has been purchased by the merits of Christ—that it has been procured by the mediation of Christ. I know that it is very common for us to say, that death is natural: we say, that to die is natural. That is plausible, but not true: it is not natural to die. Our philosophers tell us, that the death of the body was part of the original plan of God at the formation of the body of man—that it was a part of the original scheme which God entertained when he formed man; and therefore they say, that death is natural.—Death was not a part of God's original plan—death was not a part of the scheme—death did not enter into the arrangement. When God made man he made him immortal—he made his body immortal; and, in fact, it seems that man had, in the garden of Eden, the means of effecting the immortality of his body: there was "the tree of life" that was in the midst of the garden. Death has been brought in by sin; death is the penalty of the transgression of the law of God; death is the curse which has been engendered by sin. When man took of the fruit of the forbidden tree, its "mortal taste brought death into our world;" and were it not for the mediation of the Lord Jesus Christ, there would be no resurrection to life. What does that passage say that we quoted just now? "As in Adam all die, so in Christ shall all be made alive." The doctrine teaches us that all men die—that they undergo the death of the body as the consequence of Adam's transgression.

I know that this is one of the deep things of God, which we can but very imperfectly develop; but the doctrine of Scripture is exceedingly clear, that the universal death of mankind is the consequence of the one transgression of Adam, his progenitor. So we are especially taught by the Apostle, in the epistle to the Romans. He says, that "as by one man sin entered into the world, and death by sin;

and so death passed upon all men, for that all have sinned; for until the law sin was in the world: but sin is not imputed when there is no law." Then he goes on to argue—"Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Its influence, therefore, extends over infants and idiots; neither infants nor idiots ever sinned after the similitude of Adam's transgression; there was no voluntary moral trespass on the part of infants or idiots; and yet both die, though neither the one nor the other ever sinned "after the similitude of Adam's transgression." The argument of the Apostle is this: that there is no death when there is no transgression—that there is no transgression when there is no law—that there is no law that touches infants and idiots—and that as infants and idiots die a physical death, they die for the infraction of the law perpetrated by Adam, their first father. That is the clear doctrine of Scripture. But another doctrine as clear, is—that as in Adam all die, in Christ we are made alive again; and that what we lost by the first Adam we recover by the second.

I remark, secondly, that Jesus Christ has given us a pledge of the resurrection of believers, in the fact of his own resurrection: He has given us the proof and example of it in his own history. So that passage which we read before in the Corinthians, evidently teaches us: "Christ the first fruits; afterward they that are Christ's at his coming"—"they that are Christ's,"—that is, believers.

Here I am aware there are two things which ought to be embodied. The one is to show the fact of our Saviour's resurrection; and the other is, to show how that fact is a proof of the resurrection of his people from the dead. I must be exceedingly brief on each of these.

The proofs of our Saviour's resurrection. These are threefold: they are negative, positive, and cumulative.

Negative. All will allow that Jesus died; infidels allow that: all will allow that Jesus was buried; infidels allow that: all will allow that his corpse was not in the grave the third day after its crucifixion. The question then comes, where was it? If it had risen out of the grave, it must have been somewhere. Let the high priest produce the body: let the scribes and pharisees produce the body. If they assert that the body of Christ has not risen from the grave, I demand the body of them; let them produce it, and then we will know that it has not risen from the grave. But as it was not in the grave, though it had been there, and as nobody could find the corpse any where, nobody could produce it. The negative evidence is as clear as any thing can be, that the body of Christ must have risen out of the grave.

The positive evidence is, that he was actually seen alive after his death and burial—that he was seen alive by those that had been most intimate with him before his crucifixion. Observe what they say: they don't tell us some speculation—they don't give us something problematical; they tell us that they saw him—that they touched him—that they handled him—that they thrust their hands into his side, and into the print of the nails—that some doubted and afterwards believed; and all of these were determined to maintain the fact of having seen him alive, at all hazards and at all perils.

There are only three ways of accounting for the conduct of these men: one is, that they were impostors: another is, that they were deluded, though not impostors: you know the other—that they were honest men, and told the truth.

The first hypothesis is, that they were impostors. That, however, is now given up: infidels cannot come to that now at all; they allow that the thing has not a leg to stand upon: it has gone down completely, that the apostles were impostors—everything about their history shows they were not impostors.

The second hypothetical explanation of the phenomenon is, that they were deluded—that some fallacy was passed upon them—that some trick or other was crammed down their throats—that some manoeuvre was played off on them—and that they were the victims of designing men. I appeal to those who have read the four Evangelists and the Acts of the Apostles, to say, whether or no every word, every deed, every suffering of the lives of the apostles, subsequent to the resurrection of Christ, does not prove that they had common sense. And if they had but that, it is impossible that such an imposition could be played off upon them, as to make them believe that Christ had risen from the dead, when he had done no such thing.

The third conclusion is the honest and the true one. I feel that here I carry along with me the sweet concurrence of the immense crowd of human intellects that are within the application of the sentiment I am now bringing for-

ward. The only other conclusion is, that they were honest men, and told the truth. So much for the positive evidence.

But the evidence is *cumulative*. The apostle argues, in his own irresistible manner, that if Christ is not risen from the dead, we are yet in our sins. I know that there are some scores, some hundreds, in this house of God to-night, whose sins have been forgiven them—that in that sense they are not yet in their sins: but how has that come about? How has it come about that you are now accepted, and are walking in the sunshine of the countenance of the Almighty? It must have come about by God having accepted a satisfaction for your sins—that he has forgiven them; and in virtue of that satisfaction, you yourselves believing in it, Jesus has forgiven you your sins. The evidence, then, of that satisfaction being accepted, must have been the resurrection of Christ from the dead: as the apostle argues, in the eighth chapter of the epistle to the Romans, where he says, "Who is he that condemneth?" he throws out that triumphant challenge—"Who is he that condemneth? It is Christ that died; yea, rather that is risen again." For the fact of his resurrection proves the acceptance of the oblation of his death; and the fact of your being pardoned is a proof that Christ is risen; for if he were not risen what an universal gloom would hover over the conscience of every individual! Christ, then, is risen from the dead.

Then the other thing remaining, is, to state how the fact of the resurrection of Christ from the dead, is a proof of the resurrection of his people from the dead. I wish I had time to go into this. It is evidence of it in many ways. The resurrection of Christ from the dead proves that he was a true teacher—that he spoke the truth, because he foretold his own resurrection. He said, "Destroy this temple, and in three days I will build it again." They did destroy that body, and in three days it was built again. He proves, therefore, that he was a true teacher: and as he proves he was a true teacher, he proves also the resurrection of the believing people of God: we have an evidence of the one in the truth of the other.—So, again, Jesus Christ came to destroy the works of the devil. Death is emphatically the devil's work: the devil is said to have the power of death; but Jesus Christ has come to destroy the devil's work—to counteract the devil's work—to undo the damage he has done—to repair the mischief he has engendered—to render innocuous the venom and poison he has injected into human nature. And I say—and so the Bible says, and so the fairest consideration of the matter says—that if Jesus leaves the bodies of his people in the grave forever—if he does not ransom them, and prove the death of death,—then the devil's work is not counterworked. But, blessed be God, Jesus Christ has not undertaken to do that which he cannot accomplish; and having come to destroy the works of the devil, he will enter into the grave, empty its caverns, call up his people, unlock the prison-house, bring out the dead to life and light and liberty; and then shall come the jubilee of the resurrection—"Hallelujah! Hallelujah! Death is swallowed up in victory!" The resurrection of Christ, then, is the example and the proof of the resurrection of his people.

I find I am going into the matter at much greater length than I intended, or ought to have done. There are some inferential remarks with which I think I ought to close the sermon part of this exercise.

The first inference is, *What an awful curse is sin!* Oh, it has made this land a land of graves! Oh, it has made this planet of ours "the valley of the shadow of death!" Oh, it has broken in pieces families! Oh, it has torn asunder the tenderest relations! Oh, it has snapt the connexion between the church and its ministers! Oh, sin, sin! what hast thou done! and oh, sinner, what art thou doing? Thou art drinking sin as the ox drinketh up water—living in sin and wallowing in it. May God convince thee of sin!—Then, secondly, *What a blessing is Christ Jesus to a lost world!*—Are we blind? He is the light of the world.—Are we afar off? He brings us nigh.—Are we wandering sheep? He is the Good Shepherd who leaves the ninety and nine and goes after the stray sheep into the wilderness. Are we guilty? He procures us pardon. Are we polluted? He opens to us a fountain for sin and for uncleanness. Are we miserable? He makes us happy. Are we dead? He is "the resurrection and the life." What a blessing is Christ Jesus! the greatest blessing, the best blessing that God has bestowed on man!

Then, thirdly, *What a difference there is between the first and the second Adam!* The first Adam ruined us—the second Adam restores us. The first Adam cast the ship upon the rock—the second Adam gets us off again, sets us afloat, and guides us into a secure haven. The first Adam traded with the capital of all his family, committed an act

of terrible and universal bankruptcy, and bound all his seed in the ruins of that bankruptcy; but Jesus Christ has lent himself to the broken and dishonored family, to bring them back again to their former condition. The first Adam was at the head of the covenant of works—the second Adam is at the head of the covenant of grace. The first Adam brought a curse on us—the second Adam has brought us unspeakable blessings.

I remark, once more, *What an encouragement the words of the text are to the ministers of the Gospel!* I cannot say here what I might, under other circumstances. Suffice it to say to that man who wrote to me last night—not subscribing himself by his name, but by one of the characters I have been recently addressing from this desk, "A backslider"—some man, I dare say within the range of my voice to-night, whom I know not, wrote me a note, and subscribed himself by that appellation. Just let me tell thee, O backslider, that Jesus is "the resurrection." If thou art dead, twice dead, plucked up by the roots, Jesus can make thee alive again. Oh, he says unto us poor ministers, whose breath is in our nostrils, who are to-day and gone to-morrow,—he says, "Go into the valley of dry bones; and though the bones be dry, very dry, say unto them, Live, live!" Ah! is Jesus the resurrection of the dead? Then I go and stand in the valley, and cry, "Live!" The silver trumpet of the Gospel has been blown, and great wonders have followed. Louder than the thunder of Sinai has been the sound of the Gospel that has stirred the bones into which Jesus has put his vivifying influence: the darkness of the human mind has been dispelled, the strong holds of the powers of darkness have been broken up, and the dead have come to life again. May God raise the spiritually-dead this night!

Lastly, *What consolation the text affords to those who are mourning over their dead!* Ah! we were some of us at the chamber of the mighty dead a few days since, depositing all that was mortal of him concerning whom we will now address you. I could then imagine that the bones of the dead lay mouldering on the mouth of the grave; and as I was taking them up and saying, Shall these dry bones live again?—will these come forth "new rising from the tomb?" methought I saw written on the lid of the coffin by the finger of the Son of God, "I WILL RAISE HIM UP AT THE LAST DAY." Dry your tears, beloved brethren; the dead shall live again.

I am truly sorry, on your account, that I have not had so much management of myself as to prevent me dilating this sermon to such an unusual and frightful disproportion, on an occasion of such interesting solemnity. I will now, my hearers, tell you of him of whose death I cannot speak as I would.

With the nation at large we have been called on to lament a very afflictive public bereavement, in the death of that great man and able minister, Dr. ADAM CLARKE,—a venerable and beloved servant of the Lord Jesus Christ, endeared to us by the valuable labors that crowded his public life, and further endeared to us all by the many virtues that adorned his private life—a life extended to three-score and ten years, that it might prove a blessing of the very first order to the past and present generations, and even, by its remote and posthumous influence, stretch to generations yet unborn. Our venerable friend, whose capacious energies had been directed to the welfare of mankind, has fallen asleep: he rests from his mighty and beneficent labors, and his works follow him. But we may well mourn his departure from among us; for the inscrutable event has overtaken us at a time when we looked not for it—when all our churches and people were looking with eager anticipation to the favour of his visits and services during the coming year—when it seemed certain to all, that much benefit to the Connexion at large, and to the interests of our common Christianity, was about to ensue—when he had actually come from his own house into town to commence another year's ministry amongst us, and a large congregation had assembled to hear him—when his name was published from the pulpits of the city, announcing him to preach on this very day in one of them—when all was on the tip-toe of expectation—when his own mind had been pretty free from painful occurrences, that I know, during the past twelve months, had clouded the last year of his invaluable life—when all eyes and all hearts were turned towards him with a quickened impulse and enlarged desires. In these circumstances, how suddenly—in a moment—were our hopes blasted with the withering intelligence, that Dr. CLARKE was ill—dying—dead—buried! Solemn is the lesson imparted to us by the Supreme Ruler, in whose hand is the soul of every living thing and the breath of all mankind! Let us remember, that our times, all the circumstances of our being, are in the hand of God

—that the number of our months is with him—that when the decree shall come forth, nothing shall be able to ward off the stroke of death, or to protract our existence a single moment.

The loss we have sustained is, indeed, unspeakable. It has created a void in our community and a chasm in our attachments which we can never hope to get supplied. He was not one of those ordinary men who may disappear from the stage of life without being missed or regretted beyond the circle of their private acquaintance, and whose place may be well filled up from among the circle which they leave behind them. It is not enough even to say, that he belonged to that more limited class whose abilities and education and influence have raised them above their brethren, and given them a superiority which few, comparatively, can ever expect to reach. He towered above us all in peerless and isolated grandeur, and held a station to which the most accomplished of us felt ourselves constrained to look up with reverence. He stood forth from among his contemporaries pre-eminent in strength of personal faculties and also of public character; and in his sway of intellectual power and greatness, he was like Saul among the men of Israel—head and shoulders higher than any of them all. His intellectual and moral worth won for him the respect and honour and reverence, which all men conceded to him. He occupied a place, which nothing else could have enabled him to have acquired and afterwards maintain to his dying day. And we may affirm, that among those that can discern the things that differ—who know how to appreciate intellectual vigour, moral worth, honest independence, real learning, practical usefulness, disinterested generosity, and inflexible integrity,—there never was a man more highly and sincerely honoured while he lived, or more deeply and deservedly lamented when he died.

To give any suitable delineation of him is a task to which I feel and confess my inadequacy. I knew him, and knew him well, and was privileged with his friendship. Some years ago, when my local nearness to his own residence allowed it, I enjoyed much personal intercourse with him. My very knowledge of him satisfies me I cannot do justice to his memory; I cannot speak of him as he ought to be spoken of; I cannot speak of him as you will justly expect; I cannot speak of him as my heart would fondly wish; I cannot speak of him as others who have—I will not say, loved him more, but who have known him more, and who have powers more equal to the subject, will speak of him. This inability I regret the less, as his character, in all its aspects, was familiar to your minds. You knew him well—you loved him dearly—you venerated him highly: hundreds of you, under God, owe much to his ministry; it has been unto you "a savor of life unto life." Many of you recognized him as your spiritual father; you were converted under his zealous, faithful preaching. Many of your fathers and mothers he has visited in their sickness and attended on their dying beds. I hardly need to tell you this night his character: it had, indeed, a length and breadth which made it obvious to all mankind; it had nothing hidden or equivocal about it; it was all wide, open, candid, and majestic. There was a magnanimity, a strength, a fulness, a freshness, an originality about his modes of thinking and acting, which were as eminent to the eye of observation as the lineaments of his face.

Dr. CLARKE, as you have learned from the public papers, was born in Ireland, but his parents were natives of Great Britain—his father being, I believe, an Englishman, and his mother a Scotchwoman: I don't wonder that the whole of the three kingdoms claim him as their own. In a sermon which he preached in Derby, two or three years ago, from the words—"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life,"—he observed, that before he heard the Methodist preachers, Adam Clarke was as stupid a lad as was any in the place: that, nevertheless, he was characterized by an insatiable thirst for learning; and that after the light of the Gospel shone upon his mind, Adam Clarke could learn anything. It seems, that he was brought to God under the ministry of a methodist preacher of the name of Breedon. He became the subject of a sound, thorough, scriptural conversion; how genuine and radical was that change, a life of uniform, practical, growing piety, covering over the space of more than half a century, is the delightful and triumphant witness. He soon afterwards was called of God to preach the gospel. This he revealed to his parents, having been brought under the notice of Mr. Wesley, by letter from Mr. Breedon, who saw that he was no common individual. His parents were strenuously, and for a considerable period, opposed to his convictions and wishes: but in this distressing perplexity, he received an intimation from Mr. Wesley, that

he must come over to England, go to Kingswood school, and see if there was anything he could learn; after that, Mr. Wesley would tell him what further was to be done.

Mr. CLARKE left his parents, and landing at Liverpool, proceeded immediately to Bristol, and safely arrived at Kingswood school. Owing to some error or neglect, the master was not duly apprised of his coming, and his reception was anything but cordial and agreeable. It was winter, and he was sent into a room to study alone, and without fire. Looking out of the window one day, he saw some men digging up the soil in the garden: and being much annoyed by the cold, he went down to try to warm himself by breaking the clods after the men. While thus employed he found half a guinea. He took it to Mr. Bailey, the head master—afterwards Dr. Bailey, of the Old Church at Manchester. One of the masters owned it, and after some time, this master came to Mr. Clarke with the half-guinea, saying, he had lost half a guinea and that that might be his; but whether it was or not, he was determined not to retain it; "for," said he, "I have been quite miserable ever since I received it." As no one would own the money, Mr. Clarke was obliged to retain it; and, perhaps, never half guinea did so much good as that half guinea; for I heard him say, myself, that with that half guinea he bought a few coals to warm himself with, and a few books, and those books oriental books; and that those few oriental books laid the foundation of his being all that he ever was as an oriental scholar.

He wrote by and by to Mr. Wesley, to say that there was nothing taught in the school which he did not know, and therefore wished to be informed what next was to be done. Mr. Wesley came to the school—had an interview with him—asked him certain questions—examined him concerning his experience, his views of scriptural doctrine, and then put the question, Whether or not he would become a minister in the Methodist Connexion? He paused, and then answered—If Mr. Wesley thought him worthy he was willing. Mr. Wesley paused; his countenance assumed an unusual heavenly placidity and radiance, there was solemn silence for some time between them; and at length Mr. Wesley rose from his seat, moved forward to Adam Clarke, and invoked upon him the blessing of Almighty God, that he would make him a successful minister of the New Testament.

He was then sent into Cornwall as an itinerant minister; and the intelligent people there welcomed this youthful evangelist, highly valued and greatly profited under his ministry, and predicted some of his subsequent eminence; and to this day, his name in that county is held absolutely sacred: and as I had opportunity—when in the spring I was on a tour through that part of the country—of witnessing, I found that everywhere his name was as ointment poured forth. At Launceston, which was one of the places he preached at, a persecutor of gigantic stature and rage, determined to take away the life of this zealous evangelist; and for this purpose filled his pockets with large stones, that he might, as he expressed it, "dash out the brains" of the preacher. On arriving at the place with this awful intent, he found Mr. Clarke in his sermon, and he thought that, before he executed his purpose he would listen to a few words that the preacher was saying. He listened, and listened, and whilst listening, suddenly fell down as if he had been shot. He was convinced by the word, judged of all, and acknowledged that God was with the preacher. Mr. Clarke's life was saved, and the man's soul was saved! Glory be to God most high!

On his removal from that scene of toil, he was sent to the Norman isles of Guernsey and Jersey, and here he was truly and eminently a missionary. When about these islands he had much persecution; but he carried on his labors among those people, and was the means of the revival of religion at Guernsey; such prosperity crowning his labors, that a considerable society and a large congregation were raised by his influence, and a large chapel built, for which they were soon out of debt. The treatment he received here was most severe and violent, especially at St. Olives, where the house was frequently surrounded by a furious mob, and in one of their attacks it was nearly pulled to pieces. To himself the most violent indignities were offered, which even endangered his life. But the island was too strait for him, and he longed for a wider field in which to put forth the might of his energies, and to expatiate in all the fulness of his benevolence.

In addition to this craving after a more suitable and extensive sphere of action, he had considerable doubts as to the fairness of the manner in which his appointment had been brought about. This is quite apparent, and put beyond all doubt by his letter to Mr. King, one of the preachers with whom he had travelled on the Plymouth circuit, with whom he formed a most affectionate friend-

ship and maintained a close correspondence for many years afterwards. Mr. Clarke disclosed his views to Mr. King, in the following letter—a letter for which I am obliged to the kindness of Mr. Toase, who is nephew to this same Mr. King, and has the whole of Mr. Clarke's letters which were written in this early period of his life to his attached friend. This is the very letter which was written by Mr. Clarke, and is dated "Guernsey, Feb. 22, 1787." After some introductory remarks, from which it should seem that Mr. Clarke had given an invitation to Mr. King to come over to Guernsey, and that an intimation had been given that he would visit the island, Mr. Clarke goes on—"Your first letter, I acknowledge, buoyed me up with the hope of seeing you. With affection I have frequently mentioned it to our friends, who were taught to expect what I promised them as a blessing; but to my surprise, and perhaps their and my loss, we are all disappointed. Το δὲλαμα του Κυριου γινωσκω!—There is still a friend that sticketh closer than the most affectionate brother. Glory be to his name, He is at present the portion of my soul, and in my many trials, the lifter up of mine head. Through eternity I trust to praise him for what he has done for me, for whose unworthiness the widest extremes can have no parallel: on me salvation must shine with peculiar lustre.—On a review of your epistle, I can find many intentional, but very well expressed ironia. For instance—you say you have much work to do, and many other letters to write, which must take up much time. I have much work to do too, which, accompanied with frequent afflictions and temptations, have caused my body to acknowledge its weakness by sinking under it. Yet I could do more were I in a more enlarged sphere. As to my writing, it has generally been a curse to me; but my conscience acquits me of a single desire to write one letter, or hold any correspondence with any person, which is not necessary or for the glory of God. Yes, I find that in this, as in every other respect, it is full time to have done with all trifling. Oh, may Jesus more deeply teach me to do all I do to the glory of God!"—Now, here there is an ellipsis: he must be referring now to the contents of a letter from Mr. King on the subject of the unfairness or the fairness of his appointment by the Conference to Guernsey. "It may be so, my brother; but still I am induced to scruple my appointment as the immediate result of the Divine counsels. Had Mr. Wesley appointed me, it is probable I should have had little doubt concerning the matter: but I have been credibly informed by Mr. Day, that Mr. Wesley had no hand in the affair. But I bless God I neither murmur nor repine—yes, what is more, am far from desiring to leave it; I am heartily willing to stay, whatever privileges I am obliged to relinquish, as long as God sees meet to detain me. Glory be to thee, O Lord most high! That he has blessed and is blessing my labor, is a truth for which I can never be sufficiently grateful: yet still this is no proof that he would not have prospered me more abundantly in a situation where I should have had ten times the ground to sow the seed of life in. But this shall work eventually for my good. And never did I so comprehend what is implied in watching over souls, as I do now. Before, having two or three preachers always with me, we all shared the labor and concern; I had less burdens to bear; but here, I may truly say, I stand alone; every load falls on my shoulder, very incapable of bearing it; and my feelings are so increased, and my concern so deepened to get eternal souls brought to and kept with Jesus, that any backsliding among the people is a sword to my soul, and gives me some of the most poignant sensations." He then goes on to say, "My language is incapable of describing facts as they are, and I must cease. Here I stand—God help me! My brother, rush into every place; there call—O call immortal perishing souls back to God! How should my soul triumph to have such towns here to introduce the gospel in, as are vacant in your circuit! I now see, more than I did, how I am straitened; and being so circumscribed, my soul earnestly desires to be more useful." There you see the man and the workings of his mind. It seems that his friend, Mr. King, so far sympathized with him as to write to Mr. Wesley, and state the views of Mr. Clarke; and I hold in my hand the letter which was written by Mr. Wesley to Mr. King on this very subject. Here is the letter written by Mr. Wesley, from Ireland, to Mr. King; and you will see what Mr. Wesley's opinion of Adam Clarke was, almost fifty years ago. "Athlone, April 21, 1787. My dear brother,—Adam Clarke is doubtless an extraordinary young man, and capable of doing much good; therefore Satan will shorten his course if possible, and this is very

likely to be done by his still preaching too loud or too long. It is a sure way of cutting his own throat. Whenever you write, warn him of this; it may be he will take advice before it be too late. He may have work enough to do if he adds the isle of Alderney to those of Guernsey and Jersey. If you have a desire to go and be with him, you may, up to the conference. At that time I expect they will have both work and food for another laborer."

Now here is a part of Mr. Clarke's letter to Mr. King, in reference to this communication of Mr. Wesley. This small scrap contains both Mr. Clarke's and Mr. Wesley's letter; for Mr. Wesley's letter got into the hands of Mr. Clarke; and as Mr. Clarke was then going to sail for the island, and had reason to suppose that the letter for Mr. King referred to himself,—he having a particular intimacy with Mr. King,—opened the letter, and found what Mr. Wesley said here. "It seems from the contents, that you have been saying something to Mr. Wesley on my affairs, which I did not desire. However it is an evidence of your sincere friendship. May the kind Lord give me what I possess not, and increase in me that which, in a measure, already exists! I find Mr. Wesley is willing you should come to the island, if you please. Were I to stay here your presence would be a pleasure to my soul and body; but should my kind brother suffer in consequence of his affection for me, I know not what to say. If I stay, I pray God to send Mr. King to labour with me, if it be not injurious to his welfare; but otherwise I cannot desire it."

Well, since Guernsey and Jersey were too small a circuit for this young man, he proceeded to make the annexation of the isle of Alderney. It is a little curious, that last evening, about this time, I received the letter I referred to, written by "A backslider;" and while I was actually upon the very part about the doctor going to Alderney, a letter came to my house from a person giving me a history of his introduction into Alderney. Here it is:—

"Permit the writer to say, that he has been acquainted with the Old Arminian Methodist church for forty-eight years; wherefore he remembers the late most excellent and truly devout man of God, Adam Clarke, in early life. And give me leave to observe, that a few years after he became a preacher, he was appointed for Jersey and Guernsey. While Mr. Clarke was at Jersey, it was impressed on his mind to visit Alderney; but this place being at this time peopled by outlaws, no mariner could be found who would trust this virtuous young apostle to the mercy of such miscreants. Mr. Clarke, being under the influence and direction of the Holy Ghost, determined on paying them a visit. He got a passage in a smuggler's boat, from which he was landed safely on the isle of Alderney; but knowing no one on the island, he for some time roamed about, with a heart truly devoted to the work in which he was embarked. At last, placing his eye on a little cottage, he ventured to enter it with the promise of his Master, Christ Jesus the Lord, 'Peace be to this house!'"

Well, Mr. Clarke, in writing to Mr. Wesley, observes that the same little house was inhabited by an aged man and woman, the latter of whom understood his mission, and, like the Shunamite, perceiving that he was a man of God, showed him to an "upper room on the wall, where there was a bed, a table, a stool, and a candlestick." Here Mr. Clarke, the good man, and his wife, spent a short time in prayer, when he prevailed on them to publish that it was his intention to preach. Around him they gathered, and he truly unfolded the gospel of our Lord and Saviour Jesus Christ; when many, being convinced of sin, were constrained to cry out for mercy; and many, gratified with the doctrine delivered, cleared out a large store-room, where he delivered to them his second sermon. On leaving the island, he was followed by the people, entreating him to stay with them, or shortly to return, or send one like himself; for they needed such preaching. Further, Mr. Clarke adds, in his letter to Mr. Wesley, that there was no minister on the island but an old French Roman Catholic priest, who cared nothing for the souls of the people; and here, in early life, Mr. Clarke was made the sole instrument of establishing a society in that place, which hell and death have never yet been able to prevail against. God be thanked, and of his infinite mercy grant, that the death of this eminent man may be the occasion of the resurrection of the soul of the man who wrote me that letter!

It seems that his preaching extempore was considered, in the island, as a phenomenon; and on one occasion the governor heard him on the stairs, and at the conclusion of the service, politely requested him to allow him to see his Bible—fully expecting to find his sermon enclosed in it. He found it a simple Bible, without note or comment; and

* "The will of the Lord be done."

returning it to the preacher, expressed his pleasure at having heard the discourse.

I hold in my hand a copy of an extract from one of his letters to Mr. King, from Guernsey. He says, "Here I am determined, by the grace of God, to conquer and die; and have taken the subsequent for a motto, and have it placed before me on the mantel-piece." It is a Greek sentence, the meaning of which is, "Stand thou as a beaten anvil to the stroke; for it is the property of a good warrior to be flayed alive and yet to conquer." That was the motto of Dr. Clarke's life.

Having fulfilled his mission, he was removed: and now the scene widened before him, and the whole length and breadth of England and Ireland laid at his feet. As it is impossible I can continue this narrative, I shall merely say that God gave him, henceforth, his heart's desire. He had now a noble and spacious theatre of action for the play of his faculties; and it must now be pleasing to observe, that all the way from the Norman Isles in the south to the Shetlands in the extreme north, he has diffused the savor of the knowledge of Christ; and all along—from one extremity of the British islands to the other, taking Britain itself as a centre—he has left a track of light and glory behind him. In what great division of the country has he not been? and where has he been and has not left the print of his feet, a memorial of his genuine piety, and acknowledgment of his sterling worth, the sweet odour of his name? The whole land is mourning for him: this day his name has been on myriads of lips since this morning's sun appeared above the horizon. What portion of the people is there not sighing to think that he is no more—that the wind has passed over him and he is gone? Oh, my heart is sad! I will not—I must not—I dare not utter all that I feel. Oh, thou great and gracious God, teach us to bow meekly before thee, and to profit greatly by this most stunning blow of thine hand!

What did I say?—that Great Britain and Ireland formed the theatre of his usefulness? It was a great mistake: all over the United States of America he is read, and studied, and felt, and all but seen and heard by the germinating mind of that new and teeming hemisphere. No wonder that its chief men should send an invitation to him to come and see their shores, as the last "*Christian Advocate*" so beautifully tells us,—that he may go and tread their shores, and visit their pulpits, and bless their youth, and lift up his honoured head among their rising schools and colleges; and by showing them ADAM CLARKE, let them see what a thinking head, and a diligent hand, a gracious heart can bring forth, under the divine blessing. But what a shock is now vibrating towards that land! How will they grieve—not that they shall see him no more, but that they shall never see him at all! In Germany, as I was told by a learned friend and a great traveller, who was present at his funeral, he will be lamented as much as in this country—that he is beyond measure respected and revered there, his works having revealed and praised him in their gates. When I think on these things—when I look back on the course he has thus so long and so splendidly pursued—when I reflect on the rectitude and gentleness of his doings, as a ruler in our Israel—when I call to mind that his single object was to advance the power of religion in every part of the land, and to render Methodism its chief blessing, safeguard and glory—when I call to mind his unparalleled pleadings for the thousand charities among us—when I know that he drew over to our society individuals of station and exalted character, that the fame of no other than his name could attract—when I remember that he had set his heart on the conversion of all men, and how dear that object was to his benevolent mind, and how vigorously, and steadfastly, and triumphantly he worked for its accomplishment—when I think how wise, and good, and great he was—and then, when I bethink myself of the melancholy fact, that he has been taken away, hurried away out of the land of the living, and that we shall see his face no more, behold his form, and hear and profit by his discourse no more,—I am amazed and very heavy. When I remember those words that he uttered in the last Conference on the first day,—“I am the father of the Conference, and you cannot help yourselves,”—words which are now ringing in my ears and thrilling through my heart—how can I believe that he is gone? And yet, gone, gone, gone from us he is! and I can only exclaim, as Elisha did, when, with sorrow and surprise, he saw Elijah carried from him into heaven, “My father, my father, the chariot of Israel and the horsemen thereof!”—But I must go on.

In his conduct amongst men he was remarkably plain and manly—natural, simple, honest, ingenuous, and unaffected. His conversation was pleasing and lovely, not learned, except when circumstances so combined as to render it a duty to give it that particular character. He

never pretended to refinement, though he was eminently affable and polite, and disclosed by his manner the effect of that intercourse which he, more than any other man who ever bore the appellation of Methodist, actually had with what is usually called good society and exalted rank: all who approached him felt the indefinable but irresistible fascination which such intercourse never fails to produce on a nature like his.

The excellencies of his sentiments were not drawn from exterior embellishments, their character not needing the aid of foreign ornament, but were, “when unadorned, adorned the most.” From his extended and unbounded acquaintance with the religious world, and from his access to every walk of life, his information was universal. As his discourse combined the agreeable with the edifying, he was listened to with delight. He was the very reverse of moroseness, as every body knows; his heart was the region of cheerfulness, and on his tongue was the law of kindness. Warm in his friendships, none could surpass him in sympathy for his afflicted people and suffering friends, or his possession of sentiments of participation in their joys. In fine—the spirit, influence and virtues of Christianity uniformly diffused over his character a serene splendor—adorned and imbued his whole behaviour. His fine intellectual and commanding mien, together with the natural and easy manner, that seemed to pervade him like an atmosphere, were particularly prepossessing and delightful; and perhaps it was impossible for any person, however uninfluenced by religion, to experience disgust or to feel uneasy in his company; for the heart that did not vibrate to his, felt constrained to pay homage to his superior greatness and unaffected goodness.

But you expect me to speak of him as a preacher. On this I am aware some will differ from me. I consider him to have been pre-eminently great, and that he occupied a field of religious eloquence altogether and exclusively his own. The whole kingdom has acknowledged the sway of his master mind as a teacher of the people. The truths of revelation received a coloring and flew forth from his skilful hands with an energy that secured the attention, admiration, and reverence, of myriads, and the actual reception and personal belief of thousands. He took up the precious ore as it lay in its original bed; and by such a disposition of its several parts, and such a powerful handling of it, as a whole, compelled myriads to acknowledge its heavenly worth and origin, and to sink, and flinch, and quiver, under its searching power. His manner of preaching was, beyond all comparison, authoritative and forceful; and no one could listen to him without being assured that he was as certain of the truth of what he was enforcing as of his own existence. He spoke in the fulness of his heart, and delivered, with the earnestness of a messenger of God, that which he had received from the Lord Jesus Christ.

There was, in his preaching, not only intellectual perception, but also the power of moral suasion; and his hearers were made sensible of it; they felt that he and his subject were one—that his being was possessed of it—and that it was twined and intertwined, laced and interlaced, with the very essence of his nature—that they might cut off his right arm, but that nothing could separate him and his faith. It was this air of authority in which his message was steeped, that made it altogether his own, and perfectly unique. He demonstrated and expounded, perhaps, as much as any uninspired man ever did, how the truth was as it was, and that it could not but be so. He conveyed the knowledge of it and commended the testimony of it to every man's conscience; and with his mighty galvanic battery of logical argumentation, stormed the citadel of many a proud and lofty spirit, and gained a lodgment for the heavenly message. He made the truth flash forth its own evidence; so that you saw its coruscations and felt its weight. This gave his addresses the momentum, the penetration and the force which it is difficult to describe to one who never heard him, and impossible to conceive.

But, after all, I think it will be admitted, that the great and prominent characteristic of his preaching, was the high degree of union that generally pervaded it; hence it was that a sermon of Dr. Clarke's was universally looked forward to, by the people, as a feast—a spiritual banquet—as food into which, as into that of Elijah, on one occasion, a heavenly seasoning was transfused, so that the receiver could go on in the strength of the meal for many days. It was this that made the word of the Lord so precious. From his lips the gospel came, not distinguished by its authority alone, but also by its fragrance. In fact, to hear the doctor was regarded by multitudes of sensible pious people, as the greatest treat of their lives. Some years since, when coming from the pulpit stairs, after preaching before the Conference, the subject having been the account of

Barnabas, Mr. Miller stepped forward, flung his arms round his neck, wept a flood of tears, and said, "Bless you!—you are a man of God, full of faith, and full of the Holy Ghost." We know that by his labors much people were added to the Lord: his ministry is thought to have been more successful than that of any of his companions, except Mr. Benson's, and not less than his; and certainly was more successful than that of any minister now living, unless we except the Rev. Rowland Hill, who has had some fifteen years more of public life and labor than he had.

The interest that his visits in any part of the provinces excited was prodigious, and will by and by become incredible. And here it must be sufficient to say, that during the greater part of his life, down to the last closing day, he could, in any city, town, or village, in England or Ireland, have filled and crowded the largest chapel, on the morning of any week day of the six: and as to his collections, every body knows there was a marked difference between their amount and those of the most talented and eloquent of his coadjutors.

For several years he has been regarded with far more reverence than is ordinarily felt by a people towards an established and able minister. His high character—his extended reputation—his achievement of an elaborate and imperial Commentary on the Holy Scriptures, with the accurate meaning of which it was presumed he was acquainted, above the lot of his own coevals and brethren in general—his venerable, grand, and apostolic appearance—the unfaded freshness of mind which he retained through a long life of ministerial greatness—his title to some of the most distinguished honors in the aristocracy of letters—with many other considerations, which I cannot touch upon,—gave to his name, and person, and ministry a popularity whose volume and depth distinguished it from that of any other, even the most acknowledged and distinguished men amongst us.

But he is not merely to be considered as a Methodist, though his attachment to Methodism never knew any diminution; and towards the people his affection was maintained, through evil and through good report, unaltered, and, we believe, undiminished to the last. But as he was the very antipodes of bigotry and sectarianism, he took a lively interest in every thing affecting the fortune, and condition, and prosperity, and destiny of the church of Christ. A more expansive and generous mind we know not. His judgment of his brethren was never harsh or severe; and he was always ready to put the best construction on their sayings and doings which truth and justice would admit, and almost more than that. His kindly feeling towards his brethren and mankind at large, it has been thought he carried to excess; but he knew more men and more of men than most: and the result of his extended commerce with liberal and opposing parties was that his love to all was increased—the never-failing effect of travel being to rub off the austerities, to dilate the contractions, to diminish the selfishness, which are found to hang about all men who live within the narrow limits of some nutshell locality.

As a patriot and citizen he is entitled to honorable mention, having an ardent love of the constitution and the king, and regarding the liberty and independence of the people as their birthright and their glory. And though he meddled with politics much less than some of his brethren, he was never indifferent to any thing that bore, directly or indirectly, upon the weal or the woe of this great empire, which he longed to see filled with knowledge and righteousness. He felt an interest in the welfare of all countries as well as his own, because he felt that every man was his brother, and that every man might be saved. He therefore looked forward to the time when the errors and delusions of Satan would come to an end—when ignorance, cruelty, slavery, and war, should be expelled the world—when the beauty of holiness should fill every region, and the sound of salvation float on every breeze. Vast and unbounded was the extent of his labors for the accomplishment of this consummation. Many of his mightiest physical efforts in the cause of the renovation of the world, have been the sermons he delivered on behalf of the Missionary Society. In him the heathen have lost a friend, whose advocacy of their cause was crowned with unparalleled success.

His great and primary distinction was a clear, and searching, and profound, and powerful understanding, which apprehended speedily, and seized eagerly, and discriminated sagaciously on the merits of any subject, in all its various issues and complex relations; and which advanced to its decision with unhesitating promptitude and unflinching firmness. His learning was immense; and being all devoted to benevolent ends, it stamped on his life and character an interest of the most exalted order. He

was generally taken to be one of the most learned men of this age, or of any other since the fall of man. His acquaintance with languages and dialects, living and dead, was prodigious, and considering the active life he was compelled to lead, scarcely credible. His accumulation of all knowledge was to an astonishing amount, as much, perhaps, as any man; he was an encyclopædia of all knowledge. His mind was a garden of deep and rich things, in the soil of which actual creations took place, and whose growths exhibited at once the freshness of spring, the beauty of summer, and the plenty of autumn, where the chills and barrenness of winter were never known. Yet that same mind was a laboratory, into which knowledge without measure was brought from every kingdom of nature, and all the labyrinths of history, and all the wells of literature, and all the depths of philosophy, and especially from that great and endless dell—human nature, in which they were all subjected to the processes of a gigantic apparatus of mental chemistry; and the results of the whole were deposited in the spacious receivers and unnumbered cavities, where, whenever called for, they were ready to be run off to serve the grand purposes of the Almighty, in the firmament of the physical, moral, and spiritual improvement of the species.

Nor can I suffer this occasion to pass without stating my opinion of that *chef d'œuvre* of his laborious hand—I mean his *Commentary on the Scriptures*. His labors, in that respect, were those of a miner; he separated each portion of metal from its adjacent mass—assayed, weighed, measured, tested every sentiment, word, article, accent, point, and sound of the sacred treasure; and then fearlessly, manfully, unequivocally and truthfully recorded, in the fear of God, his conviction of the meaning of the written Word. And, as I have said, he was an encyclopædia of letters and knowledge, so his Commentary is an encyclopædia of biblical science and learning, and will be remembered longer than the Egyptian pyramids, and stand a mighty, Alpine monument of the wisdom, piety, benevolence, zeal, Herculean labor, indefatigable industry, and immense application of its gifted, and distinguished, and ennobled, and illustrious author. As to the few peculiarities of opinion, on account of which the work has been, by some, attempted to be disparaged, they do not affect any essential, leading doctrine of religion; and we affirm, that no other commentator, in this or any other country, has taught and established more clearly, and pointedly, and forcefully, the fall and depravity of human nature—the redemption by Christ Jesus—the efficacy and extent of the atonement—the justification of the sinner by faith in that atonement—the necessity and reality of the influence of the Holy Ghost—and the entire sanctification of the whole man, than he who, though "dead, yet speaketh." By his labors he has not only cleared the ground, filled up the ditches, and smoothed the roads; but drained, planted, sowed, and watered the surface of the country. The press, as well as the pulpit, was the great weapon of his warfare; and it might be said of him as it was said of Luther, "He had thought, matter, and mind, for all that he did."

I am aware that this eminent man has been much blamed for broaching any opinions—however light they may be and comparatively insignificant—which are not generally received and avowed by the body to which he belonged, and to which he was ever proud to belong. I confess, that, though I am not one of those that adopted these opinions, yet I always admired and confided in, and venerated the character of the doctor the more and yet the more, for his unflinching, uncompromising, unprevaricating honesty and faithfulness in this matter. He had undertaken and had announced himself to the world in and under the character of a commentator on the Bible; and this being the case, it was not optional for him to withhold his deliberate sentiments on any portion of the volume. He had voluntarily engaged—but solemnly and bindingly engaged—to give the sense and meaning, as he understood it, and as far as he understood it, of the Scriptures, and of the whole Scriptures. He fulfilled his engagement; and he had the rare good fortune and the transcendent honor of finishing and giving to the world, a learned, pious, critical, colossal and honest Commentary on the entire books of the Old and New Testament Scriptures, which is found alike on the shop-board of the mechanic and in the cabinet of the learned—on the shelf of the poor man's cottage and in the libraries of the kings and princes of the earth.

I had written thus far when the time of night summoned me into this place. I might go on a great way, but you, I am sure, are anxious I should close.

I am aware you will say, "Well—had he no faults?" O yes, to be sure he had; for he was a man, and not an angel—a saved sinner, and not an immaculate, impeccable

creature. Faults! It has been said that he was dogmatical. Well, and so he was; and so is every man that has the power of mind, and the mass of learning, and the station and the character which he had. Dogmatical! Why, Dr. Parr was dogmatical—Dr. Johnson was dogmatical—John Wesley was dogmatical; and every great, learned, and illustrious man may be said to be somewhat dogmatical. The sun is very dogmatical in the dog-days, when it pours its irradiations on the head of a man that is travelling. The lightning is very dogmatical when it strikes and scathes the stately oak. The flood is very dogmatical when it plunges, and dashes, and puts forth its powerful influence to find its level.

It has been said he was obstinate. Obstinate! Why, in the granite of his noble mind, some of the granulations may have been flinty and adamantine; but you will observe, that firmness is often mistaken for obstinacy; and that every man who stands on the eminence which he stood on, is obliged to be firm to a degree that sometimes does border on obstinacy. It has been said that he was eccentric. Why, yes, indeed; and so would you be if you had a decimal fraction of the strength and originality of his astonishing mass of learning. It has been said, that he was not eloquent. Eloquent! Why, there is a sort of eloquence that he had: but any man may be eloquent who has got a flood of feeling in his soul, and intelligence in his head, and independence in his thoughts, and volubility in his tongue. But it is not every eloquent man that could think, or say, or do as he did. His attainments were lifted far up above the mere character of eloquence and refinement of taste.

I gave it before as my own opinion, that at the moment of his death he occupied a larger space in the public eye, and a deeper lodgment in the public heart, not only of the eminent communion to which for fifty years he belonged, but of all the living Christianity now found upon the globe. In losing him we seem as if a great river had been dried up—as if a sun had been quenched—as if a lighthouse had been upset in the midst of the ocean. Our loss is great; but his gain is vastly greater.

To my own mind, it is beyond all measure affecting,

that the last Sunday evening I preached in this place, it was a funeral sermon for the late Mr. Storry, whom I had interred in the adjoining ground that afternoon, and who had died but the day before! Then we considered and lamented the death of an eminent Christian, and an able and successful minister of the New Testament. We were struck with the suddenness of the loss and separation in that case; and we came and glorified God in him whose holy life and useful labors had been brought to an abrupt close. We then put into the mouth of that much-loved servant of the Saviour, the precious testimony of the apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." *I was then filled with the conviction, that it was my duty to go to Liverpool.* A few hours after I left this pulpit, I was on my way there, to discharge what I felt, be it right or wrong, a debt to Dr. CLARKE and the Methodist connexion. My manner of discharging that, no doubt, was exceedingly faulty, as is my manner of doing every thing I attempt to do; but that I did it then—that I did it at all—affords me the highest satisfaction of any public event of my life. Down to the last day of my existence I must look back upon the attempt—upon the motives that prompted me, with the approbation of my mind. I have lived long enough to know that self-reproach is an infinitely greater calamity than any other reproach except the reproach of the Almighty.*

And now, my friends, to Him that liveth and reigneth—to Him that made the departed individual what he was—to Him that connected his labors with this church—to the only wise God—Him alone who hath immortality,—be honor, and glory, and might, and majesty, and dominion forever and ever! Amen.

* It ought to be generally known that Mr. Beaumont here alludes to the testimony which he felt it his duty to bear against the conference, for voting Dr. Clarke a supernumerary relation, contrary to the expressed wish of the Doctor. Mr. B. has immortalized his name by his bold and magnanimous manner on the occasion.

PREFACE

TO THE

BOOK OF GENESIS.

EVERY believer in Divine Revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. For more than 3000 years, this has been the invariable opinion of those who were best qualified to form a correct judgment on this subject. The Jewish church, from its most remote antiquity, has ascribed the work to no other hand; and the Christian church, from its foundation, has attributed it to the Jewish lawgiver alone. The most respectable heathens have concurred in this testimony, and Jesus Christ and his apostles have completed the evidence, and have put the question beyond the possibility of being doubted by those who profess to believe the divine authenticity of the New Testament. As to unbelievers in general, they are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever wilfully closed against the light. When they have proved that Moses is *not* the author of this work, the advocates of Divine Revelation will reconsider the grounds of their faith.

That there are a few things in the Pentateuch which seem to have been added by a later hand, there can be little doubt; among these, some have reckoned, perhaps, without reason, the following passage, Gen. xii. 6. *And the Canaanite was then in the land.* But see the note on this place. Num. xxi. 14. *In the book of the wars of the Lord,* was probably a marginal note, which in process of time got into the text: see the note on this passage also. To these may be added the *five first verses* of Deuteronomy, chap. i.—the *twelfth* of chap. ii. and the *eight concluding verses* of the last chapter, in which we have an account of the death of Moses. These last words could not have been added by Moses himself, but are very probably the work of Ezra, by whom, according to uninterrupted tradition among the Jews, the various books, which constitute the canon of the Old Testament, were collected and arranged, and such expository notes added, as were essential to connect the different parts: but as he acted under divine inspiration, the additions may be considered of equal authority with the text. A few other places might be added, but they are of little importance, and are mentioned in the notes.

The book of GENESIS, Γένεσις, has its name from the title it bears in the *Septuagint*, Βιβλος Γενεσεως (ch. ii. v. 4.) which signifies *the book of the generation*, but it is called in Hebrew בְּרֵאשִׁית *Bereshith*, "*In the beginning*," from its initial word: it is the most ancient history in the world; and from the great variety of its singular details, and most interesting accounts, is as far superior in its value and importance to all others, as it is in its antiquity. This book contains an account of the creation of the world, and its first inhabitants; the original innocence and fall of man; the rise of religion; the invention of arts; the general corruption and degeneracy of mankind; the universal deluge; the re-peopling and division of the earth; the origin of nations and kingdoms; and a particular history of the *patriarchs* from *Adam* down to the death of *Joseph*, including a space at the least computation of 2369 years.

It may be asked, how a detail so circumstantial and minute could have been preserved, when there was no *writing* of any kind; and when the earth, whose history is here given, had already existed more than 2000 years? To this inquiry a very satisfactory answer may be given. There are only *three ways* in which these important records could have been preserved and brought down to the time of Moses: viz. *writing*, *tradition*, and *Divine Revelation*. In the antediluvian world, when the life of man was so protracted, there was, comparatively, little need for *writing* of any kind: and perhaps no alphabetical writing then existed. *Tradition* answered every purpose to which writing in any kind of characters could be subservient; and the necessity of erecting *monuments* to perpetuate public events, could scarcely have suggested itself, as during those times there could be little danger apprehended of any important fact becoming obsolete, as its history had to pass through very few hands, and all these *friends* and *relatives* in the most proper sense of the terms; for they lived in an insulated state, under a patriarchal government.

Thus it was easy for Moses to be satisfied of the truth of all he relates in the book of *Genesis*, as the accounts came to him through the medium of very few persons. From *Adam* to *Noah* there was but *one man* necessary to the correct transmission of the history of this period of 1656 years. Now this history was, without doubt, perfectly known to *Methuselah* who lived to see them both. In like manner, *Shem* connected *Noah* and *Abraham*, having lived to converse with both; as *Isaac* did with *Abraham* and *Joseph*, from whom these things might be easily conveyed to *Moses* by *Amram*, who was contemporary with *Joseph*. Supposing, then, all the curious facts recorded in the book of *Genesis* had no other authority than the *tradition* already referred to, they would stand upon a foundation of credibility superior to any that the most reputable of the ancient Greek and Latin historians can boast. Yet, to preclude all possibility of mistake, the unerring Spirit of God directed Moses in the selection of his *facts*, and the ascertaining of his *dates*. Indeed the narrative is so simple; so much like truth; so consistent every where with itself; so correct in its dates; so impartial in its biography; so accurate in its philosophical details; so pure in its morality; and so benevolent in its design, as amply to demonstrate that it never could have had an *earthly* origin. In this case also, Moses constructed every thing according to the pattern which God showed him in the mount.

THE
FIRST BOOK OF MOSES,
CALLED
G E N E S I S.

Year before the common year of Christ, 4004.—Julian Period, 710.—Cycle of the Sun, 10.—Dominical Letter, B.—Cycle of the Moon, 7.—Indiction, 5.—Creation from Tiri or September, according to the Jewish Computation, 1.

CHAPTER I.

First day's work—Creation of the heavens and the earth, 1, 2. Of the light, and its separation from the darkness, 3—5. *Second day's work*—The Creation of the firmament, and the separation of the waters above the firmament from those below it, 6—8. *Third day's work*—The waters are separated from the earth, and formed into seas, &c. 9, 10. The earth rendered fruitful, and clothed with trees, herbs, grass, &c. 11—13. *Fourth day's work*—Creation of the celestial luminaries, intended for the measurement of time, the distinction of periods, seasons, &c. 14. and to illuminate the earth, 15. Distinct account of the formation of the sun, moon, and stars, 17—19. *Fifth day's work*—The creation of fish, fowls, and reptiles in general, 20. Of great aquatic animals, 21. They are blessed so as to make them very prolific, 21—23. *Sixth day's work*—Wild and tame cattle created, and all kinds of animals which derive their nourishment from the earth, 24, 25. The creation of man in the image and likeness of God, with the dominion given him over the earth and all inferior animals, 26. Man or Adam a general name for human beings, including both male and female, 27. Their peculiar blessing, 28. Vegetables appointed as the food of man and all other animals, 29, 30. The judgment which God passed on his works at the conclusion of his creative acts, 31.

In the beginning God created the heavens and the earth.
2 And the earth was without form and void;

and darkness was upon the face of the deep.
And the Spirit of God moved upon the face of the waters.

a Prov. 8. 22, 23, 24. Mark 13. 19. John 1. 1, 2. Hebr. 1. 10.—b 1 Chron. 16. 26. Neh. 9. 6. Ps. 8. 3. & 33. 6. & 89. 11, 12. & 96. 5. & 102. 25. & 104. 24. & 115. 15. & 124. 2. & 129. 4. & 134. 3. & 135. 5. & 146. 5. Prov. 3. 19. & 8. 26, 27. &c. Eccles. 12. 1. Isa. 37. 16. & 42. 5. & 44. 24. & 51. 16. & 65. 17. Jer. 10. 12. & 32. 17. & 51. 15.

Zech. 12. 1. Acts 4. 24. & 14. 15. & 17. 24. Rom. 1. 20. Eph. 3. 9. Colos. 1. 16, 17. Hebr. 1. 2. & 11. 3. 2 Pet. 3. 6. Rev. 1. 8. & 3. 14. & 4. 11. & 10. 6. & 14. 7. & 21. 5. & 22. 13.—c Isa. 45. 12. Jer. 4. 23.—d Psa. 104. 20. Lam. 40. 13, 14.

NOTES ON CHAPTER I.

Verse 1. בראשית ברא אלהים את השמים ואת הארץ *Bere-shith bara Elohim eth hashamayim veeth haarets. GOD in the beginning created the heavens and the earth.*

Many attempts have been made to define the term GOD: as to the word itself, it is a pure Anglo-Saxon, and among our ancestors signified not only the Divine Being, now commonly designated by the word, but also good; as in their apprehension, it appears, that God and good were correlative terms; and when they thought or spoke of him they were ever led, from the word itself, to consider him as THE GOOD BEING, a fountain of infinite benevolence and beneficence towards his creatures.

A general definition of this great First Cause, as far as human words dare attempt one, may be thus given. The eternal, independent, and self-existent Being; the Being whose purposes and actions spring from himself, without foreign motive or influence: He who is absolute in dominion; the most pure, most simple, and most spiritual of all Essences: infinitely benevolent, beneficent, true, and holy: the Cause of all being, the Upholder of all things: infinitely happy, because infinitely good; and eternally self-sufficient, needing nothing that he has made. Illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence: known fully only to Himself, because an infinite mind can only be comprehended by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind. Reader, such is the God of the Bible, but how widely different from the God of most human creeds and apprehensions!

The original word אלהים *Elohim*, God, is certainly the plural form of אל *el*, and has long been supposed by the most eminently learned and pious men, to imply a plurality of Persons in the Divine nature. As this plurality appears in so many parts of the Sacred Writings, to be confined to three Persons, hence the doctrine of the TRINITY, which has formed a part of the creed of all those who have been deemed sound in the faith, from the earliest ages of Christianity. Nor are the Christians singular in receiving this doctrine, and in deriving it from the first words of Divine Revelation. An eminent Jewish rabbin, Simeon ben Joachi, in his comment on the sixth section of Leviticus has these remarkable words: "Come and see the mystery of the word Elohim: there are three degrees, and each degree by itself alone, and yet, notwithstanding, they are all one, and joined together in one, and are not divided from each other." He must be strangely prejudiced indeed, who cannot see that the doctrine of a Trinity, and of a Trinity in Unity, is clearly expressed in the above words. The verb ברא *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the Unity of the Divine

Persons in this work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the Persons, there can be but one will, one purpose, and one infinite and uncontrollable energy.

"Let those who have any doubt whether אלהים *Elohim*, when meaning the true God, Jehovah, be plural or not, consult the following passages, where they will find it joined with adjectives, verbs, and pronouns plural.

Gen. i. 26. iii. 22. xi. 7. xx. 13. xxxi. 7. 53. xxxv. 7. Deut. iv. 7. v. 23. Josh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Ps. lviii. 12. Isa. vi. 8. Jer. x. 10. xxiii. 36.

See also Prov. ix. 10. xxx. 3. Ps. cxlix. 2. Eccl. v. 7. xii. 1. Job. v. 1. Isa. vi. 3. liv. 5. lxii. 5. Hos. xi. 12. or xii. 1. Mal. i. 6. Dan. v. 18, 20. vii. 18, 22." PARKHURST.

As the word *Elohim* is the term by which the Divine Being is most generally expressed in the Old Testament, it may be necessary to consider it here more at large. It is a maxim that admits of no controversy, that every noun in the Hebrew language is derived from a verb, which is usually termed the *radix* or root, from which not only the noun, but all the different flexions of the verb, spring. This radix is the third person singular of the preterite or past tense. The *ideal* meaning of this root expresses some essential property of the thing which it designates, or of which it is an appellative. The root in *Hebrew*, and in its sister language, the Arabic, generally consists of three letters, and every word must be traced to its root in order to ascertain its genuine meaning, for there alone is this meaning to be found. In Hebrew and Arabic this is essentially necessary, and no man can safely criticise on any word in either of these languages, who does not carefully attend to this point.

I mention the *Arabic* with the *Hebrew* for two reasons. 1. Because the two languages evidently spring from the same source, and have very nearly the same mode of construction. 2. Because the deficient roots in the Hebrew Bible are to be sought for in the Arabic language. The reason of this must be obvious, when it is considered that the whole of the Hebrew language is lost, except what is in the Bible, and even a part of this is written in Chaldee.

Now, as the *English Bible* does not contain the whole of the *English language*, so the Hebrew Bible does not contain the whole of the Hebrew. If a man meet with an English word which he cannot find in an ample concordance or dictionary to the Bible, he must of course seek for that word in a general English dictionary. In like manner, if a particular form of a Hebrew word occur that cannot be traced to a root in the Hebrew Bible, because the word does not occur in the third person singular of the past tense in the Bible, it is expedient, it is perfectly lawful, and often indispensably necessary, to seek the deficient root in the Arabic. For, as the Arabic is still a living language, and perhaps the most copious in the universe; it may well be expected to furnish those terms which are deficient in

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

4 And God saw the light that it was good: and God ^c divided ^d the light from the darkness.

5 And God called the light ^e Day, and the

darkness he called Night. ^f And the evening and the morning were the first day.

6 ¶ And God said, ^g Let there be a ^h firmament in the midst of the waters, and let it divide the waters from the waters.

^a Psa. 33. 6, 9. & 148. 5.—^b Job 38. 30. & 38. 19. Psa. 67. 11. & 104. 2. & 119. 27. Iml. 45. 7. & 60. 19. John 1. 5, 9. & 3. 19. 2 Cor. 4. 6. Ephes. 5. 8. 1 Tim. 6. 16. 1 John 1. 5. & 2. 8.—^c 2 Cor. 6. 14.—^d Heb. between the light and between the darkness.

^e Chap. 8. 22. Psa. 19. 2. & 74. 16. & 104. 20. Jer. 33. 20. 1 Cor. 3. 13. Ephes. 5. 13. 1 Thim. 5. 5.—^f Heb. and the evening was, and the morning was.—^g Job 26. 7. & 37. 18. Psa. 19. 1. & 104. 2. & 136. 6. & 150. 1. Jer. 10. 12. & 51. 15.—^h Heb. expanse.

the Hebrew Bible. And the reasonableness of this is founded on another maxim, viz. that either the Arabic was derived from the Hebrew, or the Hebrew from the Arabic. I shall not enter into this controversy; there are great names on both sides, and the decision of the question in either way, will have the same effect on my argument. For, if the Arabic was derived from the Hebrew, it must have been when the Hebrew was a living and complete language; because such is the Arabic now; and therefore all its essential roots we may reasonably expect to find there: but if, as Sir William Jones supposed, the Hebrew was derived from the Arabic; the same expectation is justified, the deficient roots in Hebrew may be sought for in the mother tongue. If, for example, we meet with a term in our ancient English language, the meaning of which we find difficult to ascertain; common sense teaches us that we should seek for it in the Anglo-Saxon, from which our language springs, and, if necessary, go up to the Teutonic, from which the Anglo-Saxon was derived. No person disputes the legitimacy of this measure; and we find it in constant practice. I make these observations at the very threshold of my work, because the necessity of acting on this principle (seeking deficient Hebrew roots in the Arabic) may often occur: and I wish to speak *once for all* on the subject.

The first sentence in the Scripture shows the propriety of having recourse to this principle. We have seen that the word אלהים *Elohim* is plural; we have traced our term *God* to its source, and have seen its signification; and also a general definition of the thing or being included under this term, has been tremblingly attempted. We should now trace the original to its root; but this root does not appear in the Hebrew Bible. Were the Hebrew a complete language, a pious reason might be given for this omission: viz. "As God is without beginning and without cause, as his being is infinite and undivided, the Hebrew language consults strict propriety in giving no root whence his name can be deduced." Mr. Parkhurst, to whose pious and learned labours in Hebrew literature most Biblical students are indebted, thinks he has found the root in אלה *alah*, he swore, bound himself by oath; and hence he calls אלהים *Elohim*, the ever-blessed Trinity, as being bound by a conditional oath to redeem man, &c. &c. Most pious minds will revolt from such a definition, and will be glad, with me, to find both the noun and the root preserved in Arabic. ALLAH אלل is the common name for God in the Arabic tongue, and often the emphatic אלل is used, the very same letters as those in אלהים *alahim*, the *yod* being dropped, and the *lamed* doubled. Now both these words are derived from the root אלל *alah*, he worshipped, adored, was struck with astonishment, fear, or terror: and hence he adored with sacred horror and veneration, cum sacro horrore, ac veneratione coluit, adoravit. WILMET. Hence, אלל *ilahon*, fear, veneration, and also the object of religious fear, the Deity, the supreme God, the tremendous Being. This is not a new idea; God was considered among the ancient Hebrews as the fearful or tremendous Being: and hence Jacob swears by the fear of his father Isaac, Gen. xxxi. 53. To complete the definition, Golius renders אלל *alah*; jurit, liberavit, et tutatus fuit, "he succoured, liberated, kept in safety, or defended." Thus, from the ideal meaning of this most expressive root, we acquire the most correct notion of the divine nature; for we learn that God is the sole object of adoration, that the perfections of his nature are such as must astonish all those who piously contemplate them, and fill with horror all who would dare to give his glory to another, or break his commandments: that consequently he should be worshipped with reverence and religious fear; and that every sincere worshipper may expect from him divine help in all his weaknesses, trials, difficulties, temptations, &c. freedom from the power, guilt, nature, and consequences of sin; and to be supported, defended, and saved to the uttermost and to the end.

Here, then, is one proof, among multitudes which shall be adduced in the course of this work, of the importance, utility, and necessity of tracing up these sacred words to their sources; and a proof also, that subjects which are supposed to be out of the reach of the common people,

may, by due management, be brought on a level with the most ordinary capacity.

In the beginning] Before the creative acts mentioned in this chapter, all was eternity. Time signifies duration measured by the revolutions of the heavenly bodies; but prior to the creation of these bodies, there could be no measurement of duration, and consequently no time; therefore, *In the beginning* must necessarily mean the commencement of time which followed, or rather was produced by God's creative acts, as an effect follows, or is produced by a cause.

Created] Caused that to exist which, previously to this moment, had no being. The rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word ברא *bara*, expresses the commencement of the existence of a thing: or its egression from nonentity to entity. It does not, in its primary meaning, denote the preserving or new forming things that had previously existed, as some imagine; but creation, in the proper sense of the term, though it has some other acceptations in other places. The supposition that God formed all things out of a pre-existing eternal nature, is certainly absurd: for, if there was an eternal nature besides an eternal God, there must have been two self-existing, independent, and eternal beings, which is a most palpable contradiction.

אֶתְהַשְׁמַיִם *eth hashamayim*. The word אֶת *eth*, which is generally considered as a particle simply denoting that the word following is in the accusative or oblique case, is understood by the rabbins in a much more extensive sense. "The particle אֶת *eth*," says Eben Ezra, "signifies the substance of the thing." The like definition is given by Kimchi in his *Book of Roots*. "This particle," says Mr. Ainsworth, "having the first and last letters of the Hebrew alphabet in it, is supposed to comprise the sum and substance of all things." "The particle אֶת *eth*," (says Buxtorf, Talmudic Lexicon sub voce) "with the Cabalists, is often mystically put for the beginning and end, as A alpha, and Ω omega, are in the apocalypse." On this ground these words should be translated: "God in the beginning created the substance of the heavens, and the substance of the earth:" i. e. the *prima materia*, or first elements, out of which the heavens and the earth were successively formed. The Syriac translator understood the word in this sense, and to express this meaning has used the word אלו *aloh*, which has this signification, and is very properly translated in Walton's Polyglott, *esse caeli et esse terra*, "the being or substance of the heaven, and the being or substance of the earth." St. Ephraim Syrus, in his comment on this place, uses the same Syriac word, and appears to understand it precisely in the same way. Though the Hebrew word is certainly no more than the notation of a case in most places: yet understood here in the sense above, it argues a wonderful philosophic accuracy in the statement of Moses, which brings before us not a finished heavens and earth, as every other translation appears to do, though afterward the process of their formation is given in detail, but merely the materials out of which God built the whole system in the six following days.

The heavens and the earth] As the word שמים *shamayim* is plural, we may rest assured that it means more than the atmosphere, to express which some have endeavoured to restrict its meaning. Nor does it appear that the atmosphere is particularly intended here, as this is spoken of ver. 6. under the term firmament. The word heavens must therefore comprehend the whole solar system; as it is very likely the whole of this was created in these six days: for, unless the earth had been the centre of a system, the reverse of which is sufficiently demonstrated, it would be unphilosophic to suppose it was created independently of the other parts of the system. Indeed we must have recourse to the almighty power of God, to suspend the influence of the earth's gravitating power, till the fourth day, when the sun was placed in the centre, round which the earth began then to revolve. But as the design of the inspired penman was to relate what especially belonged to our world and its inhabitants, therefore he passes by the rest of the planetary system, leaving it simply included in the plural word heavens. In the word earth, every thing,

7 And God made the firmament; * and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place and let the dry land appear: and it was so.

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 bring forth

a Prov. 8. 28.

b Psa. 148. 4.

c Job 38. 10. & 38. 8. Ps. 21. 2. & 33. 7. & 95. 5. & 104. 9. & 136. 5, 6. Prov. 8. 29. Eccles. 1. 7. Jonah 1. 9. 2 Pet. 3. 5.—2 Pet. 3. 5.—Heb. 6. 7.

relative to the terraqueous globe is included; that is, all that belongs to the solid and fluid parts of our world, with its surrounding atmosphere. As therefore I suppose the whole solar system was created at this time, I think it

perfectly in place to give here a general view of all the planets, with every thing curious and important hitherto known relative to their revolutions and principal affections.

A GENERAL VIEW OF THE WHOLE SOLAR SYSTEM.

TABLE I. THE REVOLUTIONS, DISTANCES, &c. &c. OF ALL THE PRIMARY PLANETS.

Names.	Periodical Revolution.	Sidereal Revolution.	Mean distance from the Sun in English miles.	Least distance from the Earth in English miles.	Greatest distance from the Earth in English miles.	Diameter in English miles.
Sun	Yrs. d. h. m. s.	Yrs. d. h. m. s.		93,908,984	97,118,538	886,473
Mercury	0 87 23 14 33	0 87 23 15 40	36,973,282	58,540,512	132,487,077	3,191
Venus	0 224 16 41 27	0 224 16 49 11	69,088,240	26,425,554	164,602,034	7,630
Earth	1 0 5 48 48	1 0 6 9 12	95,513,794			7,964
Moon	0 27 7 43 5	0 27 7 43 12	95,513,794	222,920	254,084	2,172
Mars	1 321 22 18 27	1 321 23 30 36	145,533,667	50,019,873	241,047,462	4,135
Jupiter	11 315 14 39 2	11 317 14 27 11	496,765,289	401,251,495	592,279,083	86,396
Saturn	29 164 7 21 50	29 176 14 36 43	911,141,442	815,627,647	1,006,655,236	79,405
Sat. Ring	29 164 7 21 50	29 176 14 36 43	911,141,442	815,525,205	1,006,757,678	185,290
Herschel	83 294 8 39 0	84 29 0 29 0	1,822,575,228	1,727,061,434	1,918,089,022	34,457

Names.	Proportionate bulk, the Earth being 1.	Time of rotation upon their axis.	Inclination of axis to equator.	Attractive power or density, the Earth being 1.	Hourly motion in their orbit in miles
Sun	1,384,462	25d. 14h. 8m. 0s.		351,886	
Mercury	$\frac{1}{5}$ th	unknown	unknown	$\frac{2}{3}$ ths	111,266
Venus	$\frac{2}{3}$ ths	0 23 21 0	uncertain	$\frac{9}{10}$ ths	81,398
Earth	1	0 23 56 4	23° 28' 0"	1	75,222
Moon	$\frac{1}{8}$ th	27 7 43 5	1 43 0	$\frac{1}{1000}$ ths	2,335
Mars	$\frac{1}{4}$ th	1 0 39 22	28 42 0	$\frac{1}{2}$	56,212
Jupiter	1281 greater	0 9 55 33	3 22 0	$330\frac{1}{2}$	30,358
Saturn	995 greater	0 10 16 1	30 0 0	$103\frac{1}{10}$	22,351
Sat. Ring		0 10 32 15	30 0 0		22,351
Herschel	80½ greater	unknown	unknown	17½	15,346

The following celestial bodies, commonly called planets, revolving between Jupiter and Mars, have been recently discovered: all that is known of their magnitude, surface, diameter, and distance, I here subjoin.

Names.	Mean distance from the Sun.	Least distance from Earth.	Greatest distance from Earth.	Diameter.	Proportional bulk.	Proportional surface.
Ceres	250,000,000	155,000,000	345,000,000	160	$\frac{1}{177000}$ th	$\frac{1}{2500}$ th
Pallas	270,000,000	175,000,000	365,000,000	110	$\frac{3}{380000}$ th	$\frac{3}{3300}$ th
Juno	285,000,000	190,000,000	385,000,000	119	$\frac{3}{370000}$ th	$\frac{3}{3500}$ th
Vesta	unknown	unknown	unknown	unknown	unknown	unknown

TABLE II. SATELLITES OF JUPITER.

Satellite.	Periodic revolution.				Synodic revolution.				Distance from J. in semi-diameters of Jupiter.	Dist. from J. in parts of the radius at 74° mean dist. from Earth.	Diameter, the Earth being 1.	Magnitude, the Earth being 1.	Distance from Jupiter in English miles.
	d.	h.	m.	s.	d.	h.	m.	s.					
I.	1	18	27	$33\frac{479}{10000}$	1	18	28	$35\frac{9479}{10000}$	$5\frac{67}{1000}$	1 51	$1\frac{2}{3}$	$1\frac{3}{8}$	245,000
II.	3	13	13	$41\frac{929}{10000}$	3	13	17	$53\frac{7489}{10000}$	9	2 57	$0\frac{2}{3}$	$0\frac{6}{8}$	389,000
III.	7	3	42	$32\frac{879}{10000}$	7	3	59	$35\frac{8675}{10000}$	$14\frac{19}{50}$	4 42	$1\frac{1}{4}$	$1\frac{1}{2}$	621,000
IV.	16	16	32	$8\frac{491}{10000}$	16	18	51	$7\frac{817}{10000}$	$25\frac{9}{10}$	8 16	$0\frac{7}{10}$	$0\frac{5}{8}$	1,093,000

TABLE II. SATELLITES OF JUPITER—continued.

Satellite.	Greatest semi-duration of eclipse.			Greatest semi-diameter of Jupiter's shadow that the Satellite passes through.			Least distance from the Earth in English miles.	Mean distance from the Earth in English miles.	Greatest distance from the Earth in English miles.
	h.	m.	s.	o	'	"			
I.	1	7	55	9	35	37	401,006,562	496,765,289	592,524,016
II.	1	25	40	6	1	33	400,862,713	496,765,289	592,667,865
III.	1	47	0	3	43	58	400,630,308	496,765,289	592,900,270
IV.	2	23	0	2	8	2	400,158,586	496,765,280	593,371,992

^a grass, the herb yielding seed, and the fruit-tree yielding ^b 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.

^a Heb. tender grass.—b Luke 6. 41.

c Luke 6. 44.

TABLE III. SATELLITES OF SATURN.

Satellite.	Periodic revolution.				Synodic revolution.				Dist. from Earth in semi-diameters of Earth.	Dist. from Earth in semi-diameters of the ring of Io.	Dist. from Earth in parts of the ecliptic at Earth's mean distance from Earth.	Dist. from Earth in English miles.	Nearest approach to the Earth in English miles.
	d.	h.	m.	s.	d.	h.	m.	s.					
VII.	0	22	37	23	0	22	37	30	3 1/2	1 3/10	0 28 1/2	112,000	815,515,647
VI.	1	8	53	9	1	8	53	24	3 7/10	1 7/10	0 37	140,000	815,487,647
I.	1	21	18	26 1/10	1	21	18	54 3/10	4 8/10	2 9/10	0 43 1/2	172,000	815,455,647
II.	2	17	44	51 1/10	2	17	45	51 1/10	6 1/10	2 10/10	0 56	217,000	815,410,647
III.	4	12	25	11 1/10	4	12	25	55 2/10	8 2/10	3 9/10	1 18	315,000	815,312,647
IV.	15	22	41	13 8/10	15	23	15	20 1/10	20 2/10	8 1/10	3 0	709,000	814,918,647
V.	79	7	53	42 3/10	79	22	3	12 8/10	59 7/10	25 1/10	8 42 1/2	2,126,000	813,501,647

TABLE IV. SATELLITES OF HERSCHEL, OR THE GEORGIUM SIDUS.

Satellite.	Periodic revolution.				Synodic revolution.				Dist. fr. Hersch. in semi-diameters of Hersch.	Dist. fr. Hersch. in parts of ecliptic, at mean dist. of Hersch. from Earth.	Dist. from Herschel in English miles.	Least distance from Earth in English miles.	Greatest distance from Earth in English miles.
	d.	h.	m.	s.	d.	h.	m.	s.					
I.	5	21	23	22	5	21	25	0	13 1/10	0 25 1/2	226,450	1,726,834,984	1,918,315,472
II.	8	16	57	43	8	17	1	19	17 1/10	0 33	293,053	1,726,768,381	1,918,382,075
III.	10	22	58	20	10	23	4	7	19 5/10	0 38 1/2	342,784	1,726,718,650	1,918,431,806
IV.	13	10	56	29	13	11	5	1	22 7/10	0 42 1/2	392,514	1,726,668,920	1,918,481,536
V.	38	0	39	4	38	1	49	0	45 1/10	1 28 1/2	785,028	1,726,276,406	1,918,874,050
VI.	107	7	35	10	107	16	40	0	91 3/10	2 56 1/2	1,570,057	1,725,491,377	1,919,659,079

OBSERVATIONS ON THE PRECEDING TABLES.

IN Table I. the quantity of the periodic and sidereal revolutions of the planets is expressed in common years, each containing 365 days; as e. g. the tropical revolution of Jupiter is, by the table, 11 years 315 days 14 hours 39 minutes 2 seconds; i. e. the exact number of days is equal to 11 years multiplied by 365, and the extra 315 days added to the product, which make in all 4330 days. The sidereal and periodic times are also set down to the nearest second of time, from numbers used in the construction of the tables in the third edition of M. de la Lande's Astronomy. The columns containing the mean distance of the planets from the sun in English miles, and their greatest and least distance from the earth, are such as result from the best observations of the two last transits of Venus, which gave the solar parallax to be equal to 8 three-fifths seconds of a degree; and consequently the earth's diameter, as seen from the sun, must be the double of 83.5 seconds, or 171.5 seconds. From this last quantity, compared with the apparent diameters of the planets, as seen at a distance equal to that of the earth at her mean distance from the sun, the diameters of the planets in English miles, as contained in the seventh column, have been carefully computed. In the column entitled, "Proportion of bulk, the earth being 1." the whole numbers express the number of times the other planet contains more cubic miles, &c. than the earth; and if the number of cubic miles in the earth be given, the number of cubic miles in any planet may be readily found by multiplying the cubic miles contained in the earth by the number in the column, and the product will be the quantity required.

This is a small though accurate sketch of the vast solar system; but to describe it fully in all its known revolutions and connexions, in all its astonishing energy and influence, in its wonderful plan, structure, operations, and results, would require more volumes than can be devoted to the commentary itself.

As so little can be said here on a subject so vast, it may appear to some improper to introduce it at all: but to any observation of this kind I must be permitted to reply, that I should deem it unpardonable not to give a general view of the solar system in the very place where its creation is first introduced. If these works be stupendous and magnificent, what must HE be who formed, guides, and supports them all by the word of his power!—Reader! stand in awe of this God, and sin not. Make him thy friend through the Son of his love; and when these heavens and this earth are no more, thy soul shall exist in consummate and unutterable felicity.

See the remarks on the sun, moon, and stars, after ver. 16.

Verse 2. *The earth was without form and void*] The original terms *tohu* and *bohu*, which we translate *without form and void*, are of uncertain etymology: but in this place, and wherever else they are used, they convey the idea of *confusion and disorder*. From these terms, it is probable, that the ancient Syrians and Egyptians borrowed their gods, *Theuth* and *Baü*, and the Greeks their *Chaos*. God seems at first to have created the elementary principles of all things: and this formed the grand mass of matter, which in this state must be without *arrangement*, or any distinction of parts: a vast system of indescribable confusion, of nameless entities strangely mixed; and wonderfully well expressed by an ancient heathen poet.

Ante mare et terras, et, quod legit omnia, Cælum,
Unus erat toto nature vultus in orbe,
Quem dixere Chaos: rudis indigestaque moles,
Nec quicquam nisi pondus iners: congestaque eodem
Non bene juncturarum discordia semina rerum.—Ovid.

Before the seas, and this terrestrial ball,
And heaven's high canopy that covers all;
One was the face of nature; if a face:
Rather, a rule and indigested mass:
A lifeless lump, unfashioned and unfram'd,
Of jarring seeds, and justly Chaos nam'd.—Dryden.

The most ancient of the Greeks have spoken nearly in the same way of this crude indigested state of the primitive chaotic mass.

When this congeries of elementary principles was brought together, God was pleased to spend six days in assimilating, assorting, and arranging the materials, out of which he built up, not only the earth, but the whole of the solar system.

The Spirit of God] This has been variously and strangely understood. Some think a *violent wind* is meant, because *ruach* often signifies *wind* as well as *spirit*; as *πνευμα* does in Greek; and the term *God* is connected with it merely, as they think, to express the *superlative degree*. Others understand by it an *elementary fire*. Others the *sun*, penetrating and drying up the earth with his rays. Others, the *angels*, who were supposed to have been employed as *agents* in creation. Others, a certain *occult principle*, termed the *anima mundi*, or *soul of the world*. Others, a *magnetic attraction*, by which all things were caused to gravitate to a common centre. But it is sufficiently evident, from the use of the word in other places, that the Holy Spirit of God is intended; which our blessed Lord represents under the notion of *wind*, John

13 And the evening and the morning were the third day.
14 ¶ And God said, Let there be *lights in

the firmament of the heaven, to divide ^b the day from the night; and let them be for signs, and ^c for seasons, and for days, and years:

a Deut. 4. 19. Ps. 74. 16. & 136. 7.

b Heb. between the day and between the night.—c Ps. 74. 17. & 104. 19.

iii. 8. and which as a mighty rushing wind on the day of pentecost, filled the house where the disciples were sitting, Acts ii. 2. which was immediately followed by their speaking with other tongues, because they were filled with the Holy Ghost, ver. 4. These scriptures sufficiently ascertain the sense in which the word is used by Moses.

Moved) מרחפת merachepeth, was brooding over, for the word expresses that tremulous motion made by the hen while either hatching her eggs or jostling her young. It here probably signifies the communicating a vital or prolific principle to the waters. As the idea of incubation, or hatching an egg, is implied in the original word, hence probably the notion, which prevailed among the ancients, that the world was generated from an egg.

Verse 3. And God said, Let there be light, אור יהי אור Yehi Aur, or yehi aur. Nothing can be conceived more dignified than this form of expression. It argues at once uncontrollable authority, and omnific power; and in human language it is scarcely possible to conceive that God can speak more like himself. This passage in the Greek translation of the Septuagint fell in the way of Dionysius Longinus, one of the most judicious Greek critics that ever lived, and who is highly celebrated over the civilized world for a treatise he wrote, entitled παραφρασεις concerning the sublimity, both in prose and poetry; of this passage, though a heathen, he speaks in the following terms: ταυτη και ο Ιουδαϊσμος διερμολογας (ουκ ο τυραννον ανθρωπων αυτην του θεου δυναμις κατα την ηξιστην ευρηστικην και εραυτην, ουδως εν τα ισοβελαν γρηγορας του νομου, ΕΙΠΕΝ Ο ΘΕΟΣ, ΦΩΣ, ΤΗ; ΓΕΝΕΣΘΩ ΦΩΣ και γινωσθετο ΓΕΝΕΣΘΩ ΓΗ και γινωσθετο.—“So likewise the Jewish lawgiver (who was no ordinary man) having conceived a just idea of the divine power, he expressed it in a dignified manner; for at the beginning of his laws he thus speaks: GOD SAID—What? LET THERE BE LIGHT! and there was light. LET THERE BE EARTH! and there was earth.” Longin. Sect. viii. edit. 1663.

Many have asked, “How could light be produced on the first day, and the sun, the fountain of it, not created till the fourth day?” With the various and often unphilosophical answers which have been given to this question I will not meddle; but shall observe that the original word אור aur, signifies not only light, but fire, see Isai. xxxi. 9. Ezek. v. 2. It is used for the sun, Job xxxi. 26. And for the electric fluid or LIGHTNING, Job xxxvii. 3. And it is worthy of remark, that it is used in Isai. xlii. 16. for the heat derived from אש esh, the fire. He burneth part thereof in the fire, (אש כבש bemo esh).—Yea, he warmeth himself, and saith aha!—I have seen the fire, אור ראיתי ראעתי aur, which a modern philosopher, who understood the language, would not scruple to translate, I have received caloric, or an additional portion of the matter of heat. I therefore conclude, that as God has diffused the matter of caloric or latent heat through every part of nature without which there could be neither vegetation nor animal life, that it is caloric or latent heat which is principally intended by the original word.

That there is latent light, which is probably the same with latent heat, may be easily demonstrated: take two pieces of smooth rock crystal, agate, cornelian, or flint, and rub them together briskly in the dark, and the latent light or matter of caloric will be immediately produced and become visible. The light or caloric, thus disengaged, does not operate in the same powerful manner as the heat or fire which is produced by striking with flint and steel; or that produced by electric friction. The existence of this caloric, latent or primitive light, may be ascertained in various other bodies; it can be produced by the flint and steel, by rubbing two hard sticks together, by hammering cold iron, which in a short time becomes red hot; and by the strong and sudden compression of atmospheric air in a tube. Friction in general produces both fire and light. God therefore created this universal agent on the first day, because without it no operation of nature could be carried on or perfected.

Light is one of the most astonishing productions of the creative skill and power of God. It is the grand medium by which all his other works are discovered, examined, and understood, so far as they can be known. Its immense diffusion, and extreme velocity, are alone sufficient to demonstrate the being and wisdom of God. Light has been proved by many experiments to travel at the astonishing rate of 194, 189 miles in one second of time! and comes from the sun to the earth in eight minutes, 11 1/2 seconds, a distance of 95,513,794 English miles.

Verse 4. God divided the light from the darkness, &c.] This does not imply that light and darkness are two distinct substances, seeing darkness is only the privation of light; but the words simply refer us, by anticipation, to the rotation of the earth round its own axis once in twenty-three hours, fifty-six minutes, and four seconds, which is the cause of the distinction between day and night, by bringing the different parts of the surface of the earth successively into, and from under, the solar rays; and it was probably at this moment, that God gave this rotation to the earth, to produce this merciful provision of day and night.—For the manner, in which light is supposed to be produced, see verse 16, under the word sun.

Verse 6. And God said, Let there be a firmament.] Our translators, by following the firmamentum of the Vulgate, which is a translation of the στενωπον of the Septuagint, have deprived this passage of all sense and meaning. The Hebrew word רקיע rakea from רקע raka, to spread out as the curtains of a tent or pavilion, simply signifies an expanse or space, and consequently, that circumambient space or expansion, separating the clouds which are in the higher regions of it, from the seas, &c. which are below it. This we call the atmosphere, the orb of atoms, or inconceivably small particles: but the word appears to have been used by Moses in a more extensive sense, and to include the whole of the planetary vortex, or the space which is occupied by the whole solar system.

Verse 10. And God called the dry land Earth, and the gathering together of the waters called he Seas.] These two constitute what is called the terraqueous globe, in which the earth and the water exist in a most judicious proportion to each other. Dr. Long took the papers which cover the surface of a seventeen inch terrestrial globe, and having carefully separated the land from the sea, he weighed the two collections of papers accurately, and found that the sea-papers weighed three hundred and forty-nine grains, and the land-papers only one hundred and twenty-four; by which experiment it appears that nearly three-fourths of the surface of our globe, from the arctic to the antarctic polar circles, are covered with water. The doctor did not weigh the parts within the polar circles, because there is no certain measurement of the proportion of land and water which they contain. This proportion of three-fourths water may be considered as too great, if not useless: but Mr. Ray, by most accurate experiments made on evaporation, has proved that it requires so much aqueous surface to yield a sufficiency of vapours for the purpose of cooling the atmosphere, and watering the earth. See Ray's Physico-theological Discourses.

An eminent chymist and philosopher has very properly observed, that it seems plain that Moses considered the whole terraqueous globe as being created in a fluid state, the earthy and other particles of matter being mingled with the water. The present form of the earth demonstrates the truth of the Mosaic account; for it is well known that if a soft or elastic globular body be rapidly whirled round on its axis, the parts at the poles will be flattened, and the parts on the equator, midway between the north and south poles, will be raised up. This is precisely the shape of our earth; it has the figure of an oblate spheroid, a figure pretty much resembling the shape of an orange. It has been demonstrated by admeasurement, that the earth is flatted at the poles, and raised at the equator. This was first conjectured by Sir Isaac Newton, and afterward confirmed by M. Cassini and others, who measured several degrees of latitude at the equator and at the north pole, and found that the difference perfectly justified Sir Isaac Newton's conjecture, and consequently confirmed the Mosaic account. The result of the experiments instituted to determine this point, proved, that the diameter of the earth at the equator is greater by more than twenty-three miles than it is at the poles.

And God saw that it was good.] This is the judgment which God pronounced on his own works. They were beautiful and perfect in their kind, for such is the import of the word טוב tobh. They were in weight and measure, perfect and entire, lacking nothing. But the reader will think it strange that this approbation should be expressed, once on the first, fourth, fifth, and sixth days: twice on the third, and not at all on the second! I suppose that the words, And God saw that it was good, have been either lost from the conclusion of the eighth verse, or that the clause in the tenth verse originally belonged to the eighth. It appears from the Septuagint translation, that

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God *made two great lights: the

a Ps. 136. 7, 8, 9 & 148. 3, 5.

the words in question existed originally at the close of the eighth verse, in the copies which they used; for in that version we still find *καὶ ἐποίησεν ὁ θεὸς; οὕτως καὶ ἔγενετο, And God said that it was good.* This reading, however, is not acknowledged by any of Kennicott's or De Rossi's MSS. nor by any of the other Versions. If the account of the second day stood originally as it does now, no satisfactory reason can be given for the omission of this expression of the Divine approbation of the work wrought by his wisdom and power on that day.

Verse 11. *Let the earth bring forth grass—herbs—fruit trees,—&c.* In these general expressions all kinds of vegetable productions are included. *Fruit trees* are not to be understood here in the restricted sense in which the term is used among us; it signifies all trees, not only those which bear fruit, which may be applied to the use of men and cattle, but also those which had the power of propagating themselves by seeds, &c. Now as God delights to manifest himself in the *little* as well as in the *great*, he has shown his consummate wisdom in every part of the vegetable creation. Who can account for, or comprehend the structure of a single tree or plant? The roots, the stem, the woody fibres, the bark, the rind, the air-vessels, the sap-vessels, the leaves, the flowers, and the fruits, are so many mysteries. All the skill, wisdom, and power of men and angels could not produce a single grain of *wheat!* A serious and reflecting mind can see the grandeur of God not only in the immense *cedars* on Lebanon, but also in the endlessly varied *forests* that appear through the microscope in the mould of cheese, stale paste, &c. &c.

Verse 12. *Whose seed was in itself?* Which has the power of multiplying itself by seeds, slips, roots, &c. *ad infinitum:* which contains in itself all the rudiments of the future plant through its endless generations. This doctrine has been abundantly confirmed by the most accurate observations of the best modern philosophers. The astonishing power with which God has endowed the vegetable creation to multiply its different species, may be instanced in the *seed of the elm.* This tree produces *one thousand five hundred and eighty millions* of seeds; and *each of these seeds* has the power of producing the *same number.* How astonishing is this produce! At first, *one seed* is deposited in the earth; from this one a tree springs, which in the course of its vegetative life produces *one thousand five hundred and eighty millions of seeds.* This is the *first generation.* The *second generation* will amount to *two thousand, four hundred and ninety-six billions and four hundred millions.* The *third generation* will amount to *three thousand nine hundred and forty-four trillions, and three hundred and twelve billions!* And the *fourth generation* from these would amount to *six sextillions, two hundred and thirty-two thousand and twelve quintillions, and nine hundred and sixty thousand quadrillions!* Sums too immense for the human mind to conceive; and when we allow the most confined space in which a tree can grow, it appears that the seeds of the *third generation* from one elm would be many *myriads* of times more than sufficient to stock the whole superficies of all the planets in the solar system!

Verse 14. *And God said, Let there be lights, &c.* One principal office of these was to divide between day and night. When night is considered a state of comparative *darkness*, how can *lights* divide or distinguish it? The answer is easy: the sun is the monarch of the day, the state of light; the moon of the night, the state of darkness. The rays of the sun falling on the atmosphere, are refracted and diffused over the whole of that hemisphere of the earth immediately under his orb; while those rays of that vast luminary, which, because of the earth's smallness in comparison of the sun, are diffused on all sides beyond the earth, falling on the opaque disk of the moon, are reflected back upon what may be called the lower hemisphere, or that part of the earth which is opposite to the part which is illuminated by the sun: and, as the earth completes a revolution on its own axis in about twenty-four hours, consequently each hemisphere has alternate day and night. But as the solar light reflected from the face of the moon is computed to be 50,000 times less in intensity and effect than the light of the sun, as it comes directly from himself to our earth, (for light *decreases* in its intensity as the distance it travels from the sun *increases*;) therefore a sufficient distinction is made between day and night, or light and darkness, notwithstanding each is ruled and determined by one of these *two great lights.*

greater light ^bto rule the day, and 'the lesser light to rule the night: *he made* 'the stars also.

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

b Heb. for the rule of the day.—Ps. 8. 2.—Jub. 38. 7.

The moon ruling the night, i. e. reflecting from her own surface, back on the earth, the rays of light which she receives from the sun. Thus both hemispheres are to a certain degree illuminated; the one on which the sun shines, completely so; this is *day*: the other on which the sun's light is reflected by the moon, partially; this is *night*. It is true, that both the planets and fixed stars afford a considerable portion of light during the night, yet they cannot be said to *rule* or to predominate by their light, because their rays are quite lost in the superior splendour of the moon's light.

And let them be for signs לַמֹּתוֹת *le-othoth.* Let them ever be considered as continual tokens of God's tender care for man, and as standing proofs of his continual *miraculous* interference; for so the word *מוֹתוֹת*, is often used. And is it not the almighty energy of God that upholds them in being? The sun and moon also serve as *signs* of the different changes which take place in the atmosphere, and which are so essential for all purposes of agriculture, commerce, &c.

For seasons מוֹדָעִים *mo'deem,* for the determination of the times on which the *sacred festivals* should be held. In this sense the word frequently occurs; and it was right that, at the very opening of his revelation, God should inform man that there were certain festivals which should be annually celebrated to his glory. Some think we should understand the original word as signifying *months*, for which purpose we know the moon essentially serves, through all the revolutions of time.

For days] Both the hours of the day and night, as well as the different lengths of the days and nights, are distinguished by the longer and shorter spaces the sun is above or below the horizon.

For years] Those grand divisions of time, by which all *succession* in the vast lapse of duration is distinguished. This refers principally to a complete revolution of the earth round the sun, which is accomplished in 365 days, 5 hours, 48 minutes, and 48 seconds; for, though the revolution is that of the earth, yet it cannot be determined but by the heavenly bodies.

Verse 16. *And God made two great lights*] Moses speaks of the sun and moon here, not according to their *bulk* or *solid contents*, but according to the *proportion of light* they shed on the earth. The expression has been caviled at by some who are as devoid of mental capacity as of candour. "The moon," say they, "is not a *great* body; on the contrary, it is the very smallest in our system." Well, and has Moses said the contrary? He has said it is a *great* Light: had he said otherwise, he had not spoken the truth. It is, in reference to the earth, next to the sun himself, the *greatest* light in the solar system; and, so true is it, that the moon is a *great* light, that it affords more light to the earth than all the planets in the solar system, and all the innumerable stars in the vault of heaven put together. It is worthy of remark, that on the *fourth* day of the creation the sun was formed, and then "first tried his beams athwart the gloom profound;" and that at the conclusion of the *fourth millenary* from the creation, according to the Hebrew, the Sun of righteousness shone upon the world, as deeply sunk in that mental darkness produced by sin, as the ancient world was while teeming darkness held the dominion, till the sun was created as the dispenser of light. What would the natural world be without the sun? A howling waste, in which neither animal nor vegetable life could possibly exist. And what would the moral world be without Jesus Christ, and the light of his word and Spirit? Just what those parts of it now are, where his light has not yet shone—"Dark places of the earth, filled with the habitations of cruelty;" where error prevails without end; and superstition engendering false hopes and false fears, degrades and debases the mind of man.

Many have supposed, that the *days* of the creation answer to so many thousands of years; and that, as God created all in *six* days, and rested the *seventh*, so the world shall last *six thousand years*, and the *seventh* shall be the eternal rest that remains for the people of God. To this conclusion they have been led by these words of the apostle, 2 Pet. iii. 8. *One day is with the Lord as a thousand years; and a thousand years as one day.* Secret things belong to God: those that are revealed, to us and our children.

He made the stars also.] Or rather, *he made the lesser light, with the stars to rule the night.*

18 And to rule over the day and over 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, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every

¶ Jer. 21. 25—Or, creeping—c Heb. soul.—1 Heb. let fowl fly.—e Heb. face of the firmament of heaven.

OF THE SUN.

On the nature of the sun there have been various conjectures. It was long thought that he was a vast globe of fire, 1,384,462 times larger than the earth; and that he was continually emitting from his body innumerable millions of fiery particles, which being extremely divided, answered for the purpose of light and heat, without occasioning any ignition or burning, except when collected in the focus of a convex lens or burning-glass. Against this opinion, however, many serious and weighty objections have been made; and it has been so pressed with difficulties, that philosophers have been obliged to look for a theory less repugnant to nature and probability. Dr. Herschel's discoveries, by means of his immensely magnifying telescopes, have, by the general consent of philosophers, added a new habitable world to our system, which is the sun. Without stopping to enter into detail, which would be improper here, it is sufficient to say, that these discoveries tend to prove, that what we call the sun is only the atmosphere of that luminary; "that this atmosphere consists of various elastic fluids, that are more or less lucid and transparent; that as the clouds belonging to our earth are probably decompositions of some of the elastic fluids belonging to the atmosphere itself, so we may suppose that in the vast atmosphere of the sun, similar decompositions may take place, but with this difference, that the decompositions of the elastic fluids of the sun are of a phosphoric nature, and are attended by lucid appearances, by giving out light." The body of the sun he considers as hidden generally from us, by means of this luminous atmosphere; but what are called the macule or spots on the sun, are real openings in this atmosphere, through which the opaque body of the sun becomes visible; that this atmosphere itself is not fiery nor hot, but is the instrument which God designed to act on the caloric or latent heat; and that heat is only produced by the solar light acting upon and combining with the caloric or matter of fire contained in the air, and other substances which are heated by it. This ingenious theory is supported by many plausible reasons and illustrations, which may be seen in the paper he read before the Royal Society. On this subject, see the note on verse 3.

OF THE MOON.

There is scarcely any doubt now remaining in the philosophical world, that the moon is a habitable globe. The most accurate observations that have been made with the most powerful telescopes, have confirmed the opinion. The moon seems, in almost every respect, to be a body similar to our earth, to have its surface diversified by hill and dale, mountains and valleys, rivers, lakes, and seas. And there is the fullest evidence that our earth serves as a moon to the moon herself, differing only in this, that as the earth's surface is thirteen times larger than the moon's, so the moon receives from the earth a light thirteen times greater in splendour than that which she imparts to us; and by a very correct analogy, we are led to infer, that all the planets and their satellites, or attendant moons, are inhabited: for matter seems only to exist for the sake of intelligent beings.

OF THE STARS.

The stars, in general, are considered to be suns, similar to that in our system; each having an appropriate number of planets moving round it: and that, as these stars are innumerable, consequently there are innumerable worlds, all dependent on the power, protection, and providence of God. Where the stars are in great abundance, Dr. Herschel supposes they form primaries and secondaries; i. e. suns revolving about suns, as planets revolve about the sun in our system. He considers that this must be the case in what is called the milky way; the stars being there in prodigious quantity. Of this he gives the following proof: on August 22, 1792, he found that in 41 minutes of time, not less than 258,000 stars had passed through the field of view in his telescope. What must God be, who has made, governs, and supports so many worlds!—For the magnitudes, distances, revolutions, &c. of the sun, moon, planets, and their satellites, see the preceding TABLES.

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

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

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

24 ¶ And God said, Let the earth bring forth

[Ch. 6. 20. & 7. 14. & 8. 19. Psa. 104. 25.—Ch. 8. 17.

Verse 20. Let the waters bring forth abundantly] There is a meaning in these words which is seldom noticed. Innumerable millions of animalcula are found in water. Eminent naturalists have discovered not less than 30,000 in a single drop! How inconceivably small must each be, and yet each a perfect animal, furnished with the whole apparatus of bones, muscles, nerves, heart, arteries, veins, lungs, viscera in general, animal spirits, &c. &c. What a proof is this of the manifold wisdom of God! But the fecundity of fishes is another point intended in the text: no creatures are so prolific as these. A TENCH lays 1000 eggs, a CARP 20,000, and Leuwenhoek counted in a middling-sized cod, nine million, 384,000! Thus, according to the purpose of God, the waters bring forth abundantly. And what a merciful provision is this for the necessities of man! Many hundreds of thousands of the earth's inhabitants live, for a great part of the year, on fish only. Fish afford not only a wholesome, but a very nutritive diet: they are liable to few diseases, and generally come in vast quantities to our shores, when in their greatest perfection. In this also we may see that the kind providence of God goes hand in hand with his creating energy. While he manifests his wisdom and his power, he is making a permanent provision for the sustenance of man through all his generations.

Verse 21. And God created great whales, הַיָּוֹנִים הַחֲתַנְנִימִים ha-tannecim ha-gedoleem.] Though this is generally understood by the different versions as signifying whales, yet the original must be understood rather as a general than a particular term, comprising all the great aquatic animals, such as the various species of whales, the porpoise, the dolphin, the monocoer or narwal, and the shark. God delights to show himself in little as well as great things: hence he forms animals so minute, that 30,000 can be contained in one drop of water; and others so great, that they seem to require almost a whole sea to float in.

Verse 22. Let fowl multiply in the earth.] It is truly astonishing with what care, wisdom, and minute skill God has formed the different genera and species of birds, whether intended to live chiefly on land or in water. The structure of a single feather affords a world of wonders; and as God made the fowls that they might fly in the firmament of heaven, ver. 20. so he has adapted the form of their bodies, and the structure and disposition of their plumage, for that very purpose. The head and neck in flying, are drawn principally within the breast-bone, so that the whole under-part exhibits the appearance of a ship's hull. The wings are made use of as sails, or rather oars, and the tail as a helm or rudder. By means of these, the creature is not only able to preserve the centre of gravity, but also to go with vast speed through the air, either straight forward, circularly, in any kind of angles, upwards or downwards. In these also God has shown his skill and his power in the great and in the little—in the vast ostrich and cassowary, and in the beautiful humming-bird, which in plumage excels the splendour of the peacock, and in size is almost on a level with the bee.

Verse 24. Let the earth bring forth the living creature, &c.] נֶפֶשׁ חַיָּוְיָ nephesh chayiyah, a general term to express all creatures ended with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid potto, or lower still, to the polype, which seems equally to share the vegetable and animal life. The word חַיָּוְיָ chayiyah, in the latter part of the verse, seems to signify all wild animals, as lions, tigers, &c. and especially such as are carnivorous, or live on flesh, in contradistinction from domestic animals, such as are graminivorous, or live on grass and other vegetables; and are capable of being tamed, and applied to domestic purposes. These latter are probably meant by בְּחֵמָה behemah, in the text; which we translate cattle, such as horses, kine, sheep, dogs, &c. Creeping thing, נֶפֶשׁ רֶמֶס nephesh remes, all the different genera of serpents, worms, and such animals as have no feet. In beasts also God has shown his wondrous skill and power; in the vast elephant, or still more colossal mammoth, or megalonyx, the whole race of which appears to be extinct, a few skeletons only remaining. This animal, an astonish-

the living creature after 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, * Let us make man in our image, after our likeness: and ^b 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, ^c in the image of God created he him; ^d male and female created he them.

28 And God blessed them, and God said unto them, * Be fruitful and multiply, and replenish

^a Ch. 5. 1. & 9. 6. Ps. 100. 3. Eccles. 7. 29. Acts 17. 20, 28, 29. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. James 3. 9.—^b Ch. 9. 2. Ps. 8. 6.—^c 1 Cor. 11. 7.—^d Ch. 5. 2. Mal. 2. 15. Matt. 19. 4. Mark 10. 6.—^e Ch. 9. 1, 7. Lev. 26. 9. Ps. 127. 3. & 128. 3, 4.

the effect of God's power, He seems to have produced merely to show what he could do; and, after suffering a few of them to propagate, he extinguished the race by a merciful providence, that they might not destroy both man and beast. The mammoth, or megalonyx, is a *carnivorous* animal, as the structure of the teeth proves; and of an immense size; from a considerable part of a skeleton which I have seen, it is computed that the animal to which it belonged must have been nearly *twenty-five* feet high, and *sixty* in length! The bones of one toe are entire; the toe upwards of *three* feet in length. Few elephants have ever been found to exceed eleven feet in height. How wondrous are the works of God! But his skill and power are not less seen in the beautiful *chevrolin*, or *tragulus*, a creature of the antelope kind, the smallest of all *biped* or cloven-footed animals, whose delicate limbs are scarcely so large as an ordinary goose-quill; and also in the *shrew mouse*, perhaps the smallest of the many-toed quadrupeds. In the *reptile* kind we see also the same skill and power, not only in the immense snake called *Boa constrictor*, the mortal foe and conqueror of the royal tiger; but also in the *Cobra de Marnille*, a venomous serpent only a little larger than a common sewing needle.

Verse 25. *And God made the beast of the earth after his kind, &c.*] Every thing, both in the animal and vegetable world was made so according to its kind, both in *genus* and *species*, as to produce *its own kind* through endless generations. Thus the several races of animals and plants have been kept distinct from the foundation of the world to the present day. This is a proof that all future generations of plants and animals, have been *seminally* included in those which God formed in the beginning.

Verse 26. *And God said, Let us make man.*] It is evident that God intends to impress the mind of man with a sense of something extraordinary in the formation of his body and soul, when he introduces the account of his creation thus: Let US make man. The word אדם *Adam*, which we translate *man*, is intended to designate the *species* of animal, as חיה *chajelo*, marks the *wild beasts*, that live in general a solitary life; רמש *rehemah*, *domestic* or *gregarious* animals; and רמש *remes*, all kinds of *reptiles*, from the largest snake to the microscopic eel. Though the same kind of organization may be found in man, as appears in the lower animals, yet there is a variety and complication in the parts, a delicacy of structure, a nice arrangement, a judicious adaptation of the different members to their great offices and functions, a dignity of mien, and a perfection of the whole, which are sought for in vain in all other creatures. See ch. iii. 22.

In our image, after our likeness] What is said above refers only to the *body* of man; what is here said refers to his *soul*. This was made in the *image* and *likeness* of God. Now, as the Divine Being is infinite, he is neither limited by parts, nor definable by passions; therefore he can have no *corporeal image* after which he made the body of man. The image and likeness must necessarily be intellectual: his mind, his soul, must have been formed after the nature and perfections of his God. The human mind is still endowed with most extraordinary capacities: it was more so when issuing out of the hands of its Creator. God was now producing a spirit, and a spirit too, formed after the perfections of his own nature. God is the fountain whence this spirit issued; hence the stream must resemble the Spring which produced it. God is holy, just, wise, good, and perfect; so must be the soul that sprang from him: there could be in it nothing impure, unjust, ignorant, evil, low, base, mean, or vile. It was created after the

the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that *moveth* upon the earth.

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

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

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

^f Heb. *creepeth*.—^g Heb. *seedling seed*.—^h Ch. 9. 3. Job 36. 31. Ps. 104. 14, 15. & 136. 25. & 146. 7. Acts 14. 17.—ⁱ Ps. 145. 13, 16. & 147. 9.—^k Job. 38. 41.—^l Heb. *a living soul*.—^m Ps. 104. 24. Lam. 3. 38. 1 Tim. 4. 4.

image of God; and that image, St. Paul tells us, consisted in *righteousness, true holiness, and knowledge*, Eph. iv. 24. Coloss. iii. 10. Hence man was *wise in his mind, holy in his heart, and righteous in his actions*. Were even the word of God silent on this subject, we could not infer less from the lights held out to us by reason and common sense. The text tells us, he was the work of ΕΛΘΩΝΕΣ, the Divine Plurality marked here more distinctly by the plural pronouns US and OUR; and to show that he was the masterpiece of God's creation, all the persons in the Godhead are represented as united in counsel and effort to produce this astonishing creature.

And let them have dominion] Hence we see that the *dominion* was not the image. God created man capable of governing the world; and when fitted for the office, he fixed him in it. We see God's tender care and parental solicitude for the comfort and well-being of this master-piece of his workmanship, in creating the world previous to the creation of man. He prepared every thing for his subsistence, convenience, and pleasure, before he brought him into being: so that comparing little with great things, the house was builded, furnished, and amply stored, by the time the destined tenant was ready to occupy it.

It has been supposed by some that God speaks here to the angels, when he says, Let us make man: but to make this a likely interpretation, these persons must prove, 1. That angels were then created. 2. That angels could assist in a work of creation. 3. That angels were themselves made in the image and likeness of God. If they were not, it could not be said in *our image*; and it does not appear from any part in the Sacred Writings, that any creature but *man* was made in the image of God.—See the note on Psalm viii. 5.

Verse 28. *And God blessed them*] Marked them as being under his especial protection, and gave them power to propagate and multiply their own kind on the earth. A large volume would be insufficient to contain what we know of the excellence and perfection of man, even in his present degraded fallen state. Both his body and soul are adapted with astonishing wisdom to their *residence* and *occupations*; and also the *place* of their residence, as well as the surrounding objects, in their diversity, color, and mutual relations, to the mind and body of this lord of the creation. The contrivance, arrangement, action, and reaction of the different parts of the body, show the admirable skill of the wondrous Creator; while the various powers and faculties of the mind acting on, and by, the different organs of this body, proclaim the *soul's* divine origin, and demonstrate, that he who was made in the image and likeness of God, was a transcript of his own excellency, destined to know, love, and dwell with his Maker throughout eternity.

Verse 30. *I have given every green herb for meat*] It seems from this, says an eminent philosopher, that man was originally intended to live upon *vegetables* only; and as no change was made in the structure of men's bodies after the flood, it is not probable that any change was made in the articles of their food. It may also be inferred from this passage, that no animal whatever was originally designed to prey on others; for nothing is here said to be given to any beast of the earth, besides *green herbs*. Dr. Priestley.—Before sin entered into the world, there could be, at least, no *violent deaths*, if any death at all.

Verse 31. *And behold, it was very good*] טוב *toob* *meod*. *Superlatively*, or *only good*: as good as they could be. The plan wise, the work well executed, the different parts properly arranged, their nature, limits, mode

CHAPTER II.

The seventh day is consecrated for a sabbath, and the reasons assigned, 1-3. A recapitulation of the six days work of creation, 4-7. The garden of Eden planted, 8. Its trees, 9. Its rivers, and the countries watered by them, 10-11. Adam placed in the garden, and the command given not to eat of the tree of knowledge on pain of death, 13-17. God proposes to form a companion for the man, 18. The different animals brought to Adam, that he might assign them their names, 19, 20. The creation of the woman, 21, 22. The institution of marriage, 23, 24. The purity and innocence of our first parents, 25.

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

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

a Ps. 24. 6.—b Exod. 20. 11. & 21. 17. Deut. 5. 14. Hebr. 4. 4.—c Neh. 9. 14. Iml. 53. 13.

of existence, manner of propagation, habits, mode of sustenance, &c. &c. properly and permanently established and secured; for every thing was formed to the utmost perfection of its nature, so that nothing could be added or diminished without encumbering the operations of matter and spirit on the one hand, or rendering them inefficient to the end proposed, on the other; and God has so done all these marvellous works, as to be glorified in all, by all, and through all.

And the evening and the morning were the sixth day.] The שש ערב, which we translate evening, comes from the root שרר Arab to mingle, and properly signifies that state in which neither absolute darkness nor full light prevails. It has nearly the same grammatical signification with our twilight, the time that elapses from the setting of the sun till he is eighteen degrees below the horizon, and eighteen degrees before he arises. Thus we have the morning and evening twilight, or mixture of light and darkness, in which neither prevails; because, while the sun is within eighteen degrees of the horizon, either after his setting, or before his rising, the atmosphere has power to refract the rays of light and send them back on the earth. The Hebrews extended the meaning of this term to the whole duration of night, because it was ever a mingled state, the moon, the planets, or the stars, tempering the darkness with some rays of light. From the crib of Moses came the Ερηός Erebus, of Hesiod, Aristophanes, and other heathens, which they deified, and made, with Nox, or night, the parent of all things.

The morning] נקר boquer, from נקר baquar, he looked out—a beautiful figure, which represents the morning as looking out at the east, and illuminating the whole of the upper hemisphere.

Thus ends a chapter containing the most extensive, most profound, and most sublime truths, that can possibly come within the reach of the human intellect. How unspcakably are we indebted to God for giving us a revelation of his will and of his works! Is it possible to know the mind of God but from himself? It is impossible. Can those things and services which are worthy of, and pleasing to, an infinitely pure, perfect, and holy Spirit, be ever found out by reasoning and conjecture? Never! for the Spirit of God alone can know the mind of God; and by this Spirit he has revealed himself to man: and in this revelation has taught him not only to know the glories and perfections of the Creator, but also his own origin, duty, and interest. Thus far it was essentially necessary that God should reveal his will: but if he had not given a revelation of his works, the origin, constitution, and nature of the universe, could never have been adequately known. The world by wisdom knew not God: this is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation; an account which has been confirmed by the investigations of the most accurate philosophers. But where did he learn this? "In Egypt." That is impossible: for the Egyptians themselves were destitute of this knowledge. The remains we have of their old historians, all posterior to the time of Moses, are egregious for their contradictions and absurdity: and the most learned of the Greeks, who borrowed from them, have not been able to make out, from their conjoint stock, any consistent and credible account. Moses has revealed the mystery that lay hid from all preceding ages, because he was taught it by the inspiration of the Almighty.

Reader, thou hast now before thee the most ancient and most authentic history in the world, a history that contains the first written discovery that God has made of himself to mankind. A discovery of his own Being in his wisdom, power, and goodness, in which thou and the whole human race are so intimately concerned. How much thou art indebted to Him for this discovery. He alone can teach thee; and cause thy heart to feel its obligations to his

seventh day from all his work which he had made.

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

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

5 And every plant of the field before it was in the earth, and every herb of the field before

d Heb. created to make.—e Ch. 1, 1. Ps. 90. 1, 2.—f Ch. 1. 12. Ps. 104. 14.

wisdom and mercy. Read so as to understand, for these things were written for thy learning; therefore mark what thou readest, and inwardly digest, deeply and seriously meditate on what thou hast marked, and pray to the Father of lights that he may open thy understanding, that thou mayest know these Holy Scriptures, which are able to make thee wise unto salvation.

God made thee and the universe, and governs all things according to the counsel of his will: that will is infinite goodness, that counsel is unerring wisdom. While under the direction of this counsel, thou canst not err; while under the influence of this will, thou canst not be wretched. Give thyself up to his teaching, and submit to his authority; and after guiding thee here by his counsel, he will at last bring thee to his glory. Every object that meets thy eye, should teach thee reverence, submission, and gratitude. The earth and its productions were made for thee; and the providence of thy heavenly Father, infinitely diversified in its operations, watches over and provides for thee. Behold the firmament of his power, the sun, moon, planets, and stars, which he has formed, not for himself, for he needs none of these things, but for his intelligent offspring. What endless gratification has he designed thee, in placing within thy reach these astonishing effects of his wisdom and power, and in rendering thee capable of searching out their wonderful relations and connexions; and of knowing himself the source of all perfection, by having made thee in his own image, and in his own likeness! It is true, thou art fallen: but he has found out a Ransom. God so loved thee, in conjunction with the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Believe on him, through him alone cometh salvation; and the fair and holy image of God, in which thou wert created, shall be again restored; he will build thee up as at the first, restore thy judges and counsellors as at the beginning, and in thy second creation, as in thy first, will pronounce thee to be very good, and thou shalt show forth the virtues of Him, by whom thou art created anew in Christ Jesus. Amen.

NOTES ON CHAPTER II.

Verse 1. And all the host of them.] The word host signifies literally an army, composed of a number of companies of soldiers under their respective leaders; and seems here elegantly applied to the various celestial bodies in our system, placed by the Divine Wisdom under the influence of the sun. From the original word טבאבא, a host, some suppose the Sabæans had their name, because of their paying divine honours to the heavenly bodies. From the Septuagint version of this place, τὰς κοσμητικὰς ἀστέρων, all their ornaments, we learn the true meaning of the word κοσμητικῶς, commonly translated world, which signifies a decorated or adorned whole or system. And this refers to the beautiful order, harmony, and regularity, which subsist among the various parts of the creation. This translation must impress the reader with a very favourable opinion of these ancient Greek translators: had they not examined the works of God with a philosophic eye, they never could have given this turn to the original.

Verse 2. On the seventh day God ended, &c.] It is the general voice of Scripture, that God finished the whole of the creation in six days, and rested the seventh; giving us an example that we might labour six days, and rest the seventh from all manual exercises. It is worthy of notice, that the Septuagint, the Syriac, and the Samaritan, read the sixth day instead of the seventh; and this should be considered the genuine reading, which appears from these versions, to have been originally that of the Hebrew text. How the word sixth became changed into seventh, may be easily conceived from this circumstance. It is very likely that, in ancient times, all numerals were signified by letters, and not by words at full length. This is the case in the most ancient Greek and Latin MSS. and in almost all the rabbinical writings. When these numeral

it grew: for the LORD God had not ^a caused it to rain upon the earth, and *there was* not a man ^b to till the ground.

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

^a Job 38. 26, 27, 28.—b Ch. 3. 23.—c Or, a mist which went up from, &c.

7 And the LORD God formed man ^d of the dust of the ground, and ^e breathed into his ^f nostrils the breath of life; and ^g man became a living soul.

8 ¶ And the LORD God planted ^h a garden

^d Heb. dust of the ground.—e Ch. 3. 19, 23. Ps. 103. 14. Eccl. 12. 7. Isa. 64. 8. 1 Cor. 15. 47.—f Job 33. 4. Acts 17. 25.—g Ch. 7. 22. Isa. 2. 24.—h 1 Cor. 15. 45.—i Ch. 13. 10. Isa. 51. 3. Ezek. 28. 13. Joel 2. 3.

letters became changed for words at full length, two letters, nearly similar, might be mistaken for each other: ¹ tau stands for *six*, ² zain for *seven*: how easy to mistake these letters for each other, when writing the words at full length, and so give birth to the reading in question!

Verse 3. *And God blessed the seventh day*] The original word בָּרַךְ *barac*, which is generally rendered to *bless*, has a very extensive meaning. It is frequently used in Scripture in the sense of *speaking good of* or to a person; and hence literally and properly rendered by the Septuagint εὐλογῶ from εὖ, *good* or *well*, and λῶ, *I speak*. So God has *spoken well* of the sabbath, and *good to them* who conscientiously observe it. *Blessing* is applied both to God and man; but when God is said to *bless*, we generally understand by the expression that he *communicates* some good: but when man is said to *bless God*, we surely cannot imagine that he *bestows* any gift or confers any benefit on his Maker. The truth is, that when God is said to *bless*, either in the Old or New Testament, it signifies his *speaking good to man*; and this comprises the whole of his exceeding great and precious *promises*. And when man is said to *bless God*, it ever implies that he *speaks good of him*, for the giving and fulfilment of his promises. This observation will be of general use in considering the various places where the word occurs in the Sacred Writings. Reader, God blesses thee, when, by his promises, he *speaks good to thee*; and thou dost bless him, when, from a consciousness of his kindness to thy body and soul, thou art thankful unto him, and *speakest good of his name*.

Because that in it he had rested] שָׁבַת *shebath*, from *shebath*, he rested; and hence, *sabbath*, the name of the seventh day, signifying *a day of rest*—Rest to the body from labour and toil; and rest to the soul from all worldly care and anxieties. He who labours with his *mind* by worldly schemes and plans on the sabbath-day, is as culpable as he who labours with his *hands* in his accustomed calling. It is by the authority of God that the sabbath is set apart for rest and religious purposes, as the six days of the week are appointed for labour. How wise is this provision! It is essentially necessary, not only to the body of man, but to all the animals employed in his service. Take this away, and the labour is too great; both man and beast would fail under it. Without this consecrated day, religion itself would fail, and the human mind, becoming sensualized, would soon forget its origin and end. Even as a *political* regulation, it is one of the wisest and most beneficent in its effects of any ever instituted. Those who habitually disregard its moral obligation, are to man not only good for nothing, but are wretched in themselves, a curse to society, and often end their lives miserably. See the notes on Exod. xx. 8. xxiii. 12. xxiv. 16. and xxxi. 13. to which the reader is particularly desired to refer.

As God formed both the mind and body of man on principles of *activity*, so he assigned him proper employment; and it is his decree, that the *mind* shall improve by exercise, and the *body* find increase of vigour and health, in honest *labour*. He who idles away his time in the *six days*, is equally culpable in the sight of God, as he who works on the *seventh*. The idle person is ordinarily clothed with rags; and the sabbath breakers frequently come to an ignominious death.—Reader, beware!

Verse 4. *In the day that the Lord God made, &c.*] The word יְהוָה *Yehorah*, is for the first time mentioned here. What it signifies, see on Exod. xxxiv. 5, 6.—Wherever this word occurs in the Sacred Writings we translate it *LORD*, which word is, through respect and reverence, always printed in capitals. Though our English term *Lord* does not give the particular meaning of the original word, yet it conveys a strong and noble sense. *Lord* is a contraction of the Anglo-Saxon hlaford, *hlaford*, afterward written *loved*, *loved*, and lastly *Lord*; from hlaf, *hlaf*, bread: hence our word *loaf*: and forð, *ford*, to supply, to give out. The word, therefore, implies the *giver of bread*: i. e. he who deals out all the necessities of life. Our ancient English noblemen were accustomed to keep a continual open house, where all their vassals, and all strangers, had full liberty to enter, and eat as much as they would; and hence those noblemen had the honourable name of *lords*, i. e. the *dispensers of bread*.

There are about *three* of the ancient nobility who still keep up this honourable custom, from which the very name of their nobility is derived. We have already seen, ch. i. 1. with what judgment our Saxon ancestors expressed *Deus*, the Supreme Being, by the term *God*; and we see the same judgment consulted by their use of the term *Lord*, to express the word *Dominus*, by which terms the Vulgate version, which they used, expresses *Elohim* and *Jehovah*, which we translate *LORD God*. God is the *good Being*, and *LORD*, is the *dispenser of bread*, the Giver of every good and perfect gift, who liberally *affords* the bread that perisheth to every man; and has amply provided the bread that endures unto eternal life for every human soul. With what propriety then does this word apply to the Lord Jesus, who is emphatically called the *Bread of Life*, the *Bread of God*, which cometh down from heaven, and which is given for the life of the world! John vi. 13. 48. 51. What a pity that this most impressive and instructive meaning of a word in such general use, were not more extensively known, and more particularly regarded!

Verse 5. *Every plant of the field before it was in the earth*] It appears that God created every thing, not only perfect as it respects its nature, but also in a state of *maturity*; so that every vegetable production appeared at once in full growth; and this was necessary, that man, when he came into being, might find every thing ready for his use.

Verse 6. *There went up a mist*] This passage appears to have greatly embarrassed many commentators. The plain meaning seems to be this: that the aqueous vapours ascending from the earth, and becoming condensed in the colder regions of the atmosphere, fell back upon the earth in the form of *dews*, and by this means an equal portion of moisture was distributed to the roots of plants, &c.—As Moses has said, verse 5. that *the Lord had not caused it to rain upon the earth*, he probably designed to teach us in verse 6. how rain is produced, viz. by the condensation of the aqueous vapours, which are generally, through the heat of the sun and other causes, raised to a considerable height in the atmosphere, where, meeting with cold air, the watery particles, which were before so small and light that they could float in the air, becoming *condensed*, i. e. many drops being driven into one, become too heavy to be any longer suspended, and then, through their own gravity, fall down in the form which we term *rain*.

Verse 7. *God formed man of the dust*] In the most distinct manner God shows us that man is a *compound* being, having a body and a soul, distinctly and separately created; the body out of the dust of the earth, the soul immediately breathed from God himself. Does not this strongly mark, that the soul and body are not the *same thing*? The body derives its origin from the *earth*, or, as אָפֶר *apher* implies, the *dust*: hence, because it is earthy, it is decomposable, and perishable. Of the soul it is said, *God breathed into his nostrils the breath of life*: רוּחַ חַיָּים *ruach chayam*, the breath of *lives*; i. e. animal and intellectual. While this breath of God expanded the lungs, and set them in play, his inspiration gave both spirit and understanding.

Verse 8. *A garden eastward in Eden*] Though the word עֵדֶן *Eden* signifies *pleasure*, or *delight*, it is certainly the name of a place. See ch. iv. 16. 2 Kings xix. 12. Isa. xxxvii. 12. Ezek. xxvii. 23. Amos i. 5. And such places probably received their name from their *fertility*, *pleasant situation*, &c. In this light the Septuagint have viewed it, as they render the passage thus: εὐφροσύνη οὐρα: παραδείσου ἐν Ἐδέμ. *God planted a paradise in Eden*. Hence the word *paradise* has been introduced into the New Testament, and is generally used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the *gardens of the Hesperides*, where the trees bore golden fruit; the gardens of *Adonis*, a word which is evidently derived from the Hebrew עֵדֶן *Eden*; and hence the origin of *sacred gardens*, or enclosures, dedicated to purposes of devotion, some comparatively innocent, others impure. The word *paradise* is not *Greek*; in *Arabic* and *Persian* it signifies a garden, a vineyard, and also the place of the blessed. The Mohammedans say, that God created the جنة الفردوس

eastward in Eden; and there he put the man whom he had formed.

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

10 And a river went out of Eden to water

a Ch. 3 24 - b Ch. 1. 16. 2 Kings 19. 12. Ezek. 27. 23 - c Ver. 15 - d Ezek. 31. 8. e Ch. 3 22 Prov. 3. 18 & 11. 30. Rev. 2. 7. & 22. 14. - f Ver. 17.

Jennet al Ferdoos, the garden of paradise, from light, and the prophets and wise men ascended thither. Wilmet places it after the root *farada*, to separate, especially a person or place, for the purposes of devotion, but supposes it to be originally a Persian word, *vox originis Persicæ* quam in sua lingua *consercarum* Armeni. As it is a word of doubtful origin, its etymology is uncertain.

Verse 9. *Ecery tree that is pleasant to the sight, &c.*] If we take up these expressions literally, they may bear the following interpretation: the tree pleasant to the sight, may mean every beautiful tree or plant, which for shape, colour, or fragrance, delights the senses; such as flowering shrubs, &c.

The tree that is good for food] All fruit-bearing trees, whether of the pulpy fruits, as apples, &c. or of the kernel or nut kind, such as dates, and nuts of different sorts, together with all esculent vegetables.

The tree of life] *חיים chayim*, of lives, or life-giving tree, every medicinal tree, herb, and plant, whose healing virtues are of great consequence to man in his present state, when, through sin, diseases of various kinds have seized on the human frame, and have commenced that process of dissolution which is to reduce them to their primitive dust. Yet, by the use of these trees of life, those different vegetable medicines, the health of the body may be preserved for a time, and death kept at a distance. Though the exposition given here may be a general meaning for these general terms, yet it is likely that this tree of life, which was placed in the midst of the garden, was intended as an emblem of that life which man should ever live, provided he continued in obedience to his Maker. And probably the use of this tree was intended as the means of preserving the body of man in a state of continual vital energy, and an antidote against death. This seems strongly indicated from ch. iii. 22.

And the tree of knowledge of good and evil] Considering this also in a merely literal point of view, it may mean any tree or plant which possessed the property of increasing the knowledge of what was in nature, as the esculent vegetables had of increasing bodily vigour; and that there are some aliments which, from their physical influence, have a tendency to strengthen the understanding and invigorate the rational faculty, more than others, has been supposed by the wisest and best of men: yet here much more seems intended; but what, is very difficult to be ascertained. Some very eminent men have contended, that the passage should be understood allegorically; and that the tree of the knowledge of good and evil, means simply that prudence, which is a mixture of knowledge, care, caution, and judgment, which was prescribed to regulate the whole of man's conduct. And it is certain, that to know good and evil, in different parts of Scripture, means such knowledge and discretion as leads a man to understand what is fit and unfit; what is not proper to be done, and what should be performed. But how could the acquisition of such a faculty be a sin? Or can we suppose that such a faculty could be wanting when man was in a state of perfection? To this it may be answered, the prohibition was intended to exercise this faculty in man, that it should constantly teach him this moral lesson, that there were some things fit and others unfit to be done; and that, in reference to this point, the tree itself should be both a constant teacher and monitor. The eating of its fruit would not have increased this moral faculty, but the prohibition was intended to exercise the faculty he already possessed. There is certainly nothing unreasonable in this explanation: and, viewed in this light, the passage loses much of its obscurity. Vitrings, in his Dissertation *De Arbore prudentiæ in paradiso, ejusque mysterio*, strongly contends for this interpretation.—See more on chap. iii. 3.

Verse 10. *A river went out of Eden, &c.*] It would astonish an ordinary reader, who should be obliged to consult different commentators and critics on the situation of the terrestrial paradise, to see the vast variety of opinions by which they are divided. Some place it in the third heaven; others in the fourth; some within the orbit

the garden; and from thence it was parted, and became into four heads.

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

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

13 And the name of the second river is Gihon:

g Ch. 25. 18. 1 Sam. 15. 7. - h Num. 11. 7. Exod. 16. 81.

of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth; some have fixed it at the north pole, others at the south; some in Tartary, some in China; some on the borders of the Ganges, some in the island of Ceylon; some in Armenia, others in Africa, under the equator; some in Mesopotamia, others in Syria, Persia, Arabia, Babylon, Assyria, and in Palestine; some have condescended to place it in Europe, and others have contended, it either exists not, or is invisible, or is merely of a spiritual nature, and that the whole account is to be spiritually understood! That there was such a place once, there is no reason to doubt; the description given by Moses is too particular and circumstantial to be capable of being understood in any spiritual or allegorical way. As well might we contend, that the persons of Adam and Eve were allegorical, as that the place of their residence was such.

The most probable account of its situation is that given by Hadrian Reland. He supposes it to have been in Armenia, near the sources of the great rivers Euphrates, Tigris, Phasis, and Araxes. He thinks Pison was the Phasis, a river of Colchis, emptying itself into the Euxine sea, where there is a city called Chabala, the pronunciation of which is nearly the same with that of Havilah, or *חַיִלָּה* Charilah, according to the Hebrew, the *סַוּ* being changed in Greek to beta. This country was famous for gold, whence the fable of the Golden Fleece, attempted to be carried away from that country by the heroes of Greece. The Gihon he thinks to be the Araxes, which runs into the Caspian sea, both the words having the same signification, viz. a rapid motion. The land of Cush, washed by this river, he supposes to be the country of the Cussæi of the ancients. The Hiddekel all agree to be the Tigris; and the other river, Phrat, or *פְּרַת* Perath, to be the Euphrates. All these rivers rise in the same tract of mountainous country, though they do not arise from one head.

Verse 12. *There is bdellium* (בדולח *bedolach*) and the onyx stone, *אבן שׁוֹהַם* *Eben ha-shoham*. Bochart thinks that the *bedolach*, or bdellium, means the pearl-oyster; and *shoham* is generally understood to mean the onyx, a precious stone, which has its name from *שׁוֹשׁ* a man's nail, to the colour of which it nearly approaches. It is impossible to say what is the precise meaning of the original words; and at this distance of time and place it is of little consequence.

Verse 15. *Put him into the garden to dress and to keep it.*] Horticulture, or gardening, is the first kind of employment on record; and that in which man was engaged, while in a state of perfection and innocence. Though the garden may be supposed to produce all things spontaneously, as the whole vegetable surface of the earth certainly did at the creation; yet dressing and tilling were afterward necessary, to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence, we cannot conceive it possible that man could have been happy if inactive. God gave him work to do, and his employment contributed to his happiness: for the structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life.

Verse 17. *Of the tree of knowledge—thou shalt not eat.*] This is the first precept God gave to man, and it was given as a test of obedience, and a proof of his being in a dependent, probationary state. It was necessary, that while constituted lord of this lower world, he should know that he was only God's viceroy, and must be accountable to him for the use of his mental and corporeal powers, and for the use he made of the different creatures put under his care. The man, from whose mind the strong impression of this dependence and responsibility is erased, necessarily loses sight of his origin and end, and is capable of any species of wickedness. As God is sovereign, he has a right to give to his creatures what commands he thinks proper. An intelligent creature, without a law to regulate

the same is it that compasseth the whole land of Ethiopia.

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

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

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

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

18 ¶ And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl

of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

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

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

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

24 Therefore shall a man leave his father

a Heb. Cuch.—b Gen. 10. 4.—c Or, eastward, to Assyria. Ch. 10. 22.—d Dent. 1. 7. & 11. 24. Rev. 9. 14.—e Or, Adam.—f Ver. 8.—g Heb. eating thou shalt eat. h Ver. 9.—i Ch. 3. 1, 3, 11, 17.—k Ch. 3. 3, 19. Rom. 6. 23. 1 Cor. 15. 56. James 1. 15. 1 John 5. 16.—l Heb. dying thou shalt die.—m Ch. 2. 12. 1 Cor. 11. 9. 1 Tim. 2. 13.—n Heb. as before him.—o Ch. 1. 20, 24.—p Ps. 6. 3. See Ch. 6. 20.—q Or,

the man.—r Heb. called.—s Ch. 15. 12. 1 Sam. 26. 12.—t Heb. laid.—u Prov. 12. 22. Heb. 13. 4.—v Ch. 28. 14. Judg. 9. 2. 2 Sam. 5. 1. & 19. 13. Eph. 5. 20.—w Heb. Ish.—x 1 Cor. 11. 8.—y Heb. Ish.—z Ch. 31. 15. Ps. 45. 10. Matt. 19. & Mark 10. 7. 1 Cor. 6. 16. Eph. 5. 31.

his conduct, is an absurdity; this would destroy, at once, the idea of his dependency and accountableness. Man must ever feel God as his sovereign, and act under his authority, which he cannot do, unless he have a rule of conduct. This rule God gives; and it is no matter of what kind it is, as long as obedience to it is not beyond the powers of the creature who is to obey. God says, there is a certain fruit-bearing tree; thou shalt not eat of its fruit; but of all the other fruits, and they are all that are necessary for thee, thou mayest freely, liberally eat. Had he not an absolute right to say so? And was not man bound to obey?

Thou shalt surely die.] מוֹת תָּמוּת moth tamuth, literally a death thou shalt die; or, dying thou shalt die. From that moment thou shalt become mortal, and shalt continue in a dying state till thou die. This we find literally accomplished: every moment of his life, man may be considered as dying, till soul and body are separated. Other meanings have been given of this passage, but they are in general either fanciful or incorrect.

Verse 18. It is not good that the man should be alone.] לֶחַי לְבַדּוֹ lebaddo, only himself. I will make him a help meet for him; עֵזֶר כְּנֶגְדּוֹ ezer kenegedo, a help, a counterpart of himself, one formed from him, and a perfect resemblance of his person. If the word be rendered scrupulously literal, it signifies one like, or as himself, standing opposite to, or before him. And this implies, that the woman was to be a perfect resemblance of the man, possessing neither inferiority nor superiority, but being in all things like and equal to himself. As man was made a social creature, it was not proper that he should be alone; for to be alone, i. e. without a matrimonial companion, was not good. Hence we find, that celibacy is a thing that is not good, whether it be on the side of the man or the woman. Men may, in opposition to the declaration of God, call this a state of excellence, and a state of perfection; but let them remember, that the word of God says the reverse.

Verse 19. Out of the ground, &c.] Concerning the formation of the different kinds of animals, see the preceding chapter.

Verse 20. And Adam gave names to all cattle] Two things God appears to have in view by causing man to name all the cattle, &c. 1. To show him with what comprehensive powers of mind his Maker had endowed him; and 2. To show him that no creature, yet formed, could make him a suitable companion. And that this twofold purpose was answered, we shall shortly see: for,

1. Adam gave names, but how? From an intimate knowledge of the nature and properties of each creature. Here we see the perfection of his knowledge; for it is well-known, that the names affixed to the different animals in Scripture always express some prominent feature and essential characteristic of the creatures to which they are applied. Had he not possessed an intuitive knowledge of the grand and distinguishing properties of those animals, he never could have given them such names. This one circumstance is a strong proof of the original perfection and excellence of man, while in a state of innocence; nor need we wonder at the account. Adam was the work of an infinitely wise and perfect Being, and the effect must resemble the cause that produced it.

2. Adam was convinced, that none of these creatures could be a suitable companion for him; and that, there-

fore, he must continue in the state that was not good, or be a farther debtor to the bounty of his Maker; for, among all the animals which he had named, there was not found a help meet for him. Hence we read,

Verse 21. The Lord caused a deep sleep to fall upon Adam, &c.] This was neither swoon nor ecstasy, but what our translation very properly terms a deep sleep.

And he took one of his ribs] It is immaterial whether we render yds tsel a rib, or a part of his side: for it may mean either: some part of man was to be used on the occasion, whether bone or flesh, it matters not, though it is likely, from verse 23, that a part of both was taken; for Adam, knowing how the woman was formed, said, This is flesh of my flesh, and bone of my bones. God could have formed the woman out of the dust of the earth, as he had formed the man; but had he done so, she must have appeared in his eyes as a distinct being, to whom he had no natural relation. But as God formed her out of a part of himself, he saw she was of the same nature, the same identical flesh and blood, and of the same constitution in all respects, and consequently having equal powers, faculties, and rights.—This at once ensured his affection, and excited his esteem.

Verse 23. Adam said, this is now bone of my bones, &c.] There is a very delicate and expressive meaning in the original, which does not appear in our version. When the different genera of creatures were brought to Adam, that he might assign them their proper names, it is probable that they passed in pairs before him, and as they passed, received their names. To this circumstance the words in this place seem to refer. Instead of this now is, זֶה עַתָּה זֶה zot happaam, we should render more literally this turn, this creature which now passes, or appears before me, is flesh of my flesh, &c. The creatures that had passed already before him, were not suitable to him, and therefore it was said, For Adam there was not a help meet found, verse 20; but when the woman came, formed out of himself, he felt all that attraction which consanguinity could produce, and at the same time saw that she was, in her person and in her mind, every way suitable to be his companion.

She shall be called woman] A literal version of the Hebrew would appear strange, and yet a literal version is the only proper one. אִשָּׁה Ish, signifies man; and the word used to express what we term woman, is the same, with a feminine termination, אִשָּׁה ishah, and literally means she-man. Most of the ancient versions have felt the force of the term, and have endeavoured to express it as literally as possible. The intelligent reader will not regret to see them here. The Vulgate Latin renders the Hebrew virago, which is a feminine form of vir, a man. Symmachus uses ανδρική, andria, a female form of ανδρ, aner, a man. The Arabic imrat, she-man, from imree, man. Our own term is equally proper, when understood. Woman has been defined by many as compounded of wo and man, as if called man's wo, because she tempted him to eat the forbidden fruit: but this is no meaning of the original word, nor could it be intended, as the transgression was not then committed. The truth is, our term is a proper and literal translation of the original; and we may thank the discernment of our Anglo-Saxon ancestors for giving it. Wombman, of which woman is a contraction, means the man with the womb. A very appropriate version of the Hebrew אִשָּׁה ishah, rendered by terms which signify

and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 * And they were both naked, the man and his wife, and were not ^bashamed.

CHAPTER III.

Adam, by means of a creature here called the *Serpent*, deceives Eve, 1-5. Both she and Adam transgress in their common, and fall into sin and misery, 6, 7. They are punished by God, and judge, 8-13. The creature called the *Serpent* is degraded and punished, 14. The promise of redemption by the incarnation of Christ, 15. Eve sentenced, 16. Adam sentenced, 17. The ground cursed, and death threatened, 18, 19. Why the woman was called Eve, 20. Adam and Eve clothed with the skins of beasts, 21. The wretched state of our first parents after their fall, and their expulsion from the garden of paradise, 22-24.

NOW * the serpent was ^dmore subtil than any beast of the field which the Lord God

a Ch. 3. 7, 10, 11.—b Exod. 32. 25. Levit. 17. 3.—c Rev. 12. 9. & 20. 2.—d Matt. 10. 16. 2. Cor. 11. 3.

had made. And he said unto the woman, * Yea, hath God said, Ye shall not eat of every tree of the Garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 * But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 * And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then ^b your eyes shall be opened, and ye shall be as gods, knowing good and evil.

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

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

* Heb. Yea, because, &c.—(Ch. 2. 17.—g Ver. 13. 2 Cor. 11. 3. 1 Tim. 2. 14.—h Ver. 7. Acta 26. 14.)

she-man in the versions already specified. Hence we see the propriety of Adam's observation: *This creature is flesh of my flesh, and bone of my bone; therefore shall she be called WOMAN, or female-man, because she was taken out of man.*—VERSTEGAN.

Verse 24. *Therefore shall a man leave his father and mother*] There shall be, by the order of God, a more intimate connexion formed between the man and woman, than can subsist even between parents and children.

And they shall be one flesh] These words may be understood in a twofold sense. 1. *These two shall be one flesh*, shall be considered as *one body*, having no separate or independent rights, privileges, cares, concerns, &c. each being equally interested in all things that concern the marriage state. 2. *These two shall be for the production of one flesh*; from their union a posterity shall spring, as exactly resembling themselves as they do each other. Our Lord quotes these words, Matt. xix. 5. with some variation from the text: *they TWAIN shall be one flesh*. So in Mark x. 8. St. Paul quotes it in the same way, 1 Cor. vi. 16. and in Eph. v. 31. The Vulgate Latin, the Septuagint, the Syriac, the Arabic, and the Samaritan, all read the word *two*. That this is the genuine reading, I have no doubt. The word שְׁנַיִם *sheneyem*, *they two, or both of them*, was, I suppose, omitted at first from the Hebrew text, by mistake, because it occurs *three* words after in the following verse; or more probably it originally occurred in the 24th verse, and not in the 25th; and a copyist having found that he had written it twice, in correcting his copy, struck out the word in the 24th verse instead of the 25th. But of what consequence is it? In the controversy concerning polygamy, it has been made of very great consequence. *Without* the word, some have contended, a man may have as many wives as he chooses, as the terms are *indefinite*, *THEY shall be, &c.* but *with* the word, marriage is restricted. A man can have in legal wedlock but *ONE wife* at the same time.

We have here the first institution of marriage, and we see in it several particulars worthy of our most serious regard. 1. God pronounces the state of celibacy to be a *bad state*; or, if the reader please, *not a good one*; and the Lord God said, *It is not good for man to be alone*. This is God's judgment. Councils, and fathers, and doctors, and synods, have given a different judgment; but on such a subject they are worthy of no attention. The word of God abideth for ever. 2. God made the woman for the man; and thus he has shown us that every son of Adam should be united to a daughter of Eve to the end of the world. See on 1 Cor. vii. 3. God made the woman *out of* the man, to intimate, that the closest union, and the most affectionate attachment, should subsist in the matrimonial connexion, so that the man should ever consider and treat the woman as a *part of himself*; and as no one ever hated his own flesh, but nourishes and supports it, so should a man deal with his wife: and, on the other hand, the woman should consider, that the man was not made *for her*, but that she was made *for the man*, and derived, under God, her being from him; therefore the wife should see that the reverence her husband. Eph. v. 33. The 23d and 24th verses contain the *very words of the marriage ceremony*—*This is flesh of my flesh—therefore shall a man leave father and mother*. How happy must such a state be, where God's institution is properly regarded; where the parties are married, as the apostle expresses it, *in the Lord*; where each, by acts of the tenderest kindness, lives only to prevent the wishes, and contribute in every possible way to the comfort and happiness of the other! Marriage might still be what it was in its original institution, pure and suitable; and in its first exercise, affectionate and happy: but how few such marriages are there to be found? *Passion*, turbulent and irregular, not *Religion*; *Custom*, founded by these irregularities, not *Reason*; *Worldly prospects*, originating

and ending in selfishness and earthly affections, not in *Spiritual ends*, are the grand producing causes of the great majority of matrimonial alliances. How then can such turbid and bitter *fountains* send forth pure and sweet waters? See the ancient allegory of *Cupid and Psyche*, by which marriage is so happily illustrated, explained in the notes on Matt. xix. 4-6.

Verse 25. *They were both naked, &c.*] The weather was perfectly temperate, and therefore they had no need of clothing, the circumambient air being of the same temperature with their bodies. And as sin had not yet entered into the world, and no part of the human body had been put to any improper use, therefore there was no *shame*, for shame can only arise from a consciousness of sinful or irregular conduct.

EVEN in a state of *innocence*, when all was perfection and excellence, when God was clearly discovered in all his works, every place being his *temple*, every moment a *time of worship*, and every object an *incitement* to religious reverence and adoration—even then, God chose to consecrate a *seventh part* of time to his more especial worship, and to hallow it unto his own service by a perpetual decree. Who then shall dare to reverse this order of God? Had the religious observance of the sabbath been never proclaimed till the proclamation of the law on Mount Sinai, then, it might have been conjectured, this, like several other ordinances, was a shadow which must pass away with that dispensation; neither extending to future ages, nor binding on any other people. But this was not so. God gave the sabbath *his first ordinance* to man, (see the *first precept*, v. 17.) while all the nations of the world were seminally included in him, and while he stood the father and representative of the whole human race: therefore the sabbath is not for one nation, for one time, or for one place. It is the fair type of heaven's eternal day—the state of endless blessedness and glory, where human souls, having fully regained the divine image, and become united to the *Centre* and Source of all perfection and excellence, shall rest in God unutterably happy through the immeasurable progress of duration! Of this consummation, every returning sabbath should at once be a type, a remembrancer, and a foretaste to every pious mind; and these it must be to all who are taught of God.

Of this rest, the *garden of Eden*, that Paradise of God, formed for man, appears also to have been a type and pledge; and the institution of marriage, the cause, bond, and cement of the social state, was probably designed to prefigure that harmony, order, and blessedness, which must reign in the kingdom of God, of which the condition of our first parents in the garden of paradise is justly supposed to have been an expressive emblem. What a pity, that this heavenly institution should have ever been perverted! that, instead of becoming a sovereign help to all, it is now, through its prostitution to animal and secular purposes, become the destroyer of millions!—Reader, every connexion thou formest in life, will have a strong and sovereign influence on thy future destiny. Beware! an unholy cause, which from its peculiar nature must be ceaselessly active in every muscle, nerve, and passion, cannot fail to produce incessant effects of sin, misery, death, and perdition. Remember that thy earthly connexions, no matter of what kind, are not formed merely for *time*, whatsoever thou mayest intend, but also for *eternity*. With what caution, therefore, shouldst thou take every step in the path of life! On this ground, the observations made in the preceding notes are seriously recommended to thy consideration.

NOTES ON CHAPTER III.

Verse 1. *Now the serpent was more subtle*] We have here one of the most difficult, as well as the most important narratives in the whole book of God. The last chapter ended with a short but striking account of the perfection and felicity of the first human beings; and this

6 ¶ And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one

wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

a Heb. a desire.

b Eccles. 25. 21. 1 Tim. 2. 14. 1 John 2. 16.—c Ver. 12, 17. Hos. 6. 7. Rom. 5. 12.—19.

opens with an account of their transgression, degradation, and ruin. That man is in a fallen state, certainly needs no arguments to prove it: the history of the world, with that of the life and miseries of every human being, establish this point beyond successful contradiction. But how, and by what agency was this brought about? Here is a great mystery; and I may appeal to all persons who have read the various comments that have been written on the Mosaic account, whether they have ever yet been satisfied on this part of the subject, though convinced of the fact itself. Who was the serpent? Of what kind, in what way did he seduce the first happy pair? These are questions which remain yet to be answered. The whole account is either a simple narration of facts, or it is an allegory. If it be a historical relation, its literal meaning should be sought out: if it be an allegory, no attempt should be made to explain it, as it would require a direct revelation to ascertain the sense in which it should be understood; for fanciful illustrations are endless. Believing it to be a simple relation of facts, capable of a satisfactory explanation, I shall take it up on this ground, and by a careful examination of the original text, endeavour to fix the meaning, and show the propriety and consistency of the Mosaic account of the Fall of Man. The chief difficulty in the account is found in the question, Who was the agent employed in the seduction of our first parents?

The word in the text, which we, following the Septuagint, translate serpent, is נחש nachash, and according to Buxtorf and others, has three meanings in Scripture. 1. It signifies, to view, or observe attentively, to divine or use enchantments, because in them the augurs viewed attentively the flight of birds, the entrails of beasts, the course of the clouds, &c. and under this head it signifies to acquire knowledge by experience. 2. It signifies brass, brazen, and is translated in our Bible not only brass, but chains, fetters, fetters of brass, and in several places steel: see 2 Sam. xxii. 35. Job xx. 24. Psal. xviii. 34. and in one place, at least, filliness or fornication, Ezek. xvi. 36. 3. It signifies a serpent, but of what kind is not determined. In Job xxvi. 13. it seems to mean the whale or hippopotamus. By his spirit he hath garnished the heavens, his hand hath formed the crooked serpent, נחש נחש nachash bariach; as נחש נחש barach, signifies to pass on, or pass through, and נחש נחש beriach, is used for a bar of a gate or door that passed through rings, &c. the idea of straightness, rather than crookedness, should be attached to it here; and it is likely that the sea-horse is intended by it.

In Eccles. x. 2. the creature called nachash, of whatsoever sort, is compared to the babbler; surely the serpent נחש nachash, will bite without enchantment, and a babbler is no better. Let the reader keep this in mind.

In Isai. xxvii. 1. the crocodile or alligator seems particularly meant by the original. In that day the Lord shall punish Leviathan, the piercing serpent, &c. And in Isai. lxxv. 25. the same creature is meant as in Gen. iii. 1. for in the words, And dust shall be the serpent's meat, there is an evident allusion to the text of Moses. In Amos ix. 3. the crocodile is evidently intended. Though they be hid in the bottom of the sea, thence will I command the serpent נחש ha-nachash, and he shall bite them. No person can suppose that any of the snake or serpent kind can be intended here; and we see from the various acceptations of the word, and the different senses which it bears in various places in the Sacred Writings, that it appears to be a sort of general term, confined to no one sense. Hence it will be necessary to examine the root accurately, to see if its ideal meaning will enable us to ascertain the animal intended in the text. We have already seen, that נחש nachash signifies to view attentively, to acquire knowledge or experience by attentive observation; נחש נחש nachashiti, Gen. xxx. 27. I have learnt by experience—and this seems to be its most general meaning in the Bible. The original word is, by the Septuagint, translated οφις, a serpent, not because this was its fixed determinate meaning in the Sacred Writings, but because it was the best that occurred to the translators; and they do not seem to have given themselves much trouble to understand the meaning of the original; for they have rendered the word as variously as our translators have done; or rather our translators have followed them, as they give nearly the same significations found in the Septuagint: hence we find that οφις is

as frequently used by them, as serpent, its supposed literal meaning, is used in our version. And the New Testament writers, who scarcely ever quote the Old Testament, but from the Septuagint translation, and scarcely ever change a word in their quotations, copy this version in the use of this word. From the Septuagint therefore, we can expect no light, nor indeed from any other of the ancient versions, which are all subsequent to the Septuagint, and some of them actually made from it. In all this uncertainty, it is natural for a serious inquirer after truth, to look every where for information. And in such an inquiry, the Arabic may be expected to afford some help from its great similarity to the Hebrew. A root in this language, very nearly similar to that in the text, seems to cast considerable light on the subject.

چانس chanas, or khanasa, signifies he departed, drew off, lay hid, seduced, slunk away: from this root come چانس [akhnas, چانس khanasa, and چانس khaanos, which all signify an ape, or satyrus, or any creature of the simia or ape genus. It is very remarkable also that from the same root comes چانس khandis, the devil, which appellation he bears from that meaning of چانس khanasa, he drew off, seduced, &c. because he draws men off from righteousness, seduces them from their obedience to God, &c. &c. Is it not strange that the devil and the ape should have the same name, derived from the same root, and that root so very similar to the word in the text? But let us return and consider what is said of the creature in question. Now the nachash was more subtle, more wise or prudent than all the beasts of the field which the Lord God had made. In this account we find, 1. That whatever this nachash was, he stood at the head of all inferior animals for wisdom and understanding. 2. That he walked erect, for this is necessarily implied in his punishment,—on thy belly (i. e. on all fours) shalt thou go. 3. That he was endued with the gift of speech, for a conversation is here related between him and the woman. 4. That he was also endued with the gift of reason, for we find him reasoning and disputing with Eve. 5. That these things were common to this creature, the woman no doubt having often seen him walk erect, talk, and reason, and therefore she testifies no kind of surprise when he accosts her in the language related in the text; and indeed from the manner in which this is introduced, it appears to be only a part of a conversation that had passed between them on the occasion. Yea, hath God said, &c.

Had this creature never been known to speak before his addressing the woman at this time, and on this subject, it could not have failed to excite her surprise, and to have filled her with caution, though from the purity and innocence of her nature, she might have been incapable of being affected with fear. Now I apprehend that none of these things can be spoken of a serpent of any species. 1. None of them ever did or ever can walk erect. The tales we have had of two-footed and four-footed serpents, are justly exploded by every judicious naturalist, and are utterly unworthy of credit. The very name serpent comes from serpo, to creep, and therefore, to such it could be neither curse nor punishment to go on their bellies, i. e. to creep on, as they had done from their creation, and must do while their race endures. 2. They have no organs for speech, or any kind of articulate sound; they can only hiss. It is true, that an ass, by miraculous influence, may speak; but it is not to be supposed that there was any miraculous interference here. God did not qualify this creature with speech for the occasion, and it is not intimated that there was any other agent, that did it: on the contrary, the text intimates, that speech and reason were natural to the nachash; and is it not in reference to this, the inspired penman says? The nachash was more wise or intelligent than all the beasts of the field that the Lord God had made! Nor can I find, that the serpentine genus are remarkable for intelligence. It is true, the wisdom of the serpent, has passed into a proverb, but I cannot see on what it is founded, except in reference to the passage in question, where the nachash, which we translate serpent, following the Septuagint, shows so much intelligence and cunning: and it is very probable, that our Lord alludes to this very place, when he exhorts his disciples to be wise, prudent or intelligent, as serpents, σοφως οσει οφις; and it is worthy of remark, that he uses the same term employed by the Septuagint, in the text in question, οφις οσοφωτατος, the serpent was more prudent or intelligent than all the beasts, &c. All these things considered, we

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

8 And they heard ^d the voice of the LORD God walking in the garden in the * cool of the day: and Adam and his wife ^e 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, & I was afraid, because I *was* naked; and I hid myself.

^a Ver. 5.—b Ch. 2. 25.—c Or, things to give about.—d Job 38. 1.—e Heb. wind. Job 31. 22. Psa. 139. 1-12.—f Job 81. 33. Prov. 3. 3. Jer. 23. 24. Amos 9. 3.

Jonah 1. 3, 10. Heb. 4. 13. Ch. 1. 9. Josh. 7. 17-19. Rev. 20. 12, 13.—g Ch. 2. 25. Exod. 3. 6. Psa. 119. 31. 12. Lau. 33. 14. & 37. 11. 1. John 3. 20.

are obliged to seek for some other word to designate the *nachash* in the text, than the word *serpent*; which on every view of the subject appears to me inefficient and inapplicable. We have seen above that *khanas*, *akhnas*, and *khanos*, signify a creature of the *ape* or *satyrus* kind. We have seen that the meaning of the root is, he *lay hid*, *seduced*, *stunk away*, &c. and that *khanas* means the *devil*, as the inspirer of evil and seducer from God and truth; see *Goliath* and *Wilmet*. It therefore appears to me, that a creature of the *ape* or *ouran outang* kind, is here intended; and that Satan made use of this creature as the *most proper* instrument for the accomplishment of his murderous purposes against the life and soul of man. Under this creature he *lay hid*, and by this creature he *seduced* our first parents, and *drew off* or *stunk away* from every eye but the eye of God. Such a creature answers to every part of the description in the text: it is evident from the structure of its limbs and their muscles, that it might have been originally designed to walk *erect*, and that nothing less than a sovereign controlling power could induce them to put down *hands* in every respect formed like those of man, and walk like those creatures whose claw-armed paws prove them to have been designed to walk on all fours. The subtlety, cunning, endlessly varied pranks and tricks of these creatures, show them, *even now*, to be *wiser* and more *intelligent* than any other creature, man alone excepted. Being *obliged* now to walk on all fours, and gather their food from the ground, they are literally obliged to *eat the dust*; and though exceedingly cunning and careful in a variety of instances to separate that part which is wholesome and proper for food, from that which is not so, in the article of *cleanliness*, they are lost to all sense of propriety: and though they have every mean in their power, of cleansing the silients they gather off the ground, and from among the dust, yet they never, in their savage state, make use of any. Add to this, their utter aversion to *walk upright*; it requires the utmost discipline to bring them to it, and scarcely any thing offends or irritates them more, than to be obliged to do it. Long observation on these animals enables me to state these facts.

Should any person who may read this note, object against my conclusions, because apparently derived from an Arabic word, which is not exactly similar to the Hebrew, though to those who understand both languages the similarity will be striking; yet, as I do not insist on the *identity* of the terms, though important consequences have been derived from less likely etymologies, he is welcome to throw the whole of this out of the account. He may then take up the Hebrew root only, which signifies to *gaze*, to *view attentively*, *pry into*, *inquire narrowly*, &c. and consider the passage that appears to compare the *nachash* to the *babblers*, Eccles. x. 11. and he will soon find, if he have any acquaintance with creatures of this genus, that for *earnest*, *attentive*, *watching*, *looking*, &c. and for *chattering* or *babbling*, they have no fellows in the animal world. Indeed, the ability and propensity to chatter is all they have left of their original gift of speech, of which they appear to have been deprived at the fall, as a part of their punishment.

I have spent the longer time on this subject, 1. Because it is exceedingly obscure; 2. Because no interpretation hitherto given of it has afforded me the smallest satisfaction; 3. Because I think the above mode of accounting for every part of the whole transaction is consistent and satisfactory; and in my opinion, removes all embarrassment, and solves every difficulty. It can be no solid objection to the above mode of solution, that Satan in different parts of the New Testament is called the *serpent*, the *serpent that deceived Eve by his subtlety*, the *old serpent*, &c. for we have already seen that the New Testament writers have borrowed the word from the *Septuagint*, and that the *Septuagint* themselves use it in a *vast variety and latitude of meaning*; and surely the *ouran outang* is as likely to be the animal in question, as the *nachash*, and the *ophis*, are likely to mean at once a *snake*, a *crocodile*, a *hippopotamus*, *fornication*, a *chain*, a *pair of tilters*, a *piece of brass*, a *piece of steel*, and a *conjuror*; for we have seen above, that all these are acceptations of the original word.

Vcl. I.—6

Besides, the New Testament writers seem to lose sight of the animal or instrument used on the occasion, and speak only of Satan himself, as the cause of the transgression, and the instrument of all evil. If, however, any person should choose to differ from the opinion stated above, he is at perfect liberty so to do; I make it no article of faith, nor of Christian communion; I crave the same liberty to judge for myself, that I give to others, to which every man has an indisputable right, and I hope no man will call me a heretic, for departing in this respect from the common opinion, which appears to me to be so embarrassed as to be altogether unintelligible. See farther on ver. 7—14, &c.

Verse 1. *Yea, hath God said*] This seems to be the continuation of a discourse, of which the preceding part is not given, and a proof that the creature in question was endued with the gift of reason and speech, for no surprise is testified on the part of Eve.

Verse 3. *Neither shall ye touch it.*] Did not the woman add this to what God had before spoken? Some of the Jewish writers, who are only serious on comparative trifles, state, that as soon as the woman had asserted this, the serpent pushed her against the tree, and said, "See, thou hast touched it, and art still alive; thou mayest therefore safely eat of the fruit, for surely thou shalt not die."

Verse 4. *Ye shall not surely die.*] Here the *father of lies* at once appears; and appears too, in flatly contradicting the assertion of God. The tempter, through the *nachash*, insinuates the impossibility of her dying, as if he had said; God has created thee immortal; thy death, therefore, is impossible; and God knows this, for as thou livest by the *tree of life*, so shalt thou get increase of wisdom by the *tree of knowledge*.

Verse 5. *Your eyes shall be opened*] Your understanding shall be greatly enlightened and improved, and ye shall be as gods, *אלהים ke elohim*, like God, so the word should be translated; for what idea could our first parents have of gods, before idolatry could have had any being, because sin had not yet entered into the world? The Syriac has the word in the *singular* number, and is the only one of all the versions, which has hit on the true meaning. As the original word is the same which is used to point out the Supreme Being, ch. i. 1. so it has here the same signification: and the object of the tempter appears to have been this; to persuade our first parents that they should, by eating of this fruit, become wise and powerful as God, (for *knowledge is power*,) and be able to exist for ever, independently of him.

Verse 6. *The tree was good for food*] The fruit appeared to be wholesome and nutritive. And it was pleasant to the eyes. The beauty of the fruit tended to whet and increase appetite. And it was to be desired to make one wise, which was an additional motive to please the palate. From these three sources, all natural and moral evil sprung; they are exactly what the apostle calls the *desire of the flesh*! the tree was good for food; the *desire of the eye*, it was pleasant to the sight; and the *pride of life*, it was a tree to be desired to make one wise. God had undoubtedly created our first parents not only very wise and intelligent, but also with a vast capacity and suitable propensity to increase in knowledge. Those who think that Adam was created so perfect as to preclude the possibility of his increase in knowledge, have taken a very false view of the subject. We shall certainly be convinced that our first parents were in a state of sufficient perfection, when we consider, 1. That they were endowed with a vast capacity to obtain knowledge. 2. That all the means of information were within their reach. 3. That there was no hindrance to the most direct conception of occurring truth. 4. That all the objects of knowledge, whether natural or moral, were ever at hand. 5. That they had the strongest propensity to know, and 6. The greatest pleasure in knowing. To have God and nature continually open to the view of the soul; and to have a soul capable of viewing both, and fathoming endlessly their unbounded glories and excellencies, without hindrance or difficulty, what a state of perfection! what a consummation of bliss! This was undoubtedly the state and condition

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

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

a Ch. 2. 18, 20. Job 31. 33. Prov. 23. 13. Luke 10. 29. James 1. 13-15.

of our first parents—even the present ruins of the state are incontestable evidences of its primitive excellence. We see at once how transgression came: it was natural for them to desire to be increasingly wise. God had implanted this desire in their minds; but he showed them that this desire should be gratified in a *certain way*: that *prudence and judgment* should always regulate it: that they should carefully examine what God opened to their view; and should not pry into what he chose to conceal. He alone, who knows all things, knows *how much* knowledge the soul needs to its perfection and increasing happiness; in what subjects this may be legitimately sought, and where the mind may make excursions and discoveries to its prejudice and ruin. There are doubtless many subjects which angels are capable of knowing, and which God chooses to conceal even from them, because that knowledge would tend neither to their perfection nor happiness. Of every attainment and object of pursuit, it may be said, in the words of an ancient poet, who conceived correctly on the subject, and expressed his thoughts with perspicuity and energy:

*Est modus in rebus: sunt certi denique fines,
Quos ultra citiusque nequit consistere rectum.*—Hor. Sat. 1.

"There is a rule for all things; there are, in fine, fixed and stated limits, on either side of which righteousness cannot be found."

Such limits God certainly assigned from the beginning. Thou shalt *come up* to this; thou shalt not *pass* it. And as he assigned the *limits*, so he assigned the *means*. It is lawful for thee to acquire knowledge in *this way*; it is unlawful to seek it in *that*. And had he not a right to do so? And would his creation have been perfect without it?

Verse 7. *The eyes of them both were opened*] They now had a sufficient discovery of their sin and folly in disobeying the command of God; they could discern between good and evil: and what was the consequence? Confusion and shame were engendered, because innocence was lost and guilt contracted.

Let us review the whole of this melancholy business, the *fall*, and its *effects*.

1. From the New Testament we learn, that Satan associated himself with the creature which we term the *serpent*, and the original, the *nachash*, in order to seduce and ruin mankind, 2 Cor. xi. 3. Rev. xii. 9. xx. 2. 2. That this creature was the most suitable to his purpose, as being the most subtle, the *most intelligent* of all the beasts of the field, endued with the gift of speech and reason, and consequently, one in which he could best conceal himself. 3. As he knew that while they *depended on God*, they could not be ruined, he therefore endeavoured to seduce them from this dependence. 4. He does this by working on that propensity of the mind to desire an increase of knowledge, with which God, for the most gracious purposes, had endued it. 5. In order to succeed, he insinuates, that God, through motives of envy, had given the prohibition—*God doth know, that in the day ye eat of it, ye shall be like himself, &c.* 6. As their present state of blessedness must be inexpressibly dear to them, he endeavours to persuade them that they could not fall from this state: *ye shall not surely die*; ye shall not only retain your present blessedness, but it shall be greatly increased; a temptation by which he has ever since fatally succeeded in the ruin of multitudes of souls, whom he persuaded, that being once right they could never *finally* go wrong. 7. As he kept the unlawfulness of the means proposed out of sight, persuaded them that they could not fall from their steadfastness, assured them that they should resemble God himself, and consequently be self-sufficient, and totally independent of him: they listened, and fixing their eye only on the promised good, neglecting the positive command, and determining to become wise and independent at all events, *they took of the fruit and did eat*.

Let us now examine the *effects*.

1. *Their eyes were opened*, and they saw they were *naked*. They saw what they never saw before, that they were stripped of their excellence; that they had lost their innocence; and that they had fallen into a state of indigence and danger. 2. Though their eyes were opened to see their nakedness, yet their mind was clouded, and their judgment confused. They seem to have lost all just notions of honour and dishonour; of what was shameful

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

14 ¶ And the LORD God said ^c unto the serpent, Because thou hast done this, thou *art* cursed

b Ver. 4. 2 Cor. 11. 3. 1 Tim. 2. 14.—c Exod. 21. 29, 32.

and what was praiseworthy. It was dishonourable and shameful to break the commandment of God; but it was neither to go *naked*, when clothing was not necessary. 3. They seem in a moment not only to have lost sound judgment, but also *reflection*: a short time before, Adam was so wise that he could name all the creatures brought before him, according to their respective natures and qualities: now he does not know that first principle concerning the Divine Nature, that *it knows all things*; and that it is omnipresent; therefore he endeavours to hide himself among the trees, from the eye of the *all-seeing* God! How astonishing is this! When the creatures were brought to him, he could *name* them, because he could discern their respective natures and properties: when Eve was brought to him he could immediately tell *what she was, who she was*, and for *what end made*, though he was in a *deep sleep* when God formed her: and this seems to be particularly noted, merely to show the depth of his wisdom and the perfection of his discernment. But alas! how are the mighty fallen! Compare his present with his past state; his state *before* the transgression with his state *after* it; and say, is this the same creature? The creature of whom God said, as he said of all his works, *He is very good*—just what he should be, a living image of the Living God; but now lower than the beasts of the field! 4. This account could never have been credited, had not the indisputable proofs and evidences of it been continued by uninterrupted succession to the present time. All the descendants of this first guilty pair resemble their degenerate ancestors, and copy their conduct. The *original mode* of transgression is still continued, and the *original sin* in consequence. Here are the proofs. 1. Every human being is endeavouring to obtain knowledge by unlawful means, even while the lawful means and every available help are at hand. 2. They are endeavouring to be *independent*, and to live without God in the world: hence *prayer*, the language of dependence on God's providence and grace, is neglected, I might say detested, by the *great* majority of men. Had I no other proof than this that man is a *fallen creature*, my soul would bow to this evidence. 3. Being destitute of the true knowledge of God, they seek privacy for their crimes, not considering that the eye of God is upon them, and being only solicitous to hide them from the eye of man. These are all *proofs* in point; but we shall soon meet with additional ones. See ver. 12.

Verse 8. *The voice of the Lord*] The *voice* is properly used here, for as God is an infinite spirit, and cannot be confined to any *form*, so he can have no *personal* appearance. It is very likely that God used to converse with them in the garden, and that the usual time was the *decline* of the day, רוח רפוא *be ruach hayiom, in the evening breeze*; and probably this was the time that our first parents employed in the more solemn acts of their religious worship, at which God was ever present. The time for this solemn worship is again come, and God is in his place; but Adam and Eve have sinned, and therefore, instead of being found in the place of worship, are hidden among the trees! Reader, how often has this been *thy case*?

Verse 10. *I was afraid, because I was naked*] See the immediate consequences of sin. 1. *SHAME*, because of the ingratitude marked in the rebellion; and because, that in aiming to be like God, they were now sunk into a state of the greatest wretchedness. 2. *FEAR*, because they saw they had been deceived by Satan, and were exposed to that death and punishment from which he had promised them an exemption. How worthy is it of remark, that this cause continues to produce the very same effects! *Shame and fear* were the first fruits of sin, and fruits which it has *invariably* produced from the first transgression to the present time.

Verse 12. *And the man said, &c.*] We have here some farther proofs of the fallen state of man, and that the consequences of that state extend to his remotest posterity. 1. On the question, *Hast thou eaten of the tree?* Adam is obliged to acknowledge his transgression; but he does this in such a way, as to shift off the blame from himself, and lay it upon *God* and upon the *woman*! *This woman whom thou didst give to be with me* עמדי *immedi, to be my companion, (for so the word is repeatedly used) she gave me and I did eat. I have no farther blame in this*

above all cattle, and above every beast of the field; upon thy belly shalt thou go, and ^a dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between ^b thy seed and ^c her seed; ^d it shall 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

^a Isai. 63. 25. Mic. 7. 17.—^b Matt. 3. 7. & 13. 38. & 23. 33. John 8. 44. Acts 13. 10. 1 John 3. 8.—^c Ps. 132. 11. Isai. 7. 14. Mic. 5. 3. Matt. 1. 23. 25. Luke 1. 31. 34. 35. Gal. 4. 4.—^d Rom. 16. 20. Col. 2. 15. Heb. 2. 14. 1 John 5. 5. Rev. 12. 7, 17.—^e Ps. 48. 6. Isai. 12. 6. & 32. 3. John 16. 21. 1 Tim. 2. 15.

transgression: I did not pluck the fruit, she took it, and gave it to me.

2. When the woman is questioned, she lays the blame upon God and the serpent, (*nachash*) the serpent beguiled me, and I did eat—Thou didst make him much wiser than thou didst make me; and therefore, my simplicity and ignorance were overcome by his superior wisdom: I can have no fault here, the fault is his, and his who made him so wise, and me so ignorant. Thus we find, that while the eyes of their body were opened to see their degraded state; the eyes of their understanding were closed so that they could not see the sinfulness of sin; and at the same time their hearts were hardened through its deceitfulness. In this also their posterity copy their example. How few ingeniously confess their own sin! They see not their guilt—they are continually making excuses for their crimes: the strength and subtlety of the tempter, the natural weakness of their own minds, the unfavourable circumstances in which they were placed, &c. &c. are all pleaded as excuses for their sins, and thus the possibility of repentance is precluded: for till a man take his sin to himself; till he acknowledge that he alone is guilty, he cannot be humbled, and consequently cannot be saved. Reader, till thou accuse thyself, and thyself only, and feel that thou alone art responsible for all thy iniquities, there is no hope of thy salvation.

Verse 14. And the Lord said unto the serpent! The tempter is not asked why he deceived the woman? He cannot roll the blame on any other: self-tempted he fell; and it is natural for him, such is his enmity, to deceive and destroy all he can. His fault admits of no excuse; and therefore God begins to pronounce sentence on him first. And here we must consider a twofold sentence, one on Satan, and the other on the agent he employed. The *nachash*, who was at the head of all the inferior animals, and in a sort of society and intimacy with man, is to be greatly degraded, entirely banished from human society, and deprived of the gift of speech. Cursed art thou above all cattle, and above every beast of the field—thou shalt be considered the most contemptible of animals—upon thy belly shalt thou go—thou shalt no longer walk erect, but mark the ground equally with thy hands and feet—and dust shalt thou eat, though formerly possessed of the faculty to distinguish, choose, and cleanse thy food, thou shalt feed henceforth like the most stupid and abject quadruped, all the days of thy life—through all the innumerable generations of thy species. God saw meet to manifest his displeasure against the agent employed in this most melancholy business: and perhaps this is founded on the part which the intelligent and subtle *nachash* took in the seduction of our first parents. We see that he was capable of it, and have reason to believe that he became a willing instrument.

Verse 15. I will put enmity between thee and the woman] This has been generally supposed to apply to a certain enmity subsisting between men and serpents; but this is rather a fancy than a reality. It is yet to be discovered that the serpentine race have any peculiar enmity against mankind; nor is there any proof that men hate serpents more than they do other noxious animals. Men have much more enmity to the common rat and magpie than they have to all the serpents in the land, because the former destroy the grain, &c. and serpents, in general, far from seeking to do men mischief, flee their approach, and avoid their dwelling. If, however, we take the word *nachash* to mean any of the *simia*, or *ape* species, we find a more consistent meaning, as there is scarcely an animal in the universe so detested by women as these are; and indeed men look on them as continual caricatures of themselves. But we are not to look for merely literal meanings here: it is evident, that Satan, who actuated this creature, is alone intended in this part of the prophetic declaration. God in his endless mercy has put enmity between men and him: so that, though all mankind love his service, yet all invariably hate himself. Were it otherwise, who could be saved? A great point gained toward the conver-

sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

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

^f Ch. 4. 7.—^g Or, subject to thy husband.—^h 1 Cor. 11. 3. & 14. 34. Eph. 5. 22, 23, 24. 1 Tim. 2. 11, 12. Tit. 2. 5. 1 Pet. 3. 1, 5, 6.—ⁱ 1 Sam. 15. 23.—^k Ver. 6.—^l Ch. 2. 17.—^m Eccles. 1. 2, 3. Isai. 21. 5, 6. Rom. 8. 20.—ⁿ Job 5. 7. Eccles. 2. 23.

sion of a sinner, is to convince him that it is Satan he has been serving; that it is to him he has been giving up his soul, body, goods, &c. he starts with horror when this conviction fastens on his mind, and shudders at the thought of being in league with the old murderer. But there is a deeper meaning in the text than even this, especially in these words, it shall bruise thy head, or rather, *והיא חוּא, אֵת, who?* the Seed of the woman, the Person who is to come by the woman, and by her alone, without the concurrence of man. Therefore the address is not to Adam and Eve, but to Eve alone; and it was in consequence of this purpose of God, that Jesus Christ was born of a virgin: this, and this alone, is what is implied in the promise of the seed of the woman bruising the head of the serpent. Jesus Christ died to put away sin by the sacrifice of himself, and to destroy him who had the power of death, that is, the devil.—Thus he bruises his head, destroys his power and lordship over mankind, turning them from the power of Satan unto God, Acts xxvi. 18. And Satan bruises his heel—God so ordered it, that the salvation of man could only be brought about by the death of Christ: and even the spiritual seed of our blessed Lord, have the heel often bruised, as they suffer persecution, temptation, &c. which may be all that is intended by this part of the prophecy.

Verse 16. Unto the woman he said] She being second in the transgression is brought up the second to receive her condemnation, and to hear her punishment. I will greatly multiply, or multiplying, I will multiply; i. e. I will multiply thy sorrows, and multiply those sorrows by other sorrows; and this during conception and pregnancy; and particularly so in parturition or child-bearing. And this curse has fallen in a heavier degree on the woman than on any other female. Nothing is better attested than this; and yet there is certainly no natural reason why it should be so: it is a part of her punishment, and a part, from which, even God's mercy will not exempt her. It is added farther, Thy desire shall be to thy husband—Thou shalt not be able to shun the great pain and peril of child-bearing; for thy desire, thy appetite, shall be to thy husband;—and he shall rule over thee; though in the creation both were formed with equal rights, and the woman had as much right to rule as the man; but subjection to the will of her husband is one part of her curse; and so very capricious is this will often, that a sorer punishment no human being can well have, to be at all in a state of liberty, and under the protection of wise and equal laws.

Verse 17. And unto Adam he said] The man being the last in the transgression is brought up last to receive his sentence. Because thou hast hearkened to the voice of thy wife—"thou wast not deceived, she only gave and counselled thee to eat—this thou shouldst have resisted;" and that he did not, is the reason of his condemnation. Cursed is the ground for thy sake; from henceforth its fertility shall be greatly impaired; in sorrow shalt thou eat of it; shall be in continual perplexity concerning the seed time and the harvest, the cold and the heat, the wet and the dry. How often are all the fruits of man's toil destroyed by blasting, by mildew, by insects, wet weather, land-floods, &c. &c. Anxiety and carefulness are the labouring man's portion.

Verse 18. Thorns also, and thistles, &c.] Instead of producing nourishing grain and useful vegetables, noxious weeds shall be peculiarly prolific, injure the ground, choke the good seed, and mock the hopes of the husbandman. And thou shalt eat the herb of the field—Thou shalt no longer have the privilege of this garden of delights, but must go to the common champaign country, and feed on such herbs as thou canst find, till by labour and industry thou hast raised others, more suitable to thee, and more comfortable.

In the curse pronounced on the ground, there is much more implied than generally appears. The amazing fertility of some of the most common thistles and thorns, renders them the most proper instruments for the fulfil-

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

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

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

21 ¶ Unto Adam also and to his wife did the

LORD God make coats of skins, and clothed them.

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, 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.

^a Job 31. 40.—^b Heb. cause to bind.—^c Psa. 104. 14. Job 1. 21. Psa. 90. 3. & 104. 2.—^d Eccles. 1. 13. 2 Thess. 3. 10.—^e Ch. 2. 7. Dan. 12. 2.—^f Job 21. 26. & 34. 13. Ps. 101. 29. Eccles. 3. 22. & 12. 7. Dan. 12. 2. Rom. 5. 12. Heb. 9. 27.—^g Heb. Charach.

That is, living.—^h Acts 17. 26.—ⁱ Ver. 5. Like Isa. 19. 12. & 47. 12, 13. Jer. 22. 23.—^k Ch. 2. 9.—^l Ch. 2. 3. & 4. 2. & 9. 20. Eccl. 5. 9.

ment of this sentence against man. *Thistles* multiply enormously; a species called the *Carolina silvestris*, bears ordinarily from twenty to forty heads, each containing from one hundred to one hundred and fifty seeds.

Another species, called the *Acanthum vulgare*, produces above 100 heads, each containing from 3 to 400 seeds. Suppose we say that these *thistles* produce at a medium only 80 heads, and that each contains only 300 seeds; the first crop from these would amount to 24,000. Let these be sown, and their crop will amount to 576 millions. Sow these, and their produce will be 13,824,000,000,000, or thirteen billions, eight hundred and twenty-four thousand millions; and a single crop from these, which is only the third year's growth, would amount to 331,776,000,000,000,000, or three hundred and thirty-one thousand, seven hundred and seventy-six billions; and the fourth year's growth will amount to 7962,624,000,000,000,000,000, or seven thousand and nine hundred and sixty-two trillions, six hundred and twenty-four thousand billions. A progeny more than sufficient to stock not only the surface of the whole world, but of all the planets in the solar system, so that no other plant or vegetable could possibly grow, allowing but the space of one square foot for each plant.

The *Carduus vulgarissimus riarum*, or common hedge thistle, besides the almost infinite swarms of winged seeds it sends forth, spreads its roots around many yards, and throws up suckers every where, which not only produce seeds in their turn, but extend their roots and propagate like the parent plant, and stifle and destroy all vegetation but their own.

As to THORNS, the bramble, which occurs so commonly, and is so mischievous, is a sufficient proof how well the means are calculated to secure the end. The *genista*, or *spinosa vulgaris*, called by some *furze*, by others *whins*, is allowed to be one of the most mischievous shrubs on the face of the earth. Scarcely any thing can grow near it; and it is so thick set with prickles, that it is almost impossible to touch it without being wounded. It is very prolific; almost half the year it is covered with flowers, which produce pods filled with seeds. Besides, it shoots out roots far and wide, from which suckers and young plants are continually springing up, which produce others in their turn. Where it is permitted to grow, it soon over-spreads whole tracts of ground, and it is extremely difficult to clear the ground of its roots where once it has got proper footing. Such provision has the just God made to fulfil the curse which he has pronounced on the earth, because of the crimes of its inhabitants.—See Hale's Vegetable Statics.

Verse 19. *In the sweat of thy face*] Though the whole body may be thrown into a profuse sweat, if hard labour be long continued, yet the face or forehead is the first part whence the sweat begins to issue: this is occasioned by the blood being strongly propelled to the brain, partly through stooping, and principally by the strong action of the muscles: in consequence of this the blood-vessels about the head become turgid through the great flux of blood, the fibres are relaxed, the pores enlarged, and the sweat or serum poured out. Thus, then, the very commencement of every man's labour may put him in mind of his sin and its consequences.

Dust thou art, and unto dust shalt thou return.] God had said that in the day they ate of the forbidden fruit, *dying they should die*: they should then become mortal, and continue under the influence of a great variety of unfriendly agencies in the atmosphere, and in themselves, from heats, colds, drought, and damps in the one, and morbid increased and decreased action in the solids and fluids of the other, till the spirit, finding its earthly house no longer tenable, should return to God who gave it; and the body, being decomposed, should be reduced to its primitive dust. It is evident from this, that man would have been immortal, had he never transgressed; and that this state of continual life and health depended on his obedience to his Maker. The tree of life, as we have already

seen, was intended to be the means of continual preservation. For as no being but God can exist independently of any supporting agency, so man could not have continued to live without a particular supporting agent; and this supporting agent, under God, appears to have been the tree of life.

Verse 20. *And Adam called his wife's name Eve, because she was the mother of all living.*] A man who does not understand the original, cannot possibly comprehend the reason of what is said here. What has the word *Eve* to do with being the mother of all living? Our translators often follow the *Septuagint*: it is a pity they had not done so here, as the *Septuagint* translation is literal and correct. Και ηβαδισεν Αδαμ το ονομα της θυγατρικος αυτου Ζωε, οτι μητηρ παντων των ζωντων. "And Adam called his wife's name Life, because she was the mother of all the living." This is a proper and faithful representation of the Hebrew text; for the *מֵת* *charach*, of the original, which we have corrupted into *Eve*, a word destitute of all meaning, answers exactly to the *Ζωη* of the *Septuagint*, both signifying life; as does also the Hebrew *חַי*, to the Greek *ζωντων*, both of which signify the living. It is probable that God designed by this name to teach our first parents these two important truths: 1. That though they had merited immediate death, yet they should be respited, and the accomplishment of the sentence long delayed; they should be spared to propagate a numerous progeny on the earth. 2. That though much misery would be entailed on this posterity, and death should have a long and universal empire, yet ONE should, in the fulness of time, spring from the woman, who should destroy death, and bring life and immortality to light, 2 Tim. i. 10. Therefore Adam called his wife's name Life, because she was to be the mother of all human beings, and because she was to be the mother of HIM who was to give life to a world, dead in trespasses, and dead in sins, Ephes. ii. 1. &c.

Verse 21. *God made coats of skins*] It is very likely that the skins out of which their clothing was made, were taken off animals, whose blood had been poured out as a sin-offering to God: for as we find Cain and Abel offering sacrifices to God, we may fairly presume, that God had given them instructions on this head; nor is it likely, that the notion of a sacrifice could have ever occurred to the mind of man, without an express revelation from God. Hence we may safely infer, 1. That as Adam and Eve needed this clothing as soon as they fell, and death had not as yet made any ravages in the animal world, it is most likely that the skins were taken off victims offered under the direction of God himself, and in faith of HIM, who, in the fulness of time, was to make an atonement by his death. And 2dly, it seems reasonable also, that this matter should be brought about in such a way, that Satan and death should have no triumph, when the very first death that took place in the world, was an emblem and type of that death which should conquer Satan, destroy his empire, reconcile God to man, convert man to God, sanctify human nature, and prepare it for heaven.

Verse 22. *Behold, the man is become as one of us*] On all hands, this text is allowed to be difficult; and the difficulty is increased by our translation, which is opposed to the original Hebrew, and the most authentic versions. The Hebrew has *מֵת* *hayah*, which is the third person preterite tense, and signifies was, not is. The Samaritan text, the Samaritan version, the Syriac, and the *Septuagint*, have the same tense. These lead us to a very different sense, and indicate that there is an ellipsis of some words, which must be supplied, in order to make the sense complete. A very learned man has ventured the following paraphrase, which should not be lightly regarded: "And the Lord God said, the man who was like one of us in purity and wisdom, is now fallen, and robbed of his excellence: he has added *לדאדא*, to the knowledge of the good, by his transgression, the knowledge of the evil: and now, lest he put forth his hand, and take also of the tree of life and eat, and live for ever in this miserable

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims,

and a flaming sword which turned every way, to keep the way of the tree of life.

a Ch 2.8.

b Exod. 25. 2. 20. 1 Kings 6. 25-28. Josh. 5. 13. Ps. 104. 4. Heb. 1. 7.

state, I will remove him, and guard the place, lest he should re-enter. Therefore the Lord God sent him forth from the garden of Eden," &c. This seems to be the most natural sense of the place. Some suppose that the words are spoken ironically, and that the Most High intended by a cutting taunt to upbraid the poor culprit for his offence; because he broke the divine command, in the expectation of being like God, to know good and evil; and now he had lost all the good that God had designed for him, and got nothing but evil in its place; and therefore God taunts him for the total miscarriage of his project. But God is ever consistent with himself; and surely his infinite pity prohibited the use of either sarcasm or irony, in speaking of so dreadful a catastrophe, that was in the end to occasion the agony and bloody sweat, the cross and passion, the death and burial, of the Almighty's fellow, Zech. xiii. 7.

In chap. i. 26, 27. we have seen man in the perfection of his nature, the dignity of his office, and the plenitude of his happiness. Here we find the same creature, but stripped of his glories and happiness, so that the word man no longer conveys the same ideas it did before. Man and intellectual excellence were before so intimately connected as to appear inseparable; man and misery are now equally so. In our nervous mother-tongue, the Anglo-Saxon, we have found the word Irod, God, signifying not only the Supreme Being, but also good or goodness: and it is worthy of especial note, that the word Qan, man, in the same language, is used to express not only the human being so called, both male and female, but also mischief, wickedness, fraud, deceit, and rillany. Thus a simple monosyllable, still in use among us in its first sense, conveyed at once to the minds of our ancestors the two following particulars:—1. The human being in his excellence, capable of knowing, loving, and glorifying his Maker. 2. The human being in his fallen state, capable of, and committing all kinds of wickedness. "Obiter hic notandum," says old Mr. Somner in his Saxon Dictionary, "venit, Irod Saxonibus, et DEUM significasse et BONUM: uti (Qan) Man, et hominem et nequitiam. Here it is to be noted, that among the Saxons, God signified both the Divine Being and goodness, as the word Man signified both the Human Being and wickedness." This is an additional proof that our Saxon ancestors both thought and spoke, at the same time, which, strange as it may appear, is not a common case; their words are not arbitrary signs; but, as far as sounds can convey the ideal meaning of things, their words do it. And they are so formed and used, as necessarily to bring to view the nature and properties of those things of which they are the signs. In this sense the Anglo-Saxon is inferior only to the Hebrew.

Verse 24. So he drove out the man] Three things are noted here: 1. God's displeasure against sinful man, evidenced by his expelling him from this place of blessedness. 2. Man's unfitness for the place, of which he had rendered himself unworthy by his ingratitude and transgression. And 3. His reluctance to leave this place of happiness. He was, as we may naturally conclude, unwilling to depart, and God drove him out.

He placed at the east, קרובים mikkedem, or before the garden of Eden, before what may be conceived its gate or entrance; cherubims. חַרְבִּיִּם ha-kerubim, חַרְבִּיִּם cherubim. Hebrew plurals in the masculine, end in general in im: to add an s to this when we introduce such words into English, is very improper; therefore the word should be written cherubim, not cherubims. But what were these? They are utterly unknown. Conjectures and guesses relative to their nature and properties are endless. Several think them to have been emblematical representations of the sacred Trinity, and bring reasons and scriptures in support of their opinion: but as I am not satisfied that this opinion is correct, I will not trouble the reader with it. From the description in Exod. xxvi. 1, 31. 1 Kings vi. 29, 32. 2 Chron. iii. 14. it appears that the cherubs were sometimes represented with two faces, namely, those of a lion and of a man: but from Ezek. i. 5, &c. x. 20, 21. we find that they had four faces and four wings: the faces were those of a man, a lion, an ox, and an eagle: but it seems there was but one body to these heads. The two-faced cherubs were such as were represented on the curtains and veil of the tabernacle, and on the wall, doors, and veil of the temple: those with four faces appeared only in the Holy of Holies.

The word כַּרְבֻּב kerub, never appears as a verb in the Hebrew Bible, and therefore is justly supposed to be a

word compounded of כּכּ, a participle of resemblance, like to, like as, and רבּ rab, he was great, powerful, &c. Hence it is very likely, that the cherubs, to whatever order of beings they belonged, were emblematic of the ALL-MIGHTY, and were those creatures by whom he produced the great effects of his power. The word רבּ rab is a character of the Most High, Prov. xxvi. 10. The Great God who formed all; and again in Psal. xlviii. 2. where he is called the Great King, מלך מלך melec rab. But though this is rarely applied as a character of the Supreme Being in the Hebrew Bible, yet it is a common appellation of the Deity in the Arabic language, رَبّ rab, and رَبّ العالمين rab' ulaalameen, Lord of both worlds, or Lord of the universe, are expressions repeatedly used to point out the almighty energy and supremacy of God. On this ground, I suppose, the cherubim were emblematical representations of the eternal power and Godhead of the Almighty. These angelic beings were for a time employed in guarding the entrance to paradise, and keeping the way of, or road to, the tree of life. This, I say, for a time; for it is very probable that God soon removed the tree of life, and abolished the garden, so that its situation could never after be positively ascertained.

By the flaming sword turning every way, or flame folding back upon itself, we may understand the formidable appearances which these cherubim assumed, in order to render the passage to the tree of life inaccessible.

Thus terminates this most awful tragedy, a tragedy in which all the actors are slain! in which the most awful murders are committed, and the whole universe rained! The serpent, so called, is degraded—the woman cursed with pains, miseries, and a subjection to the will of her husband, which was never originally designed—the man, the lord of this lower world, doomed to incessant labor and toil—and the earth itself cursed with comparative barrenness! To complete all, the garden of pleasure is interdicted, and this man, who was little less than God, (see on Psal. viii. 5.) and who would be like Him, shamefully expelled from a place where pure spirits alone could dwell. Yet, in the midst of wrath, God remembers mercy, and a promise of redemption from this degraded and cursed state is made to them, through HIM, who, in the fulness of time, is to be made flesh, and who, by dying for the sin of the world, shall destroy the power of Satan, and deliver all who trust in the merit of his sacrifice, from the power, guilt, and nature of sin, and thus prepare them for the celestial paradise at the right hand of God.—Reader, hast thou repented of thy sin? for, often hast thou sinned after the similitude of thy ancestor's transgression. Hast thou sought and found redemption in the blood of the Lamb? Art thou saved from the disposition which led thy first parents to transgress, living a life of dependence on thy Creator, and of faith and loving obedience to Him who died for thee? Wilt thou live under the curse, and die eternally? God forbid! Return to him with all thy soul, and receive this exhortation as a call from his mercy.

To what has already been said on the awful contents of this chapter, I can add little that can either set it in a clearer light, or make its solemn subject more impressive. We see here that by the subtlety and envy of the devil, sin entered into the world, and death by sin; and we find that death reigned not only from Adam to Moses, but from Moses to the present day. How abominable must sin be in the sight of God, when it has not only defaced his own image from the soul of man, but has also become a source of natural and moral evil throughout every part of the globe. Disruption and violence appear in every part of nature; vice, profligacy, and misery, through all the tribes of men, and orders of society. It is true, that where sin hath abounded, there grace doth much more abound; but men shut their eyes against the light, and harden their hearts against the truth. Sin, which becomes propagated into the world by natural generation, growing with the growth, and strengthening with the strength of man, would be as endless in its duration, as unlimited in its influence, did not God check and restrain it by his grace, and cut off its extending influence in the incorrigibly wicked, by means of death! How wonderful is the economy of God! That which entered into the world as one of the prime fruits and effects of sin, is now an instrument in his hands, to prevent the extension of its contagion. If men, now so greatly multiplied on the earth, and fertile in mischievous inventions, were permitted to live nearly a thousand years, as in the ancient world, to mature and perfect their infectious and destructive counsels, what a sum of iniquity and ruin would

CHAPTER IV.

The birth, trials, and religion of Cain and Abel, 1.—7. Cain murders his brother Abel, 8. God calls him into judgment for it, 9, 10. He is cursed, 11, 12. He despairs, 13, 14. A promise given him of preservation, and a mark set on him to prevent his being killed, 15, 16. He departs from God's presence, 16. Has a son, whom he calls Enosh, and builds a city, which he calls after his name, 17. Cain has several children, among whom are Lamech, the first bigamist, 18, 19. Jabel, who taught the use of tents and tending cattle, 20. Jubal, the inventor of musical instruments, 21. Tubal-cain, the inventor of smith-work, 22. Strange speech of Lamech to his wives, 23, 24. Seth born to Adam and Eve in the place of Abel, 25. Enosh born, and the worship of God restored, 26.

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

a That is, gotten, or acquired.—b Heb. Hebel.—c Heb. a feeder. Ver. 25, 29. 1 John 3, 10, 12, 15. Psal. 127. 3. John 8, 44.—d Ch. 3, 21 & 9, 20.

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 firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering;

5 But unto Cain and to his offering he had

e Heb. at the end of days.—f Numb. 12, 12.—g Numb. 18, 17. Prov. 3, 9.—h Heb. sheep or goats.—i Hebr. 11, 4.

farmer. These were the three primitive employments; and, I may add, the most rational, and consequently the best calculated to prevent strife and an immoderate love of the world.

Verse 3. In process of time] מִיָּמֵינוּ mikets yamin, at the end of days. Some think the anniversary of the creation to be here intended: it is more probable that it means the sabbath, on which Adam and his family undoubtedly offered oblations to God, as the divine worship was certainly instituted, and no doubt the sabbath properly observed in that family. This worship was, in its original institution, very simple. It appears to have consisted of two parts: 1. Thanksgiving to God, as the Author and Dispenser of all the bounties of nature; and oblations, indicative of that gratitude. 2. Piacular sacrifices to his justice and holiness, implying a conviction of their own sinfulness, confession of transgression, and faith in the promised Deliverer. If we collate the passage here with the apostle's allusion to it, Heb. xi. 4. we shall see cause to form this conclusion.

Cain brought of the fruit of the ground an offering] מִנְחָה minchah, unto the Lord. The word minchah is explained, Lev. ii. 1, &c. to be an offering of fine flour, with oil and frankincense. It was merely an eucharistic, or gratitude-offering; and is simply what is implied in the fruits of the ground brought by Cain to the Lord, by which he testified his belief in him as the Lord of the universe, and the dispenser of secular blessings.

Verse 4. Abel, he also brought of the firstlings of his flock] Dr. Kennicott contends, and I am of the same opinion, that the words he also brought, וְאֵבֶל גַּם הוּא gam hua, should be translated, Abel brought it also; i. e. a minchah, or gratitude-offering; and besides this, he brought of the first-born (מִבְּכוֹרוֹת mikbeoroth) of his flock: and it was by this alone that he acknowledged himself a sinner, and professed faith in the promised Messiah. To this circumstance the apostle seems evidently to allude, Heb. xi. 4. BY FAITH Abel offered מִנְחָה מִבְּכוֹרוֹת, a MORE OR GREATER sacrifice, not a more excellent, (for this is no meaning of the word מִנְחָה) which leads us to infer, that Abel, besides his minchah, or gratitude-offering, brought also בְּכוֹרוֹת, a victim, to be slain for his sins; and this he chose out of the first-born of his flock, which, in the order of God, was a representation of the Lamb of God that was to take away the sin of the world: and what confirms this exposition more, is the observation of the apostle—God testifying with his GIFTS, which certainly shows he brought more than one.

Cain, the father of Deism, not acknowledging the necessity of a vicarious sacrifice, nor feeling his need of an atonement, according to the dictates of his natural religion, brought a minchah, or eucharistic offering, to the God of the universe. Abel, not less grateful for the produce of his fields, and the increase of his flocks, brought a similar offering, and by adding a sacrifice to it, paid a proper regard to the will of God, as far as it had then been revealed, acknowledged himself a sinner, and thus deprecating the Divine displeasure, showed forth the death of Christ till he came. Thus his offerings were accepted, while those of Cain were rejected; for this, as the apostle says, was done by FAITH, and therefore he obtained witness that he was righteous, or a justified person, God testifying with his gifts the thank-offering and the sin-offering by accepting them, that his faith in the promised seed was the only way in which he could accept the services and offerings of mankind. Dr. Magee, in his discourses on the atonement, criticises the opinion of Dr. Kennicott, and contends that there is no ground for the distinction he makes on the words וְאֵבֶל גַּם הוּא and shows that though the minchah signifies in general an unbloody offering, yet it is sometimes also used to express both kinds; and that the minchah in question, is to be understood of the sacrifices or victim then offered by Abel.

Verse 5. Unto Cain, as being unconscious of his sinfulness, and consequently unhumiliated, and to his offering, as

the face of the earth present! Even while they are laying plans to extend the empire of death, God, by the very means of death itself, prevents the completion of their diabolical and pernicious designs. Thus, what man, by his wilful obstinacy, does not permit grace to correct and restrain, God, by his sovereign power, brings in death to control. It is on this ground, that wicked and blood-thirsty men live not out half their days: and what a mercy to the world that it is so! They who will not submit to the sceptre of mercy, shall be dashed in pieces by the rod of iron. Reader, provoke not the Lord to displeasure; thou art not stronger than He. Grieve not his Spirit, provoke him not to destroy thee; why shouldst thou die before thy time? Thou hast sinned much, and needest every moment of thy short life to make thy calling and election sure. Shouldst thou provoke God by thy perseverance in iniquity to cut thee off by death before this great work is done, better for thee thou hadst never been born!

How vain are all attempts to attain immortality here! For some thousands of years men have been laboring to find out means to prevent death; and some have even boasted that they had found out a medicine capable of preserving life for ever, by resisting all the attacks of disease, and incessantly repairing all the wastes of the human machine. That is, the alchymistic philosophers would have the world to believe, that they had found out a private passage to the tree of immortality! but their own deaths, in the common order of nature, as well as the deaths of the millions which make no such pretensions, are not only a sufficient confutation of their baseless systems, but also a continual proof that the cherubim, with their flaming swords, are turning every way to keep the passage of the tree of life. Life and immortality are, however, brought to light by the Gospel, and he only who keepeth the sayings of the Son of God shall live for ever. Though the body is dead, consigned to death, because of sin, yet the spirit is life, because of righteousness, and on those who are influenced by this spirit of righteousness, the second death shall have no power.

NOTES ON CHAPTER IV.

Verse 1. I have gotten a man from the Lord.] Cain signifies acquisition: hence Eve says קָנִיתִי kaniti, I have gotten or acquired a man, וָאֵבֶל אֶת Yehovah, the Lord. It is extremely difficult to ascertain the sense in which Eve used these words, which have been as variously translated as understood. Most expositors think that Eve imagined Cain to be the promised seed that should bruise the head of the serpent. This exposition really seems too refined for that period. It is very likely that she meant no more than to acknowledge, that it was through God's peculiar blessing that she was enabled to conceive and bring forth a son; and that she had now a well-grounded hope that the race of man should be continued on the earth. Unless she had been under divine inspiration, she could not have called her son (even supposing him to be the promised seed) Yehovah; and that she was not under such an influence, her mistake sufficiently proves; for Cain, so far from being the Messiah, was of the wicked one, 1 John iii. 12. We may therefore suppose, that וָאֵבֶל אֶת Yehovah, THE LORD, is an elliptical form of expression for וָאֵבֶל מִנְחָה Yehovah, FROM THE LORD, or through the Divine blessing.

Verse 2. And she again bare his brother Abel] Literally, she added to bear (לִילֵד) וָאֵבֶל vatoseph laledeth) his brother. From the very face of this account, it appears evident that Cain and Abel were twins. In most cases, where a subject of this kind is introduced in the Holy Scriptures, and the successive births of children of the same parents are noted, the acts of conceiving and bringing forth are mentioned in reference to each child: here, it is not said that she conceived and brought forth Abel, but simply, she added to bring forth Abel his brother; that is, as I understand it, Cain was the first-born; Abel, his twin brother, came next.

Abel was a keeper of sheep] Adam was originally a gardener—Abel a shepherd, and Cain an agriculturist, or

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

10 And he said, "What hast thou done? the voice of thy brother's blood 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."

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

14. "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vaga-

a Ch. 3, 9, 11. Ps. 9. 12.—b Job 22. 13, 14. Ps. 10. 13, 44. John 8. 44.—c Heb. Blood.—d Acts 5. 3, 9. Hebr. 12. 21. James 5. 4. Rev. 6. 10.—e Or, Mine iniquity is greater than that it may be forgiven. Heb. 16. 9.—f Job 15. 20-24. Prov. 14. 32 & 28.

that by *áron*, signifies rather the *crime* than the *punishment*. In this sense it is used, Lev. xxvi. 41, 43. 1 Sam. xxviii. 10. 2 Kings vii. 9. and נָסָא *nasa*, signifies to remit or forgive. The marginal reading is, therefore, to be preferred to that in the text.

Verse 14. *Behold, thou hast driven me out*] In verses 11, 12. God states two parts of Cain's punishment:—1. The ground was cursed, so that it was not to yield any adequate recompense for his most careful tillage. 2. He was to be a fugitive and a vagabond, having no place in which he could dwell with comfort or security. To these Cain himself adds others. 1. His being hidden from the face of God: which appears to signify his being expelled from that particular place where God had manifested his presence, in or contiguous to paradise: where our first parents resorted as to an oracle; and where they offered their daily adorations. So, in verse 16. it is said, *Cain went out from the presence of the Lord*, and was not permitted any more to associate with the family in acts of religious worship. 2. The continual apprehension of being slain, as all the inhabitants of the earth were at that time of the same family, the parents themselves still alive, and each having a right to kill this murderer of his relative. Add to all this—3. The terrors of a guilty conscience, his awful apprehension of God's judgments, and of being everlastingly banished from the beatific vision. To this part of the punishment of Cain St. Paul probably alludes, 2 Thess. i. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power*. The words are so similar, that we can scarcely doubt of the allusion.

Verse 15. *The Lord set a mark upon Cain*] What this mark was, has given rise to a number of frivolously curious conjectures. Some say he was *paralytic*: this seems to have arisen from the version of the Septuagint, *στῆναι καὶ τρέμειν ὡς γοῶν* *groaning and trembling shall thou be*. The Targum of Jonathan ben Uzziel says, the sign was from the great and precious name, probably one of the letters of the word יְהוָה (*Yehorah*). The author of an Arabic Catena in the Bodleian Library says, "A sword could not pierce him; fire could not burn him; water could not drown him; the air could not blast him; nor could thunder or lightning strike him." The author of Bereshith Rabba, a comment on Genesis, says, the mark was a circle of the sun rising upon him. Abravanel says the sign was Abel's dog, which constantly accompanied him. Some of the doctors in the Talmud say, that it was the letter *tau* marked on his forehead, which signified his contrition, as it is the first letter in the word תְּשׁוּבָה *teshubeh*, repentance. Rabbi Joseph, wiser than all the rest, says it was a long horn growing out of his forehead!

Dr. Shuckford observes, that the Hebrew word מַטָּה *oth*, which we translate a *mark*, signifies a *sign* or *token*. Thus Gen. ix. 13.—The bow was to be *no more tooth, for a sign or token* that the world should not be destroyed: therefore the words, *And the lord set a mark upon Cain*, should be translated, *And the Lord appointed to Cain a token or sign*, to convince him that no person should be permitted to slay him. To have *marked* him, would have been the most likely way to have brought all the evils he dreaded upon him: therefore the Lord gave him some miraculous sign or token, that he should not be slain, to the end that he should not despair, but having time to repent, might return to a gracious God and find mercy. Notwithstanding the allusion which I suppose St. Paul to have made to the punishment of Cain, some think that he did repent and find mercy. I can only say, *this was possible*. Most people who read this account wonder why

bond in the earth; and it shall come to pass, that every one that findeth me shall slay me."

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

16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

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

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

1. Pan. 142. 7. 2 Thess. 1. 9.—g Ps. 51. 11.—h Ch. 9. 6. Num. 35. 19, 21, 27.—i Pan. 79. 12.—k Ezek. 9. 4, 6.—l 2 Kings 13. 23 & 24. 20 Jer. 23. 29 & 52. 3.—m Heb. Chronol. Ch. 5. 18, 22.—n Ps. 49. 11. 2 Sam. 18. 13.—o Heb. Lamech. Ch. 5. 21. & 36. 2 & 18, 24.

Cain should dread being killed, when it does not appear to them that there were any inhabitants on the earth at that time besides himself and his parents. To correct this mistake, let it be observed that the death of Abel took place in the one hundred and twenty-eighth, or one hundred and twenty-ninth year of the world. Now, "Supposing Adam and Eve to have had no other sons than Cain and Abel in the year of the world one hundred and twenty-eight, yet as they had daughters married to these sons, their descendants would make a considerable figure on the earth. Supposing them to have been married in the nineteenth year of the world, they might easily have had each eight children, some males and some females, in the twenty-fifth year. In the fiftieth year there might proceed from them in a direct line sixty-four persons; in the seventy-fourth year there would be five hundred seventy-two; in the ninety-eight year, four thousand and ninety-six; in the one hundred and twenty-second they would amount to thirty-two thousand seven hundred and sixty-eight; if to these we add the other children descended from Cain and Abel, their children, and their children's children, we shall have in the aforesaid one hundred and twenty-eight years, *four hundred and twenty-one thousand one hundred and sixty-four* men capable of generation; without reckoning the women either old or young, or such as are under the age of seventeen." See Dodd.

But this calculation may be disputed, because there is no evidence that the antediluvian patriarchs began to have children before they were *sixty-five* years of age. Now, supposing that Adam at one hundred and thirty years of age, had one hundred and thirty children, which is quite possible, and each of these a child at sixty-five years of age, and one in each successive year, the whole in the *one hundred and thirtieth* year of the world would amount to *one thousand two hundred and nineteen persons*; a number sufficient to found several villages, and to excite the apprehensions under which Cain appeared at this time to labour.

Verse 16. *The land of Nod*] As נֹד *nod*, signifies the same as נָד *nad*, a *vagabond*, some think this verse should be rendered, *And Cain went out from the presence of the Lord, from the east of Eden, and dwelt a vagabond on the earth*; thus the curse pronounced on him, verse 12, was accomplished.

Verse 17. *She bare Enoch*] As חַנָּה *chanac*, signifies *instructed, dedicated, or initiated*, and especially in sacred things, it may be considered some proof of Cain's repentance, that he appears to have dedicated this son to God who, in his father's stead, might minister in the sacerdotal office, from which Cain, by his crime, was for ever excluded.

Verse 19. *Lamech took two wives*] He was the first who dared to reverse the order of God by introducing polygamy: and from him it has been retained, practised, and defended to the present day.

Verse 20. *Jabal was the father*] The *inventor or teacher*, for so the word is understood, 1 Sam. x. 12. He was the first who invented tent-making, and the breeding and managing of cattle; or, he was, in these respects, the most eminent in that time. Though Abel was a shepherd, it is not likely he was such on an extensive scale.

Verse 21. *Jubal the father*] i. e. the inventor of musical instruments, such as the *כִּנּוֹר* *kinnor*, which we translate *harp*; and the *עוּבָה* *ugab*, which we render *organ*: it is very likely that both words are *generic*, the former including under it all *stringed* instruments, and the latter all *wind* instruments.

Verse 22. *Tubal-cain*] The first *smith on record*, who taught how to make *warlike* instruments, and *domestic*

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass 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 *If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

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.

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.

a Jer. 25. 9, 10. Hebr. 11. 9. Rom. 4. 11, 12.—b Heb. *u'teter*. Exod. 25. 3. 2 Chron. 2. 7.—c Or, I would slay a man in my wound, &c. Ch. 19. 6.—d Or, in my hurt.—e Ver. 15.—(Ch. 5. 3.—b Heb. *Se'ah*.)—f That is, appointed, or, put.—i Ch. 5. 6.

* Heb. *Enosh*.—Or, to call themselves by the name of the LORD.—m 1 Kings 19. 21. Ps. 116. 17. Isai. 44. 5. 48. 1. & 63. 19. Joel 2. 32. Zeph. 3. 9. Acta. 11. 2. Rom. 10. 13. 1 Cor. 1. 2. Eph. 3. 14, 15.

mentions out of brass and iron. Agricultural implements must have been in use long before, for Cain was a tiller of the ground, and so was Adam, and they could not have cultivated the ground without spades, hooks, &c. Some of these arts were useless to man while innocent and upright; but after his fall they became necessary. Thus is the saying verified; God made man upright, but they have sought out many inventions. As the power to get wealth is from God, so also is the invention of useful arts.

M. De Lavarin, in his *Conférence de la Fable avec l'Histoire Sainte*, supposes that the Greeks and Romans, took their smith-god Vulcan, from Tubal-cain, the son of Lamech. The probability of this will appear—1. From the name, which, by the omission of the *Tu* and turning the *b* into *v*, a change frequently made among the Hebrews, Greeks, and Romans, makes Vulcan or Vulcan. 2. From his occupation, he was an artificer, a master smith in brass and iron. 3. He thinks this farther probable from the names and sounds in this verse. The melting metals in the fire, and hammering them, bears a near resemblance to the hissing sound of *zillah*, the mother of Tubal-cain; and *zillah*, signifies to tinkle or make a sound like a bell, 1 Sam. iii. 11. 2 Kings xxi. 12. 4. Vulcan is said to have been lame: M. De Lavarin thinks that this notion was taken from the noun *zillah*, which signifies a halting or lameness. 5. Vulcan had to wife Venus the goddess of beauty: Naamah, the sister of Tubal-cain, he thinks, may have given rise to this part of the fable, as her name, in Hebrew signifies beautiful or gracious. 6. Vulcan is reported to have been jealous of his wife, and to have forged nets in which he took Mars and her, and exposed them to the view of the whole celestial court; this idea he thinks was derived from the literal import of the name Tubal-cain; *tebel*, signifies an incestuous mixture of relatives, Lev. xx. 12. and *kanan*, to burn with jealousy; from these and concomitant circumstances, the case of the detected adultery of Mars and Venus might be easily deduced. He is of opinion that a tradition of this kind might have readily found its way from the Egyptians to the Greeks, as the former had frequent intercourse with the Hebrews.

Of Naamah nothing more is spoken in the Scriptures, but the Targum of Jonathan ben Uzziel, makes her the inventrix of funeral songs and lamentations. R. S. Jarchi says she was the wife of Noah, and quotes *Bereshith Rabba* in support of the opinion. Some of the Jewish doctors say her name is recorded in Scripture, because she was an upright and chaste woman; but others affirm that the whole world wandered after her; and that, of her, evil spirits were born into the world. This latter opinion gives some countenance to that of M. De Lavarin.

Verse 23. And Lamech said unto his wives. The speech of Lamech to his wives is in hemistichs in the original, and consequently, as nothing of this kind occurs before this time, it is very probably the oldest piece of poetry in the world. The following is, as nearly as possible, a literal translation:

"And Lamech said unto his wives,
Adah and Zillah, hear ye my voice;
Wives of Lamech, hearken to my speech;
For I have slain a man for wounding me,
And a young man for having bruised me.
If Cain shall be avenged sevenfold,
Also Lamech seventy and sevenfold."

It is supposed that Lamech had slain a man in his own defence, and that his wives being alarmed lest the kindred of the deceased should seek his life in return, to quiet their fears he makes this speech, in which he endeavours to prove that there was no room for fear on this account, for if the slayer of the wilful murderer, Cain, should suffer a sevenfold punishment, surely he who should kill Lamech for having slain a man in self-defence, might expect a seventy-sevenfold punishment. This speech is very dark, and has given rise to a great variety of very frivolous

conjectures. Dr. Shuckford supposes there is an ellipsis of some preceding speech or circumstance, which, if known, would cast light on the subject. In the antediluvian times, the nearest akin to a murdered person had a right to revenge his death, by taking away the life of the murderer. This, as we have already seen, appears to have contributed not a little to Cain's horror, verse 14. Now, we may suppose that the descendants of Cain were in continual alarms, lest some of the other family should attempt to avenge the death of Abel on them, as they were not permitted to do it on Cain; and that in order to dissuade those fears, Lamech, the seventh descendant from Adam, spoke to this effect to his wives: "Why should you render yourselves miserable by such ill-founded fears? We have slain no person: we have not done the least wrong to our brethren of the other family: surely then reason should dictate to you, that they have no right to injure us. It is true that Cain, one of our ancestors, killed his brother Abel; but God, willing to pardon his sin, and give him space to repent, threatened to punish those with a sevenfold punishment who should dare to kill him. If this be so, then those who should have the boldness to kill any of us who are innocent, may expect a punishment still more rigorous. For if Cain should be avenged sevenfold on the person who should slay him, surely Lamech or any of his innocent family should be avenged seventy-sevenfold on those who should injure them." The Targums give nearly the same meaning, and it makes a good sense, but who can say it is the true sense? If the words be read interrogatively, as they certainly may, the sense will be much clearer, and some of the difficulties will be removed:

"Have I slain a man, that I should be wounded?
Or a young man, that I should be bruised?"

but even this still supposes some previous reason or conversation. I shall not trouble my readers with a ridiculous Jewish fable, followed by St. Jerom, of Lamech having killed Cain by accident, &c. and after what I have already said, I must leave the passage—I fear among those which are insupportable.

Verse 25. God hath appointed me another seed instead of Abel. Eve must have received, on this occasion, some divine communication, else how could she have known that this son was appointed in the place of Abel to continue that holy line by which the Messiah was to come? From this we see, that the line of the Messiah was determined from the beginning; and that it was not then fixed in the days of Abraham, for the promise was first only renewed; and that branch of his family designated by which the sacred line was to be continued. And it is worthy of remark, that Seth's posterity alone continued after the flood, when all the other families of the earth were destroyed, Noah being the tenth descendant from Adam through Seth.

Though all these persons are mentioned in the following chapter, I shall produce them here in the order of their succession.—1. Adam; 2. Seth; 3. Enos; 4. Cainan; 5. Mahalaleel; 6. Jared; 7. Enoch; 8. Methuselah; 9. Lamech, (the second); 10. Noah. In order to keep this line distinct, we find particular care was taken, that where there were two or more sons in a family, the one through whom God particularly designed to bring his Son into the world, was, by some especial providence, pointed out. Thus, in the family of Adam, Seth was chosen; in the family of Noah, Shem; in the family of Abraham, Isaac; and in the family of David, Solomon. All these things, God watched over by an especial providence from the beginning, that when Jesus Christ should come, it might be clearly seen, that he came by the promise, through Grace, and not by nature.

Verse 26. Then began men to call on the name of the Lord. The marginal reading is, Then began men to call themselves by the name of the Lord: which words are

CHAPTER V.

A recapitulation of the account of the creation of man, 1, 2; and of the birth of Seth, 3. Genealogy of the ten antediluvian patriarchs, 3-21. Enoch's extraordinary piety, 22; his translation to heaven without seeing death, 24. The birth of Noah, and the reason of his name, 29; his age at the birth of Japheth, 32.

THIS is the 'book of the generations of Adam. In the day that God created man, in ^b the likeness of God, made he him;

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 ^d called his name Seth:

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

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

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

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

^a 1 Chron. 1. 1. Matt. 1. 1. Luke 3. 36, 38.—^b Ch. 1. 26. Wind. 2. 23. Eph. 4. 54. Col. 3. 10.—^c Ch. 1. 27.—^d Ch. 4. 25.—^e 1 Chron. 1. 1, &c.

supposed to signify, that in the time of Enos, the true followers of God began to distinguish themselves, and to be distinguished by others, by the appellation of *Sons of God*; those of the other branch of Adam's family, among whom the divine worship was not observed, being distinguished by the name *Children of men*. It must not be dissembled, that many eminent men have contended that חַיִּי הַחַדָּשׁ *huchal*, which we translate *began*, should be rendered *began profanely*, or *then profanation began*; and from this time they date the origin of idolatry. Most of the Jewish doctors were of this opinion, and Maimonides has discussed it at some length in his treatise on idolatry: as this piece is curious, and gives the most probable account of the origin and progress of idolatry, I shall insert it here.

"In the days of Enos the sons of Adam erred with great error, and the counsel of the wise men of that age became brutish, and Enos himself was (one) of them that erred; and their error was this: They said, forasmuch as God hath created these stars and spheres to govern the world, and set them on high, and imparted honour unto them, and they are ministers that minister before him; it is meet that men should laud, and glorify, and give them honour. For this is the will of God, that we magnify and honour whomsoever he magnifieth and honoureth: even as a king would have them honoured that stand before him, and this is the honour of the king himself. When this thing was come up into their hearts they began to build temples unto the stars, and to offer sacrifice unto them, and to laud and glorify them with words, and to worship before them, that they might, in their evil opinion, obtain favour of the Creator. And this was the *root of idolatry*, &c. And, in process of time, there stood up false prophets among the sons of Adam, which said that God had commanded and said unto them, worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a temple for it, and make an image of it, that all the people, women, and children may worship it; and the false prophet showed them the image which he had feigned out of his own heart, and said it was the image of such a star, which was made known unto him by prophecy. And they began after this manner, to make images in temples, and under trees, and on tops of mountains and hills, and assembled together and worshipped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So, in process of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people on the earth that knew aught, save images of wood and stone, and temples of stone, which they had been trained up from their childhood to worship and serve, and to swear by their names. And the wise men that were among them, as the priests and such like, thought there was no God, save the stars and spheres, for whose sake and in whose likeness, they had made these images; but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber. And in this way did the world walk and converse, till that pillar of the world, Abraham, our

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

9 ¶ And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

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

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.

[Ch. 1. 28.—^a Ch. 3. 19. Hebr. 9. 27.—^b Ch. 4. 26.—^c Heb. *Kenan*.—^d Gr. *Mahaleel*.—^e Heb. *Jered*.

father, was born." *Maim. in Mishn. & Ainsworth* in loco.

1. We see here the vast importance of worshipping God according to his own mind: no sincerity, no uprightness of intention, can atone for the neglect of positive commands delivered in divine Revelation. He who will bring an eucharistic offering instead of a sacrifice, while a sin-offering lieth at the door, as he copies Cain's conduct, he may expect to be treated in the same manner. Reader, remember that thou hast an entrance unto the Holiest through the veil, that is to say, *his flesh*; and those who come in this way, God will in no wise cast out.

2. We see the horrible nature of envy, its eye is evil, merely because God is good; it easily begets hatred; hatred, deep-settled malice; and malice, murder! Watch against the first appearance of this most destructive passion, the prime characteristic of which is to seek the destruction of the object of its malevolence, and finally to ruin its possessor.

3. Be thankful to God, that, as weakness increased, and wants became multiplied, God enabled man to find out useful inventions, so as to lessen excessive labor, and provide every thing indispensably necessary for the support of life. He who carefully attends to the dictates of honest sober industry, is never likely to perish for lack of the necessaries of life.

4. As the followers of God, at this early period, found it indispensably necessary to separate themselves from all those who were irreligious and profane, and to make a public profession of their attachment to the truth; so it should be now. There are still men of profane minds, whose spirit and conduct are destructive to godliness; and in reference to such, the permanent order of God is, *come out from among them, touch not the unclean thing, and I will receive you*. He who is not determined to be a Christian, at all events, is not far from being an infidel. Those only who confess Christ among men, shall be acknowledged before his Father, and the angels of God.

NOTES ON CHAPTER V.

Verse 1. *The book of the generation* סֵפֶר *sepher*, in Hebrew, which we generally translate *book*, signifies a register, an account, any kind of writing, even a letter, such as the bill of divorce. Here it means the account or register of the generations of Adam, or his descendants, to the five hundredth year of the life of Noah.

In the likeness of God made He him This account is again introduced, to keep man in remembrance of the heights of glory whence he had fallen; and to prove to him that the miseries and death consequent on his present state, were produced by his transgression, and did not flow from his original state. For, as he was created in the image of God, he was created free from natural and moral evil. As the deaths of the patriarchs are now to be mentioned, it was necessary to introduce them by this observation, in order to justify the ways of God to man.

Verse 3. *And Adam lived one hundred and thirty years, &c.* The scripture chronology, especially in the ages of some of the ante and postdiluvian patriarchs, has exceedingly puzzled chronologists, critics and divines. The printed Hebrew text, the Samaritan, the Septuagint, and Josephus, are all different, and have their respective

18 ¶ And Jared lived an hundred sixty and two years, and he begat ^a Enoch:
 19 And Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters:
^{A. M. 1122} ^{B. C. 2521} 20 And all the days of Jared were nine hundred and sixty two years: and he died.
^{A. M. 687} ^{B. C. 3317} 21 ¶ And Enoch lived sixty and five years, and begat ^b Methuselah:
 22 And Enoch ^c walked with God after he

begat Methuselah, three hundred years, and begat sons and daughters:
 23 And all the days of Enoch were ^{A. M. 987} ^{B. C. 3017} three hundred sixty and five years:
 24 And ^d Enoch walked with God: and he *was* not; for God took him.
 25 ¶ And Methuselah lived an hundred eighty and seven years, and begat ^e Lamech:
 26 And Methuselah lived after he begat La-

^a Jude 14. 15.—^b *Gen. Methuselah*.—^c Ch. 6. 9. & 17. 1. & 24. 30. 2 Kings 20. 3. Pa. 16. 3. & 116. 2. & 123. 1. Mic. 6. 8. Mal. 2. 6.

d 2 Kings 2. 11. Eccles. 44. 16. & 49. 14. Heb. 11. 5.—^e Heb. *Lamech*.

vouchers and defenders. The following tables of the genealogies of the patriarchs *before* and *after* the flood,

according to the Hebrew, Samaritan, and Septuagint, will at once exhibit the discordances.

Antediluvian patriarchs lived before their sons' birth.					Postdiluvian patriarchs lived before their sons' birth.				
		Hebr.	Samar.	Septua.			Hebr.	Samar.	Septua.
Adam,	Gen. v. 3.	130	130	230	Shem begot Arphaxad after the flood, Gen. xi. 10.	2	2	2	
Seth,	6.	105	105	205					
Enos,	9.	90	90	190	Arphaxad, Gen. xi. 12. Cainan (2d) mentioned only by the LXX. & Luke iii. 36.	35	135	135	
Cainan,	12.	70	70	170					
Mahalaheel,	15.	65	65	165	Salah, Gen. xi. 14.	30	130	130	
Jared,	18.	162	62	162					
Enoch,	21.	65	65	165	Eber,	16.	34	134	134
Methuselah,	25.	187	67	167	Peleg,	18.	30	130	130
Lamech,	28.	182	53	183	Reu,	20.	32	132	132
Noah, at the flood,	Gen. vii. 6.	600	600	600	Serug,	22.	30	130	130
					Nahor,	24.	29	79	179
					Terah,	26.	70	70	70
Total before the flood,		1656	1307	2242*	Total to the 70th year of Terah.	292	942	1172*	
In this first period, the sum in Josephus is 2256, which is also adopted by Dr. Hales, in his <i>New Analysis of Chronology</i> .					In this second period, the sum in Josephus is 1002.				

* The Septuagint account of the ages of the antediluvian and postdiluvian patriarchs in the above tables, is taken from the Vatican copy; but if we follow the *Alexandrian MS.* we shall have, in the first period, the whole sum of 2282 instead of 2242: and, in the second period, 1072 instead of 1172. On this subject the different MSS. of the Septuagint abound with various readings.

For much satisfactory information on this subject, I must refer to *A New Analysis of Chronology*, by the Rev. William Hales, D. D. 4to. 3 vols. Lond. 1809.
 And Adam begat a son in his own likeness, after his image,—words nearly the same with those, ch. i. 26. *Let us make man in our image, after our likeness*. What this *image* and *likeness* of God were, we have already seen: and we may rest assured, that the *same* image and likeness are not meant here. The body of Adam was created provisionally immortal: i. e. while he continued obedient, he could not die: but his obedience was voluntary, and his state a probationary one. The *soul* of Adam was created in the moral image of God, in *knowledge, righteousness, and true holiness*. He had now sinned, and consequently had *lost* this moral resemblance to his Maker; he had also become *mortal*, through his breach of the law. His image and likeness were therefore widely different at this time from what they were *before*; and his begetting children in this image and likeness, plainly implies that they were imperfect like himself, mortal like himself, sinful and corrupt like himself. For it is impossible that he, being impure, fallen from the Divine image, could beget a pure and holy offspring, unless we could suppose it possible that a *bitter* fountain could send forth *sweet* waters; or that a *cause* could produce *effects* totally dissimilar from itself. What is said here of Seth, might have been said of all the other children of Adam, as they were all begotten after his fall; but the sacred writer has thought proper to mark it only in this instance.
 Verse 22. *And Enoch walked with God—three hundred years* There are several things worthy of our most particular notice in this account:—1. The name of this patriarch: *Enoch*, from *נח* *chanac*, which signifies to *instruct*, to *initiate*, to *dedicate*. From his subsequent conduct we are authorized to believe he was early *instructed* in the things of God, *initiated* in the worship of his Maker, and *dedicated* to his service. By these means, under the influence of the Divine Spirit, which will ever attend pious parental instructions, his mind got that sacred bias, which led him to act a part so distinguished through the course of a long life.

2. His religious conduct. *He walked with God*; *נִחְוָה יִתְהַלֵּךְ*, he *set himself to walk*, he was *fixedly purposed*, and *determined* to live to God. Those who are acquainted with the original, will at once see that it has this force. A verb in the conjugation called *hitpaél* signifies a reciprocal act, that which a man does upon himself: here we may consider Enoch receiving a pious education, and the divine influence through it; in consequence of which he determines to be a worker with God, and therefore takes up the resolution to walk with his Maker, that he might not receive the grace of God in vain.
 3. The *circumstances* in which he was placed. He was a patriarch, the king, the priest, and the prophet of a numerous family; to whom he was to administer justice, among whom he was to perform all the rites and ceremonies of religion, and teach, both by precept and example, the way of truth and righteousness. Add to this, he was a *married man*, he had a numerous family of his own, independently of the collateral branches over which he was obliged, as *patriarch*, to preside; *he walked three hundred years with God, and begat sons and daughters*: therefore, *marriage* is no hindrance even to the perfection of piety, much less inconsistent with it, as some have injudiciously taught.
 4. The astonishing *height of piety* to which he had arrived: being cleansed from all filthiness of the flesh and of the spirit, and having perfected holiness in the fear of God, we find not only his soul but his body refined, so that without being obliged to visit the empire of death, he was capable of immediate translation to the paradise of God. There are few cases of this kind on record; but probably there might be more, many more, were the followers of God more faithful to the grace they receive.
 5. Enoch attained this state of religious and spiritual excellence in a time, when comparatively speaking, there were few helps, and no *written revelation*. Here, then, we cannot but see and admire how mighty the grace of God is, and what wonders it works in the behalf of those who are faithful; who *set themselves to walk with God*. It is not the want of grace, nor of the means of grace, that is the cause of the decay of this primitive piety; but

mech, seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

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

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

a Gr. Noe. Luke 3. 36. Heb. 11. 7. 1 Pet. 3. 20.—b That is, rest, or, comfort.

the want of faithfulness in those who have the light, and yet will not walk as children of the light.

6. If the grace of God could work such a mighty change in those primitive times, when life and immortality were not brought to light by the Gospel, what may we not expect in these times in which the Son of God tabernacles among men; in which he gives his Holy Spirit to them who ask him; in which all things are possible to him who believes? No man can prove that Enoch had greater spiritual advantages than any of the other patriarchs, though it seems pretty evident, that he made a better use of those that were common to all, than any of the rest did: and it would be absurd to say, that he had greater spiritual helps and advantages than Christians can now expect; for he lived under a dispensation much less perfect than that of the LAW, and yet the law itself was only the shadow of the glorious substance of Gospel blessings and Gospel privileges.

7. It is said that Enoch not only walked with God, setting him always before his eyes, beginning, continuing, and ending every work to his glory, but also that he pleased God, and had the testimony that he did please God, Heb. xi. 5. Hence we learn, that it was then possible to live so as not to offend God; consequently, so as not to commit sin against him; and to have the continual evidence or testimony that all that a man did and purposed was pleasing in the sight of Him who searches the heart, and by whom devices are weighed: and if it was possible then, it is surely, through the same grace, possible now, for God, and Christ, and faith, are still the same.

Verse 27. The days of Methuselah were nine hundred and sixty-nine years] This is the longest life mentioned in Scripture, and probably the longest ever lived; but we have not authority to say positively, that it was the longest. Before the flood, and before artificial refinements were much known and cultivated, the life of man was greatly protracted; and yet, of him who lived within thirty-one years of a thousand, it is said, he died: and the longest life is but as a moment when it is past. Though life is uncertain, precarious, and full of natural evils, yet it is a blessing in all its periods, if devoted to the glory of God, and the interests of the soul: for while it lasts, we may acquaint ourselves with God, and be at peace, and thereby good shall come unto us. Job xxii. 21.

Verse 29. This same shall comfort us] This is an allusion, as some think, to the name of Noah, which they derive from נח nacham, to comfort: but it is much more likely that it comes from נח nach, or נח nuach, to rest, to settle, &c. And what is more comfortable than rest, after toil and labour? These words seem to have been spoken prophetically concerning Noah, who built the ark for the preservation of the human race, and who seems to have been a typical person; for when he offered his sacrifice after the drying up of the waters, it is said, "God smelled a savour of rest, and said he would not curse the ground any more for man's sake." Gen. viii. 21. And from that time the earth seems to have had, upon an average, the same degree of fertility: and the life of man, in a few generations after, was settled in the mean, at threescore years and ten. See chap. ix. 3.

Verse 32. Noah begat Shem, Ham, and Japheth] From ch. x. 21. 1 Chron. i. 5, &c. we learn that Japheth was the eldest son of Noah, but Shem is mentioned first, because it was from him, in a direct line, that the Messiah came. Ham was certainly the youngest of Noah's sons, and from what we read, ch. ix. 22. the worst of them; and how he comes to be mentioned out of his natural order, is not easy to be accounted for. When the Scriptures design to mark precedency, though the subject be a

32 ¶ And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAPTER VI.

The posterity of Seth, among whom the true religion was at first preserved, corrupt it by forming national connections with the irreligious posterity of Cain. 1, 2. God, displeas'd with these connections and their consequences, limits the continuance of the old world to one hundred and twenty years, 3. The men of these improper connections, turn'd giants, 4. An affecting description of the depravity of the world, 5, 6. God threatens the destruction of every living creature, 7. Noah and his family find grace in his sight, 8. The character and family of Noah, 9, 10. And a farther description of the corruption of man, 11, 12. Noah is forewarn'd of the approaching destruction of the human race, 13; and is order'd to build an ark for the safety of himself and household, the form and dimensions of which are particularly described, 14—16. The deluge threaten'd, 17. The covenant of God's mercy is to be established between Him and the family of Noah, 18. A male and female of all kinds of animals that could not live in the waters to be brought into the ark, 19, 20. Noah is command'd to provide food for their sustenance, 21; and punctually follows all these directions, 22.

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

e. Ch. 3. 17. & 4. 11.—d Ch. 6. 10.—e Ch. 10. 31.—f Ch. 1. 28. 2 Esdr. 3. 7.

young son, or brother, he is always mentioned first: so Jacob is named before Esau, his elder brother; and Ephraim before Manasses. See chap. xxviii. v. xlviii. 20.

Among many important things presented to our view in this chapter, several of which have been already noticed, we may observe, that of all the antediluvian patriarchs, Enoch, who was probably the best man, was the shortest time upon earth; his years were exactly as the days in a solar revolution, viz. three hundred and sixty-five; and, like the sun, he fulfilled a glorious course, shining more and more unto the perfect day, and was taken when in his meridian splendour, to shine like the sun in the kingdom of his Father for ever.

From computation it appears—1. That Adam lived to see Lamech, the ninth generation, in the fifty-sixth year of whose life he died: and as he was the first who lived, and the first that sinned, so he was the first who tasted death in a natural way: Abel's was not a natural, but a violent death. 2. That Enoch was taken away next after Adam; seven patriarchs remaining witnesses of his translation. 3. That all the nine first patriarchs were taken away before the flood came, which happened in the six hundredth year of Noah's life. 4. That Methuselah lived till the very year in which the flood came, of which his name is supposed to have been prophetic, נח methu, "he dieth:" and נח שאלח, "he sendeth out:" as if God had designed to teach men, that as soon as Methuselah diel, the flood should be sent forth to drown an ungodly world. If this were then so understood, even the name of this patriarch contained in it a gracious warning. See the genealogical plate after chap. xi.

NOTES ON CHAPTER VI.

Verse 1. When men began to multiply] It was not at this time that men began to multiply, but the inspired penman speaks not of a fact which had taken place long before. As there is a distinction made here between men and those called the sons of God, it is generally supposed that the immediate posterity of Cain and that of Seth are intended. The first were mere men, such as fallen nature may produce, degenerate sons of a degenerate father, governed by the desire of the flesh, the desire of the eye, and the pride of life. The others were sons of God, not angels, as some have dream'd; but such as were, according to our Lord's doctrine, born again, born from above, John iii. 3, 5, 6, &c. and made children of God by the influence of the Holy Spirit, Galat. v. 6. The former were apostates from the true religion; the latter were those among whom it was preserved and cultivated.

Dr. Wall supposes the first verses of this chapter should be paraphrased thus. "When men began to multiply on the earth, the chief men took wives of all the handsome poor women they chose. There were tyrants in the earth in those days; and also after the antediluvian days powerful men had unlawful connexions with the inferior women, and the children which sprang from this illicit commerce were the renowned heroes of antiquity, of whom the heathens made their gods."

Verse 3. My Spirit shall not always strive] It was only by the influence of the Spirit of God that the carnal mind could be subdued and destroyed: but those who wilfully resisted and grieved that Spirit, must be ultimately left to the hardness and blindness of their own hearts, if they did not repent and turn to God. God delights in mercy, and therefore a gracious warning is given: even at this time, the earth was ripe for destruction, but God promises them one hundred and twenty years respite—if they repented in that interim, well: if not, they should be destroyed by a flood. See on ver. 5.

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

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

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.

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.

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

a Deut. 7. 3. 4.—b Gal. 5. 16, 17. 1 Pet. 3. 19, 20.—c Pa. 78. 39.—d Or, the whole generation. The Hebrew word signified not only the imagination, but also the purpose and desire.—e Ch. 8. 21. Deut. 29. 19. Prov. 6. 18. 2 Esai. 3. 8. Matt. 15. 19.—f Heb. every day.—g See Num. 23. 19. 1 Sam. 15. 11, 29. 2 Sam. 24. 16. Mal. 3. 6. James 1. 7.—h Isai. 63. 10. Eph. 4. 20.—i Heb. from man unto beast.

k Ch. 19. 19. Exod. 33. 12, 13, 16, 17. Luke 1. 30. Acta 7. 46.—l Ch. 7. 1. Ezek. 14. 14, 20. Eccles. 44. 17. Rom. 1. 17. Hebr. 11. 7. 2 Pet. 2. 5.—m Or, upright.—n Ch. 5. 22.—o Ch. 5. 32.—p Ch. 7. 1. & 10. 9. & 13. 13. 2 Chron. 34. 27. Luke 1. 6. Rom. 2. 13. & 2. 19.—q Jer. 8. 17. & 25. 16. Hab. 2. 8. 17.—r Ch. 18. 21. Pa. 14. 2. & 33. 13. 14 & 53. 2, 3.—s Jer. 51. 13. Ezek. 7. 2, 3, 6. Amos 8. 2. 1 Pet. 4. 7.

Verse 4. There were giants in the earth] נפילים nephilim, from נפל naphal, "he fell." Those who had apostatized or fallen from the true religion. The Septuagint translate the original word by γίγαντες, which literally signifies earth-born, and which we, following them, term giants, without having any reference to the meaning of the word, which we generally conceive to mean persons of enormous stature. But the word, when properly understood, makes a very just distinction between the sons of men and the sons of God: those were the nephilim, the fallen earth-born men, with the animal and devilish mind. These were the sons of God, who were born from above, children of the kingdom, because children of God. Hence, we may suppose, originated the different names given to sinners and saints; the former were termed γίγαντες, earth-born, the latter ἄγγελοι, persons not of, or separated from the earth.

The same were mighty men, men of renown] גיבורים gibborim, which we render mighty men, signifies properly conquerors, heroes, from גבר gabar, "he prevailed, was victorious;" and אנשי השם anshay ha-shem, "men of the name:" אנשים גיבורים ונפילים, Septuagint: the same as we render men of renown, renommati, twice named, as the word implies, having one name which they derived from their fathers, and another which they acquired by their daring exploits and enterprises.

It may be necessary to remark here, that our translators have rendered seven different Hebrew words by the one term giants, viz. nephilim, gibborim, enachin, rephayim, emim, and zamzuzim, by which appellatives are probably meant in general, persons of great knowledge, piety, courage, wickedness, &c. and not men of enormous stature, as is generally conjectured.

Verse 5. The wickedness of man was great] What an awful character does God give of the inhabitants of the antediluvian world! 1. They were flesh, (verse 3.) wholly sensual, the desires of the mind overwhelmed and lost in the desires of the flesh, their souls no longer discerning their high destiny, but ever minding earthly things, so that they were sensualized, brutalized, and become flesh; incarnated, so as not to retain God in their knowledge, and they lived, seeking their portion in this life. 2. They were in a state of wickedness. All was corrupt within, and all unrighteous without: neither the science nor practice of religion existed. Piety was gone: and every form of sound words had disappeared. 3. This wickedness was great, רבה rabbah, "was multiplied;" it was continually increasing, and multiplying increase by increase, so that the whole earth was corrupt before God, and was filled with violence, (verse 11.) profligacy among the low, and cruelty and oppression among the higher classes, being only predominant. 4. All the imaginations of their thoughts were evil—the very first embryo of every idea, the fignent of every thought—the very materials out of which perception, conception, and ideas were formed, were all evil—the fountain which produced them, with every thought, purpose, wish, desire, and motive, was incurably poisoned. 5. All these were evil, without any mixture of good—the Spirit of God which strove with them was continually resisted, so that evil had its sovereign sway. 6. They were evil continually—there was no interval of good, no moment allowed for serious reflection, no holy purpose, no righteous act. What a finished picture of a fallen soul! Such a picture as God alone, who searches

the heart, and tries the spirit, could possibly give. 7. To complete the whole, God represents himself as repenting because he had made them, and as grieved at the heart because of their iniquities! Had not these been voluntary transgressions, crimes which they might have avoided, had they not grieved and quenched the Spirit of God, could he speak of them in the manner he does here? 8. So incensed is the most holy and the most merciful God, that he is determined to destroy the work of his hands—And the Lord said, I will destroy man whom I have created, (verse 7.) how great must the evil have been, and how provoking the transgressions, which obliged the most compassionate God, for the vindication of his own glory, to form this awful purpose! Fools make a mock at sin—but none, except fools.

Verse 8. Noah found grace in his sight] Why? because he was, 1. A just man, ישר אדם ish tsadik, a man who gave to all their due, for this is the ideal meaning of the original word. 2. He was perfect in his generation, he was in all things a consistent character, never departing from the truth in principle nor practice. 3. He walked with God, he was not only righteous in his conduct, but he was pious, and had continual communion with God. The same word is used here as before in the case of Enoch. See chap. v. 22.

Verse 11. The earth was corrupt] See on verse 5.

Verse 13. I will destroy them with the earth] Not only the human race was to be destroyed, but all terrestrial animals, i. e. those which could not live in the waters. These must necessarily be destroyed when the whole surface of the earth was drowned. But destroying the earth may probably mean the alteration of its constitution. Dr. Woodward, in his natural history of the earth, has rendered it exceedingly probable that the whole terrestrial substance was amalgamated with the waters, after which the different materials of its composition settled in beds or strata according to their respective gravities. This theory, however, is disputed by others.

Verse 14. Make thee an ark] תבה tebah, a word which is used only to express this vessel, and that, in which Moses was preserved, Exod. ii. 3, 5. It signifies no more than our word vessel in its common acceptation—a hollow place, capable of containing persons, goods, &c. without any particular reference to shape or form.

Gopher wood] Some think the cedar is meant, others the cypress. Bochart renders this probable, 1. From the appellation, supposing the Greek word κυπρίσσις, cypress, was formed from the Hebrew גופר gopher, for take away the termination פריס, and then gopar and cypress will have a near resemblance. 2. Because the cypress is not liable to rot, nor to be injured by worms. 3. The cypress was anciently used for ship-building. 4. This wood abounded in Assyria, where it is probable Noah builded the ark.—After all, the word is of doubtful signification, and occurs no where else in the Scriptures. The Septuagint render the place as ἐξυλον τριγωνουον, of square timber, and the Vulgate de lignis latrigatis "of planed timber," so it is evident that these translators knew not what kind of wood was intended by the original. The Syriac and Arabic trifle with the passage, rendering it wicker work, as if the ark had been a great basket! Both the Targums render it cedar, and the Persian, pine or fir.

Verse 15. Thou shalt make the length of the ark three hundred cubits, the breadth fifty, and the height thirty.]

flesh is come before me; for the earth is filled with violence through them; * and behold, I will destroy them ^b with the earth.

14 ¶ Make thee an ark of gopher wood; ^c rooms shalt thou make in the ark, and shalt pitch it, ^d 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 ^f shalt thou make to the ark, and in a cubit shalt thou finish it above; and the

door ^e of the ark shalt thou set in the side thereof; *with lower, second, and third stories* shalt thou make it.

17 ^b And behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein *is the breath of life*, ^g from under heaven; and every thing that *is* in the earth shall die.

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

a Ver. 17.—b Or, from the earth.—c Heb. nests.—d Exod. 2. 3.—Chap. 7. 20. Dent. 3. 11.—Ch. 8. 6.—g Ch. 7. 16. Luke 13. 35.—h Ver. 13. Ch. 7. 4.

21, 22, 23. 2 Pet. 2. 5. Ps. 29. 10. & 93. 3, 4. Amos 9. 6.—i Ch. 2. 7. Ch. 7. 15.—h Ch. 9. 9.—i Ch. 7. 1, 7, 13. 1 Pet. 3. 20. 2 Pet. 2. 5.

Allowing the cubit, which is the length from the elbow to the top of the middle finger, to be eighteen inches, the ark must have been four hundred and fifty feet in length, seventy-five, in breadth, and forty-five in height. But that the ancient cubit was more than eighteen inches, has been demonstrated by Mr. Greaves, who travelled into Greece, Palestine, and Egypt, in order to be able to ascertain the weights, moneys, and measures of antiquity. He measured the pyramids in Egypt, and comparing the accounts which Herodotus, Strabo, and others give of their size, he found the length of a cubit to be twenty-one inches and eight hundred and eighty-eight decimal parts out of a thousand, or nearly twenty-two inches. Hence the cube of a cubit is evidently ten thousand four hundred and eighty-six inches. And from this it will appear that the three hundred cubits of the ark's length, make five hundred and forty-seven feet. The fifty for its breadth, ninety-one feet two inches; and the thirty for its height fifty-four feet eight inches. When these dimensions are examined, the ark will be found to be a vessel whose capacity was more than sufficient to contain all persons and animals said to have been in it, with sufficient food for each for more than twelve months. In the above calculation the decimals are omitted, which if received into the account, would have increased the capacity considerably. This vessel Dr. Arbutnot computes to have been eighty-one thousand and sixty-two tons in burthen.

As many have supposed the capacity of the ark to have been much too small for the things which were contained in it, it will be necessary to examine this subject thoroughly, that every difficulty may be removed. The things contained in the ark, besides the eight persons of Noah's family, were one pair of all unclean animals, and seven pair of all clean animals, with provisions for all, sufficient for twelve months.

At the first view, the number of animals may appear so immense, that no space but the forest, could be thought sufficient to contain them. If however, we come to a calculation, the number of the different kinds of animals will be found much less than is generally imagined. It is a question, whether in this account any but the different genera of animals necessary to be brought into the ark, should be included. Naturalists have divided the whole system of zoology into CLASSES and ORDERS, containing genera and species. There are six classes thus denominated. 1. Mammalia. 2. Aves. 3. Amphibia. 4. Pisces. 5. Insecta; and 6. Vermes. With the three last of these, viz. fishes, insects, and worms, the question can have little to do.

The first CLASS, Mammalia, or animals with teats, contains seven, orders, and only forty-three genera, if we except the seventh order cetæ, i. e. all the whale kind, which certainly need not come into this account. The different species in this class amount, the cetæ excluded, to five hundred and forty-three.

The second CLASS, AVES, birds, contains six orders, and only seventy-four genera, if we exclude the third order, anseres, or web-footed fowls, all of which could very well live in the water. The different species in this class, the anseres excepted, amount to two thousand three hundred and seventy-two.

The third CLASS, AMPHIBIA, contains only two orders; reptiles and serpents; these comprehend ten genera, and three hundred and sixty-six species; but of the reptiles, many could live in the water, such as the tortoise, frog, &c. Of the former, there are thirty-three species, of the latter, seventeen, which excluded, reduce the number to three hundred and sixteen. The whole of these would occupy but little room in the ark, for a small portion of earth, &c. in the hold, would be sufficient for their accommodation.

Bishop Wilkins who has written largely, and with his usual accuracy, on this subject, supposes, that quadrupeds do not amount to one hundred different kinds, nor birds,

which could not live in the water, to two hundred. Of quadrupeds he shows that only seventy-two species needed a place in the ark; and the birds he divides into nine classes, including in the whole one hundred and ninety-five kinds, from which all the web-footed should be deducted, as these could live in the water.

He computes all the carnivorous animals equivalent, as to the bulk of their bodies and food, to twenty-seven wolves; and all the rest to one hundred and eighty oxen. For the former, he allows one thousand eight hundred and twenty-five sheep, for their annual consumption; and for the latter, one hundred and nine thousand five hundred cubits of hay; these animals and their food, will be easily contained in the two first stories, and much room to spare; as to the third story, no person can doubt of its being sufficient for the fowls, with Noah and his family.

One sheep each day, he judges will be sufficient for six wolves; and a square cubit of hay, which contains forty-one pounds, as ordinarily pressed in our ricks, will be amply sufficient for one ox in the day. When the quantum of room which these animals and their provender required for one year, is compared with the capacity of the ark, we shall be led to conclude with the learned bishop, "that of the two it is more difficult to assign a number and bulk of necessary things to answer to the capacity of the ark, than to find sufficient room for the several species of animals and their food already known to have been there." This he attributes to the imperfection of our lists of animals, especially those of the unknown parts of the earth; and adds, "that the most expert mathematicians at this day," and he was one of the first in Europe, "could not assign the proportion of a vessel better accommodated to the purpose than is here done." And concludes thus: "The capacity of the ark, which has been made an objection against Scripture, ought to be esteemed a confirmation of its divine authority: since, in those ruder ages, men being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that had it been a human invention, it would have been contrived according to those wild apprehensions, which arise from a confused and general view of things, as much too big as it has been represented too little." See Bp. Wilkin's Essay toward a Philosophical Character and Language.

Verse 16. A window shalt thou make] What this was cannot be absolutely ascertained. The original word *nyahar*: signifies clear or bright; the Septuagint translate it by *συναγωγῆς*, "collecting, thou shalt make the ark," which plainly shows they did not understand the word as signifying any kind of window or light. Symmachus translates it *διαφανείας* a transparency; and Acquila *μεσσημεριον*, the noon. Jonathan ben Uzziel supposes that it was a precious luminous stone, which Noah by divine command brought from the river Pison. It is probably a word which should be taken in a collective sense, signifying apertures for air and light.

In a cubit shalt thou finish it (the ark) above] Probably meaning that the roof should be left a cubit broad at the apex or top, and that it should not terminate in a sharp ridge. But this place is variously understood.

Verse 17. Do bring a flood] *מבול* *maḅul*, a word which is used only to designate the general deluge, being never applied to signify any other kind of inundation; and does not the Holy Spirit intend to show by this, that no other flood was ever like this; and that it should continue to be the sole one of the kind? There have been many partial inundations in various countries, but never more than one general deluge: and we have God's promise, ch. ix. 15. that there shall never be another.

Verse 18. I will establish my covenant] The word *berith* from *בר* *bar*, "to purify," or "cleanse," signifies properly a purification, or purifier: (see on Gen. xv.) because, in all covenants made between God and man, sin and sinfulness were ever supposed to be on man's

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 ^b 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 ^c Thus did Noah; ^d according to all that God commanded him, so did he.

CHAPTER VII.

God informs Noah, that within seven days he shall send a rain upon the earth that shall continue for forty days and nights, 4. And therefore commands him to take his family, with the different clean and unclean animals, and enter the ark, 1-3. This command is personally obeyed, 5-8. In the seventeenth day of the second month, in the six hundredth year of Noah's life, the waters, from the opened windows of heaven, and the broken up fountains of the great deep, were poured out upon the earth, 10-12. The different quadrupeds, fowls, and reptiles, come unto Noah, and the Lord shuts him and them in, 13-16. The waters increase, and the ark floats, 17. The whole earth is covered with water fifteen cubits above the highest mountains, 18-20. All terrestrial animals die, 21-23. And the waters prevail one hundred and fifty days, 24.

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

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

2 Of every ^e clean beast thou shalt take to thee by ^b sevens, the male and his female: ^f and

^a Ch. 7. 8, 9, 15, 16.—^b Ch. 7. 9, 15. See Ch. 2. 19.—^c Hebr. 11. 7. See Exod. 40. 16. ^d Ch. 7. 5, 9, 16.—^e Ver. 7, 13. Matt. 24. 38. Luke 17. 36. Hebr. 11. 7. 1 Pet. 3. 20. ^f 2 Pet. 2. 5.—^g Ch. 6. 2. Ps. 33. 18, 19. Prov. 10. 9. 2 Pet. 2. 9.—^h Ver. 8. Lev. ch. 11.

side, and that God could not enter into any covenant or engagement with him without a purifier: hence in all covenants, a sacrifice was offered for the removal of offences, and the reconciliation of God to the sinner; and hence the word בְּרִית *berith*, not only signifies a covenant, but also the sacrifice offered on the occasion, Exod. xxiv. 8. Psal. l. 5. and Jesus Christ, the great atonement and purifier, has the same word for his title, Isai. xlii. 6. xlix. 8. and Zech. ix. 11.

Almost all nations in forming alliances, &c. made their covenants or contracts in the same way. A sacrifice was provided, its throat was cut, and its blood poured out before God; then the whole carcass was divided through the spinal marrow from the head to the rump, so as to make exactly two equal parts; these were placed opposite to each other, and the contracting parties passed between them, or entering at opposite ends, met in the centre, and there took the covenant oath. This is particularly referred to by Jeremiah, ch. xxiv. 18, 19, 20. "I will give the men (into the hands of their enemies, ver. 20.) that have transgressed my covenant, which have not performed the words of the covenant, which they made before me, when they cut the calf in twain, and passed between the parts thereof," &c. See also Deut. xix. 12.

A covenant, says Mr. Ainsworth, is a disposition of good things faithfully declared, which God here calls his, as arising from his grace towards Noah (ver. 8.) and all men; but implying also conditions on man's part, and therefore is called our covenant, Zech. ix. 11. The apostles call it Διαθήκη, a testament or disposition; and it is mixed of the properties both of covenant and testament, as the apostle shows, Heb. ix. 16. &c. and of both, may be named a testamental covenant, whereby the disposing of God's favours and good things to us is declared. The covenant made with Noah signified, on God's part, that he should save Noah and his family from death by the ark. On Noah's part, that he should in faith and obedience make and enter into the ark—Thou shalt come into the ark, &c. so committing himself to God's preservation, Heb. xi. 7. And under this the covenant or testament of eternal salvation by Christ was also implied, the apostle testifying, 1 Pet. iii. 21. that the antitype, baptism, doth also now save us; for baptism is a seal of our salvation, Mark xvi. 16. To provide a Saviour, and the means of salvation, is GOD'S part—to accept this Saviour, laying hold on the hope set before us, is ours. Those who refuse the way and means of salvation, must perish: those who accept of the great Covenant Sacrifice, cannot perish, but shall have eternal life.—See on chap. xv. 10, &c.

Verse 19. To keep them alive] God might have destroyed all the animal creation, and created others to occupy the new world; but he chose rather to preserve those already created. The Creator and Preserver of the universe does nothing but what is essentially necessary to be done.

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 ^k forty days and forty nights; and every living substance that I have made will I ^l destroy from off the face of the earth.

5 ^m 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 ⁿ 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 ^o And it came to pass ^p 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 seventeenth day of the month, the same day were all ^q the fountains of the great deep broken up, and the ^r windows of heaven were opened.^s

^h Heb. seven seven.—ⁱ Lev. 10. 10. Ezek. 44. 23.—^k Ver. 12, 17.—^l Heb. Mot out.—^m Ch. 6. 32.—ⁿ Ver. 1.—^o Or, on the seventh day.—^p Ch. 8. 2. Prov. 8. 26. Ezek. 28. 19.—^q Or, floodgates.—^r Ch. 1. 7. & 2. Ps. 76. 23.

Nothing should be wanted wantonly; nor should power or skill be lavished where no necessity exists; and yet it required more means and economy to preserve the old, than to have created new ones. Such respect has God to the work of his hands, that nothing but what is essential to the credit of his justice and holiness, shall ever induce him to destroy any thing he has made.

Verse 21. Of all food that is eaten] That is, of the food proper for every species of animals.

Verse 22. Thus did Noah] He prepared the ark; and during one hundred and twenty years preached righteousness to that sinful generation, 2 Pet. ii. 5. And this we are informed, 1 Pet. iii. 18, 19, &c. he did by the Spirit of Christ: for it was only through him, that the doctrine of repentance could ever be successfully preached. The people in Noah's time are represented as shut up in prison, arrested and condemned by God's justice, but graciously allowed the space of one hundred and twenty years to repent in. This respite was an act of great mercy; and no doubt thousands who died in the interim, availed themselves of it, and believed, to the saving of their souls. But the great majority of the people did not, else the flood had never come.

NOTES ON CHAPTER VII.

Verse 1. Thee have I found righteous] See on ch. vi. 9.

Verse 2. Of every clean beast] So we find the distinction between clean and unclean animals existed long before the Mosaic law. This distinction seems to have been originally designed to mark those animals which were proper for sacrifice and food, from those that were not. See Lev. xi.

Verse 4. For yet seven days] God spoke these words probably on the seventh or sabbath day, and the days of the ensuing week were employed in entering the ark, in embarking the mighty troop, for whose reception ample provision had been already made.

Forty days] This period became afterward sacred, and was considered a proper space for humiliation. Moses fasted forty days, Deut. ix. 9, 11. so did Elijah, 1 Kings xix. 8. so did our Lord, Matt. iv. 2. Forty days' respite were given to the Ninevites that they might repent, Jonah iii. 3. And thrice forty (one hundred and twenty) years were given to the old world for the same gracious purpose. Gen. vi. 3. The forty days of lent, in commemoration of our Lord's fasting, have a reference to the same thing; as each of these seems to be deduced from this primitive judgment.

Verse 11. In the six hundredth year, &c.] This must have been in the beginning of the six hundredth year of his life; for he was a year in the ark, ch. viii. 13. and lived three hundred and fifty years after the flood, and died nine hundred and fifty years old, ch. ix. 29. so it is evident, that when the flood commenced, he had just entered on his six hundredth year.

Second month] The first month was Tivri, which answers to the latter half of September, and first half of

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

13 In the self-same day ^b entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

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

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

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

17 ¶ ^h And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and were in-

creased greatly upon the earth; ⁱ and the ark went upon the face of the waters.

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

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

21 ¶ ^l And 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:

22 All, in ^m whose nostrils ⁿ was ^o the breath of life, of all that ^p 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 ^q Noah only remained ^r alive, and they that ^s were with him in the ark.

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

^a Ver. 1. 17.—^b Ver. 1. 7. Ch. 6. 18. Hebr. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5.—^c Ver. 2. 3, 8. 9.—^d Heb. sing.—^e Ch. 6. 20.—^f Ver. 2. 3.—^g Ver. 4. 12.—^h Ps. 104. 36.—ⁱ Ps. 104. 8. Jer. 3. 23.—^j Ch. 6. 13, 17. Ver. 4. Job 24. 16. 2 Esdr. 3. 9, 10. Wind.

10. 4. Matt. 24. 38. Luke 17. 47. 2 Pet. 3. 6.—^k Ch. 2. 7.—^l Heb. the breath of the spirit of life; Ch. 2. 7. & 7. 17.—^m Ezek. 14. 14-20. Mal. 3. 19. Wind. 10. 4. 1 Pet. 3. 20. 2 Pet. 2. 5. & 3. 6.—ⁿ Ch. 8. 3, 4. compared with ver. 11. of this chapter.

October; and the second was *Marheshran*, which answers to part of October and part of November. After the deliverance from Egypt, the beginning of the year was changed from *Marheshran* to *Nisan*, which answers to a part of our March and April. But it is not likely that this reckoning obtained before the flood. Dr. Lightfoot very probably conjectures that Methuselah was alive in the first month of this year. And it appears, says he, how clearly the spirit of prophecy foretold of things to come, when it directed his father Enoch, almost a thousand years before, to name him *Methuselah*, which signifies, *they die by a dart*; or, *he dieth, and then is the dart*; or, *he dieth, and then it is sent*. And thus Adam and Methuselah had measured the whole time between the creation and the flood, and lived above two hundred and forty years together.—See chap. v. at the end.

The fountains of the great deep were broken up, and the windows of heaven were opened.] It appears that an immense quantity of waters occupied the centre of the antediluvian earth; and as these burst forth by the order of God, the circumambient strata must sink, in order to fill up the vacuum occasioned by the elevated waters. This is probably what is meant by *breaking up the fountains of the great deep*. These waters, with the seas on the earth's surface, might be deemed sufficient to drown the whole globe, as the waters now on its surface are nearly three-fourths of the whole, as has been accurately ascertained by Dr. Long.—See note on ch. i. verse 10.

By the opening of the windows of heaven, is probably meant the precipitating all the aqueous vapours which were suspended in the whole atmosphere, so that, as Moses expresses it, ch. i. 7. *the waters that were above the firmament, were again united to the waters which were below the firmament*; from which, on the second day of creation, they had been separated. These two causes concurring, were amply sufficient, not only to overflow the earth, but probably to dissolve the whole terrene fabric, as some judicious naturalists have supposed: indeed, this seems determined by the word *מבול* *mabul*, translated *flood*, which is derived from *בל* *bal*, or *בלל* *balal*, to mix, mingle, confound, confuse, because the aqueous and terrene parts of the globe were then mixed and confounded together; and when the supernatural cause that produced this mighty change suspended its operations, the different particles of matter would settle according to their specific gravities, and thus form the various strata or beds of which the earth appears to be internally constructed. Some naturalists have controverted this sentiment, because, in some cases, the internal structure of the earth does not appear to justify the opinion that the various portions of matter had settled according to their specific gravities; but these anomalies may easily be accounted for, from the great changes that have taken place in different parts of the earth since the flood, by volcanic eruptions, earthquakes, &c.—Some very eminent philosophers are of the opinion, "that by the breaking up of the fountains of the great deep, we are to understand an eruption of waters from the Southern ocean." Mr. Kirwan supposes, that "this is pretty evident from such animals as the elephant and rhinoceros being found in great masses in Siberia, mixed with different marine substances; whereas no animals, or other substances belonging to the northern regions, have been ever found in southern climates. Had these animals

died natural deaths in their proper climate, their bodies would not have been found in such masses. But that they were carried no farther northward than Siberia, is evident from there being no remains of any animals, besides those of whales, found in the mountains of Greenland. That this great rush of waters was from the south or southeast, is farther evident, he thinks, from the south and southeast sides of almost all great mountains being much steeper than their north or northwest sides, as they necessarily would be, if the force of a great body of water fell upon them in that direction."—On a subject like this, men may innocently differ. Many think the first opinion accords best with the Hebrew text, and with the phenomena of nature, for mountains do not always present the above appearance.

Verse 12. *The rain was upon the earth*] Dr. Lightfoot supposes that the rain began on the 18th day of the second month, or *Marheshran*, and that it ceased on the 28th of the third month *Cisleu*.

Verse 15. *And they went in, &c.*] It was physically impossible for Noah to have collected such a vast number of tame and ferocious animals; nor could they have been retained in their wards by mere natural means. How then were they brought from various distances to the ark, and preserved there? Only by the power of God. He who first miraculously brought them to Adam, that he might give them their names, now brings them to Noah, that he may preserve their lives. And now we may reasonably suppose, that their natural enmity was so far removed or suspended, that the lion might dwell with the lamb, and the wolf lie down with the kid, though each might still require his peculiar aliment. This can be no difficulty to the power of God, without the immediate interposition of which, neither the deluge nor the concomitant circumstances could have taken place.

Verse 16. *The Lord shut him in*] This seems to imply that God took him under his especial protection; and as he shut him in, so he shut the others out. God had waited one hundred and twenty years upon that generation: they did not repent; they filled up the measure of their iniquities, and then wrath came upon them to the uttermost.

Verse 20. *Fifteen cubits and upward*] Should any person object to the universality of the deluge, because he may imagine there is not water sufficient to drown the whole globe in the manner here related, he may find a most satisfactory answer to all the objections he can raise on this ground, in Mr. Ray's *Physico-theological Discourses*, second edition, 8vo. 1693.

Verse 22. *Of all that was in the dry land*] From this we may conclude, that such animals only as could not live in the water, were preserved in the ark.

Verse 24. *And the waters prevailed upon the earth an hundred and fifty days.*] The breaking up of the fountains of the great deep, and the raining forty days and nights, had raised the waters fifteen cubits above the highest mountains: after which forty days, it appears to have continued at this height for one hundred and fifty days more. "So," says Dr. Lightfoot, "these two sums are to be reckoned distinct, and not the forty days included in the one hundred and fifty; so that when the one hundred and fifty days were ended, there were six months and ten days of the flood past." For an improvement of this awful judgment, see the conclusion of the following chapter.

CHAPTER VIII.

At the end of one hundred and fifty days the waters begin to subside, 1-3. The ark rests on Mount Ararat, 4. On the first of the tenth month the tops of the hills appear, 5. The window opened, and the raven sent out, 6, 7. The dove sent forth, and returns, 8, 9. The dove sent forth a second time, and returns with an olive-leaf, 10, 11. The dove sent out the third time, and returns no more, 12. On the seventeenth day of the second month the earth is completely dried, 13, 14. God promises Noah, his family, and all the creatures, to come out of the ark, 15-19. Noah builds an altar, and offers sacrifices to the Lord, 20. They are accepted, and God promises that the earth shall not be cursed thus any more, notwithstanding the iniquity of man, 21, 22.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days, the waters were abated.

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

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

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

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

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

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark,

for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth.

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

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

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

15 And God spake unto Noah, saying, 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.

a Ch. 19. 28. Eod. 2. 21. 1 Sam. 1. 19.—b Eod. 14. 21.—c Ch. 7. 11. Prov. 8. 28. d Job 37. 37.—e Heb. in going and returning.—f Ch. 7. 24.—g Heb. were in going

and decreasing.—h Ch. 6. 16.—i Heb. in going forth and returning.—k Heb. caused her to come.—l Ch. 7. 11.—m Ch. 7. 13.—n Ch. 7. 15.—o Ch. 1. 22.—p Heb. families.

NOTES ON CHAPTER VIII.

Verse 1. *And God made a wind to pass over the earth*] Such a wind as produced a strong and sudden evaporation. The effects of these winds, which are frequent in the east, are truly astonishing. A friend of mine, who had been bathing in the Tigris, not far from the ancient city of Ctesiphon, and within five days' journey of Baghdad, having on a pair of Turkish drawers, one of these hot winds, called by the natives *samid*, passing rapidly across the river, just as he had got out of the water, so effectually dried him in a moment, that not one particle of moisture was left either on his body, or in his bathing dress! With such an electrified wind as this, how soon could God dry the whole of the earth's surface! And probably this was the agent that restored to the atmosphere the quantity of water which it had contributed to this vast inundation. The other portion of waters, which had proceeded from the breaking up of the fountains of the great deep, would, of course, subside more slowly, as openings were made for them to run off from the higher lands, and form seas. By the first cause, the hot wind, the waters were assuaged, and the atmosphere having its due proportion of vapours restored, the quantity below must be greatly lessened. By the second, the earth was gradually dried, the waters, as they found passage, lessening by degrees, till the seas and gulfs were formed, and the earth completely drained. This appears to be what is intended in the third and fifth verses, by the waters decreasing continually, or, according to the margin, they were in going and decreasing. Ver. 5.

Verse 4. *The mountains of Ararat.*] That Ararat was a mountain of Armenia, is almost universally agreed. What is commonly thought to be the Ararat of the Scriptures, has been visited by many travellers, and on it there are several monasteries. For a long time the world has been amused with reports that the remains of the ark were still visible there; but Mr. Tournefort, a famous French naturalist, who was on the spot, assures us that nothing of the kind is there to be seen. As there is a great chain of mountains which are called by this name, it is impossible to determine on what part of them the ark rested: but the highest part, called by some the *Finger-mountain*, has been fixed on as the most likely place. These things we must leave; and they are certainly of very little consequence.

From the circumstance of the resting of the ark on the 17th of the seventh month, Dr. Lightfoot draws this curious conclusion: That the ark drew exactly eleven cubits of water. On the first day of the month *Ab*, the mountain tops were first seen, and then the waters had fallen fifteen

cubits; for so high had they prevailed above the tops of the mountains. This decrease in the waters took up sixty days: namely, from the first of *Sivan*, so that they appear to have abated in the proportion of one cubit in four days. On the 16th of *Sivan*, they had abated but four cubits; and yet on the next day the ark rested on one of the hills, when the waters must have been as yet eleven cubits above it. Thus it appears that the ark drew eleven cubits of water.

Verse 7. *He sent forth a raven, which went to and fro*] It is generally supposed that the raven flew off, and was seen no more; but this meaning the Hebrew text will not bear, *וַיִּשְׁבּוּ רַבְעִיבַע יָצְאוּ וָשׁוּב* *raiyelze yatsa vashob*; and it went forth, going forth and returning.—From which it is evident that she did return, but was not taken into the ark. She made frequent excursions, and continued on the wing as long as she could, having picked up such aliment as she found floating on the waters; and then, to rest herself, regained the ark, where she might perch, though she was not admitted. Indeed, this must be allowed, as it is impossible she could have continued twenty-one days upon the wing, which she must have done, had she not returned. But the text itself is sufficiently determinate.

Verse 8. *He sent forth a dove*] The dove was sent forth thrice: the first time she speedily returned, having, in all probability, gone but a little way from the ark, as she must naturally be terrified at the appearance of the waters. After seven days, being sent out a second time, she returned with an olive leaf plucked off, ver. 11. an emblem of the restoration of peace between God and the earth; and from this circumstance the olive has been the emblem of peace among all civilized nations. At the end of other seven days, the dove being sent out the third time, returned no more, from which Noah conjectured that the earth was now sufficiently drained, and therefore removed the covering of the ark, which probably gave liberty to many of the fowls to fly off, which circumstance would afford him the greater facility in making arrangements for disembarking the beasts and reptiles, and heavy-bodied domestic fowls which might yet remain. See verse 17.

Verse 14. *And in the second month, on the seven and twentieth day*] From this it appears that Noah was in the ark a complete solar year, or three hundred and sixty-five days; for he entered the ark the 17th day of the second month, in the six hundredth year of his life, ch. vii. 11, 13. and continued in it till the 27th day of the second month, in the six hundredth and first year of his life, as we see above. The months of the ancient Hebrews were lunar

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;

¶ Lev. ch. 11.—Lev. 1. 9. Ezek. 20. 41. 2 Cor. 2. 15. Ephes. 5. 2.—Heb. a sacrifice of rest.—J Ch. 3. 17. & 6. 17.—Or, though.—Ch. 6. 5. Job. 11. 4. & 13. 14.

the first six consisted of thirty days each, the latter six of twenty-nine; the whole twelve months making three hundred and fifty-four days; add to this eleven days, (for though he entered the ark the preceding year on the seventeenth day of the second month, he did not come out till the twenty-seventh of the same month in the following year) which make exactly three hundred and sixty-five days, the period of a complete solar revolution: the odd hours and minutes, as being fractions of time, not computed, though very likely all included in the account. This year, according to the Hebrew computation, was the one thousand six hundred and fifty-seventh year from the creation: but, according to the reckoning of the Septuagint, it was the two thousand two hundred and forty-second, and according to Dr. Hales (*New Analysis of Chronology*) the two thousand two hundred and fifty-sixth.—See the note on chap. xi. 12.

Verse 20. *Noah builded an altar*]. As we have already seen that Adam, Cain, and Abel, offered sacrifices, there can be no doubt that they had altars on which they offered them: but this, builded by Noah, is certainly the first on record. It is worthy of remark, that as the old world began with sacrifice, so also did the new. Religion, or the proper mode of worshipping the Divine Being, is the invention or institution of God himself: and sacrifice in the act and design is the essence of religion. Without sacrifice actually offered, or implied, there never was, there never can be, any religion. Even in the heavens, a Lamb is represented before the throne of God, as newly slain, Rev. v. 6, 12, 13. The design of sacrificing is twofold: the slaying and burning of the victim point out, 1st. That the life of the sinner is forfeited to Divine justice; 2dly, That his soul deserves the fire of perdition.

The Jews have a tradition that the place where Noah built his altar was the same in which the altar stood which was built by Adam, and used by Cain and Abel; and the same spot on which Abraham, afterward, offered up his son Isaac.

The word מִזְבֵּחַ *mizbeach*, which we render *altar*, signifies properly a place for sacrifice, as the root זָבַח *zabach*, signifies simply to slay. *Altar* comes from the Latin *altus*, high, or elevated, because places for sacrifice were generally either raised very high, or built on the tops of hills and mountains: hence they are called high places in the Scriptures; but such were chiefly used for idolatrous purposes.

Burnt-offering]. See the meaning of every kind of offering and sacrifice largely explained on Levit. vii. in alphabetical order.

Verse 21. *The Lord smelled a sweet savour*]. That is, he was well pleased with this religious act, performed in obedience to his own appointment, and in faith of the promised Saviour. That this sacrifice prefigured that which was offered by our blessed Redeemer in behalf of the world, is sufficiently evident from the words of St. Paul, Ephes. v. 2. *Christ hath loved us, and given himself for us an offering and a sacrifice to God for a sweet smelling savour*; where the words *σπυρισμα* *israhel*, of the apostle, are the very words used by the Septuagint in this place.

I will not again curse the ground—אֶפְסָר לֹא לִי *lo osiph*, I will not add to curse the ground—there shall not be another deluge to destroy the whole earth—for the imagination of man's heart shall be evil; i. e. should they become afterward as evil as they have been before, I will not destroy the earth by a flood. God has other means of destruction; and the next time he visits by a general judgment, FIRE is to be the agent, 2 Pet. iii. 7.

Verse 22. *While the earth remaineth, seed-time and harvest, &c.*]. There is something very expressive in the original. אֶרֶץ כֹּסֵם *ad col yemey ha-arct*, until all the days of the earth; for God does not reckon its duration by centuries; and the words themselves afford a strong presumption that the earth shall not have an endless duration.

Seed-time and harvest]. It is very probable that the seasons, which were distinctly marked immediately after the deluge, are mentioned in this place: but it is difficult

for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Pa. 51. 5. Jer. 17. 9. Matt. 15. 19. Rom. 1. 21. & 3. 23.—g Ch. 9. 11, 15.—Gen. 54. 8. 1 Heb. as yet all the days of the earth.—k Jer. 33. 20, 25.

to ascertain them. Most European nations divide the year into four distinct parts, called quarters or seasons; but there are six divisions in the text, and probably all intended to describe the seasons in one of these postdiluvian years; particularly in that part of the globe, Armenia, where Noah was when God gave him, and mankind through him, this gracious promise. From the Targum of Jonathan on this verse, we learn, that in Palestine their seed-time was in September, at the autumnal equinox: their harvest in March, at the vernal equinox; that their winter began in December, at the solstice, and their summer at the solstice, in June.

The Copts begin their autumn on the 15th of September, and extend it to the 15th of December. Their winter on the 15th of December, and extend it to the 15th of March. Their spring on the 15th of March, and extend it to the 15th of June. Their summer on the 15th of June, and extend it to the 15th of September, assigning to each season three complete months. Calmed.

There are certainly regions of the earth, to which neither this nor our mode of division can apply: there are some where summer and winter appear to divide the whole year; and others where, besides summer, winter, autumn, and spring, there are distinct seasons that may be denominated the hot season, the cold season, the rainy season, &c. &c.

This is a very merciful promise to the inhabitants of the earth. There may be a variety in the seasons, but no season, essentially necessary to vegetation, shall utterly fail. The times which are of greatest consequence to the preservation of man, are distinctly noted: there shall be both seed-time and harvest—a proper time to deposit the different grain in the earth; and a proper time to reap the produce of the seed.

Thus ends the account of the general deluge, its cause, circumstances, and consequences. An account that seems to say to us, Behold the goodness and severity of God! Both his justice and long-suffering are particularly marked in this astonishing event. His justice, in the punishment of the incorrigibly wicked; and his mercy, in giving them so fair and full a warning, and in waiting so long to extend his grace to all who might seek him. Such a convincing proof has the destruction of the world by water, given of the Divine Justice, such convincing testimony of the truth of the Sacred Writings, that not only every part of the earth gives testimony of this extraordinary revolution, but also every nation of the universe has preserved records or traditions of this awful display of the justice of God.

A multitude of testimonies collected from the most authentic sources in the heathen world, I had intended for insertion in this place; but want of room obliges me to lay them aside. But the state of the earth itself is a sufficient proof. Every part of it bears unequivocal evidence of disruption and violence. From the hand of the God of order, it never could have proceeded in its present state. In every part we see marks of the crimes of men, and of the justice of God. And shall not the living lay this to heart? Surely God is not mocked: that which a man soweth he shall reap. He who soweth to the flesh, shall of it reap destruction: and though the plague of waters shall no more destroy the earth, yet an equal, if not sorer punishment, awaits the world of the ungodly, in the threatened destruction by fire.

In ancient times, almost every thing was typical, or representative of things which were to come; and no doubt, the ark among the rest: but of what, and in what way, farther than revelation guides, it is both difficult and unsafe to say. It has been considered a type of our blessed Lord; and hence it has been observed, "that as all those who were out of the ark perished by the flood, so those who take not refuge in the meritorious atonement of Christ Jesus, must perish everlastingly." Of all those, who, having the opportunity of hearing the Gospel, refuse to accept of the Sacrifice it offers them, this saying is true: but the parallel is not good. Myriads of those who perished during the flood, probably repented, implored mercy, and found forgiveness: for God ever delights to save; and Jesus was the Lamb slain from the foundation

CHAPTER IX.

God blesses Noah and his sons. 1. The brute creation to be subject to them through fear. 2. The first grant of animal food. 3. Eating of blood forbidden. 4. Covenants to animals forbidding. 5. A man's eye to forget his life. 6. The covenant of God established between Him and Noah, and the whole brute creation. 7-11. The rainbow given as the sign and pledge of this covenant. 12-17. The three sons of Noah peopled the whole earth. 18-19. Noah plants a vineyard, drinks of the wine, is intoxicated, and lies exposed in his tent. 20-21. The reprehensible conduct of Ham. 22. The lascivious carriage of Shem and Japheth. 23. Noah prophetically declares the attitude of the posterity of Ham, 21, 25; and the dignity and increase of Shem and Japheth, 26, 27. The age and death of Noah, 28, 29.

AND God blessed Noah and his sons, and said unto them, ^a be fruitful, and multiply, and replenish the earth.

² And the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon

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

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

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

⁵ And surely your blood of your lives will I require; ^f 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.

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

^a Ch. 1. 28. Ver. 7, 19. Ch. 10. 32.—Ch. 1. 28. Hos. 2. 18.—Deut. 12. 15. & 14. 3, 9, 11. Acts 10. 12, 13.—Ch. 1. 23.—Rom. 14. 14, 20. 1 Cor. 10. 23, 28. Col. 2. 16. 1 Tim. 4. 3, 4.

^f Lev. 17. 10, 11, 14. & 19. 26. Deut. 12. 23. 1 Sam. 14. 34. Acts 15. 20, 29.—^g Exod. 21. 28.—^h Ch. 4. 9, 10. Ps. 9. 12.—ⁱ Acts 17. 26.—^k Exod. 21. 12, 14. Lev. 24. 17. Matt. 26. 32. Rev. 13. 10.—Ch. 1. 27.

of the world. And though, generally, the people continued in carnal security and sensual gratifications till the flood came, there is much reason to believe, that those who, during the *forty days'* rain, would naturally fly to the high lands and tops of the highest mountains, would earnestly implore that mercy which has never been denied, even to the most profligate, when under deep humiliation of heart, they have returned to God. And who can say that this was not done by multitudes, while they beheld the increasing flood, or that God, in this last extremity, had rendered it impossible?

St. Peter, 1 Epist. iii. 21. makes the ark a figure of baptism, and intimates, that we are saved by this, as the eight souls were saved by the ark. But let us not mistake the apostle, by supposing that the mere ceremony itself saves any person; he tells us, that the salvation conveyed through this sacred rite, is not the putting away the filth of the flesh, but the answer of a good conscience towards God: i. e. remission of sins, and regeneration by the Holy Spirit, which are signified by this baptism. A good conscience never existed where remission of sins had not taken place; and every person knows, that it is God's prerogative to forgive sins: and that no ordinance can confer it, though ordinances may be the means, when piously and believingly used, to convey it.

NOTES ON CHAPTER IX.

Verse 1. *God blessed Noah*] Even the increase of families, which appears to depend on merely natural means, and sometimes fortuitous circumstances, is all of God. It is by his power and wisdom that the human being is formed; and it is by his providence alone, that man is supported and preserved.

Verse 2. *The fear of you, and the dread of you, &c.*] Prior to the fall, man ruled the inferior animals by love and kindness; for then, gentleness and docility were their principal characteristics. After the fall, untractableness, with savage ferocity, prevailed among almost all orders of the brute creation: enmity to man seems particularly to prevail; and had not God, in his mercy, impressed their minds with the fear and terror of man, so that some submit to his will, while others flee from his residence, the human race would long ere this have been totally destroyed by the beasts of the field. Did the horse know his own strength and the weakness of the miserable wretch who unmercifully rides, drives, whips, goads, and oppresses him, would he not, with one stroke of his hoof destroy his tyrant possessor? But, while God hides these things from him, he impresses his mind with the fear of his owner, so that either by cheerful or sullen submission he is trained up for, and employed in, the most useful and important purposes; and even willingly submits, when tortured for the support and amusement of his more brutish oppressor. Tigers, wolves, lions, and hyenas, the determinate foes of man, incapable of being tamed or domesticated, flee, through the principle of terror, from the dwelling of man, and thus he is providentially safe. Hence, by fear and by dread, man rules every beast of the earth, every fowl of the air, and every fish of the sea. How wise and gracious is this order of the Divine Providence! and with what thankfulness should it be considered by every human being.

Verse 3. *Every moving thing shall be meat*] There is no positive evidence that animal food was ever used before the flood: Noah had the first grant of this kind, and it has been continued to all his posterity ever since. It is not likely that this grant would have been now made, if some extraordinary alteration had not taken place in the vegetable world, as to render its productions less nutritive than they were before; and probably such a change in the constitution of man, as to render a grosser and higher diet

necessary. We may therefore safely infer, that the earth was less productive after the flood than it was before; and that the human constitution was greatly impaired, by the alterations which had taken place through the whole economy of nature. Morbid debility, induced by an often unfriendly state of the atmosphere, with sore and long-continued labour, would necessarily require a higher nutriment than vegetables could supply. That this was the case appears sufficiently clear from the grant of animal food, which, had it not been indispensably necessary, had not been made. That the constitution of man was then much altered, appears in the greatly contracted lives of the postdiluvians; yet, from the deluge to the days of Abraham, the lives of several of the patriarchs amounted to some hundreds of years, but this was the effect of a peculiar providence, that the new world might be the more speedily peopled; but even from the deluge their lives became gradually shorter, till from upwards of nine hundred years they became settled in the average term of threescore years and ten.

Verse 4. *But flesh with the life thereof, which is the blood*] Though animal food was granted, yet the blood was most solemnly forbidden, because it was the life of the beast; and this life was to be offered to God as an atonement for sin. Hence the blood was ever held sacred, because it was the grand instrument of expiation; and because it was typical of that blood by which we enter into the holiest. 1. Before the deluge, it was not eaten, because animal food was not in use: 2. After the deluge, it was prohibited, as we find above, and being one of the seven Noahic precepts, it was not eaten previous to the publication of the Mosaic law: 3. At the giving of the law, and at several times, during the ministry of Moses, the prohibition was most solemnly, and with awful penalties, renewed. Hence we may rest assured that no blood was eaten previous to the Christian era; nor, indeed ever since, by the Jewish people. 4. That the prohibition has been renewed under the Christian dispensation, can admit of little doubt by any man who dispassionately reads Acts xv. 20, 29. xxi. 25. where even the Gentile converts are charged to abstain from it, on the authority, not only of the apostles, but of the Holy Ghost, who gave them there, and then, especial direction concerning this point: see Acts xv. 28. not for fear of stumbling the converted Jews "the gloss of theologians," but because it was one τῶν ἀναγκαστικῶν, τούτων, of those necessary points, from the burden (ὄγκος) of obedience to which, they could not be excused. 5. This command is still scrupulously obeyed by the oriental Christians, and by the whole Greek church: and why? because the reasons still subsist. No blood was eaten under the law, because it pointed out the blood that was to be shed for the sin of the world; and under the Gospel, it should not be eaten, because it should ever be considered as representing the blood which has been shed for the remission of sins. If the eaters of blood, in general knew, that it affords a very crude, almost indigestible, and unwholesome aliment, they certainly would not, on these physical reasons, leaving moral considerations out of the question, be so much attached to the consumption of that from which they could expect no wholesome nutriment; and which, to render it even pleasing to the palate, requires all the skill of the cook.

Verse 5. *Surely your blood will I require at the hand of every beast*] This is very obscure; but, if taken literally, it seems to be an awful warning against cruelty to the brute creation; and from it we may conclude, that horse-racers, hare-hunters, bull-baiters, and cock-fighters, shall be obliged to give an account to God for every creature they have wantonly destroyed. Instead of *ἄχαι*, "chayah," "beast," the Samaritan reads *ἄχαι*, "living,"

7 And you, * be ye fruitful, and multiply; and bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, ^b behold, I establish * my covenant with you, and with your seed after you;

10 ^a And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you: from all that go out of the ark, to every beast of the earth.

11 And * I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, ' This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

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

14 ^b And it shall come to pass, when I bring a

cloud over the earth, that the bow shall be seen in the cloud:

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

16 And the bow shall be in the cloud; and I will look upon it, that I may remember ^a the everlasting covenant between God and every living creature of all flesh that is upon the earth.

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

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

19 ^a These are the three sons of Noah: * 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, ^a and was drunken; and he was uncovered within his tent.

A. M. cir. 1657. B. C. cir. 2347.

^a Ver. 1. 19. Ch. 1. 23.—^b Ch. 6. 18.—^c Gen. 54. 9.—^d Gen. 145. 9.—^e Gen. 54. 9.—^f Ch. 17. 11.—^g Rev. 4. 1.—^h Gen. 63. 11, 12.—ⁱ Gen. 21. 12. Lev. 23. 32, 35. Ezek. 14. 6.—^k Ch. 17. 13, 19.—^l Ch. 10. 6.—^m Heb. Chanaan.—ⁿ Ch. 5. 32.—^o Ch. 5. 17. &

Ch. 10. 32. 1 Chron. 1. 4, &c.—^p Ch. 3. 19, 23. & Ch. 4. 2. & Ch. 5. 28. Prov. 10. 11. & 12. 11. Eccl. 5. 9.—^q Prov. 20. 1. 1 Cor. 10. 12.

any "living creature." or person: this makes a very good sense, and equally forbids cruelty either to men or brutes.

Verse 6. *Whoso sheddeth man's blood, by man shall his blood* Hence it appears that whoever kills a man unless *unwittingly*, as the Scripture expresses it, shall forfeit his own life.

A man is accused of the crime of murder; of this crime he is guilty, or he is not—if he be guilty of murder he should die; if not, let him be punished according to the demerit of his crime; but for no offence *but murder*, should he lose his life. Taking away the life of another is the highest offence that can be committed against the individual, and against society: and the highest punishment that a man can suffer for such a crime, is the loss of his own life. As punishment should be ever proportioned to crimes, so the *highest punishment* due to the *highest crime*, should not be inflicted for a *minor offence*. The law of God, and the eternal dictates of reason, say, that if a man kill another, the loss of his own life is at once the highest penalty he can pay, and an equivalent for his offence, as far as civil society is concerned. If the death of the murderer be the highest penalty he can pay for the murder he has committed, then the infliction of this punishment for any *minor offence* is *injustice* and *cruelty*; and serves only to *confound* the claims of justice, the different degrees of moral turpitude and vice, and to render the profligate desperate: hence the adage so frequent among almost every order of delinquents, "It is as good to be hanged for a *sheep* as a *lamb*:" which at once marks their desperation, and the injustice of those penal laws which inflict the highest punishment for almost every species of crimes. When shall a wise and judicious legislature see the absurdity and injustice of inflicting the punishment of *death* for stealing a *sheep*, or *horse*, forging a *twenty shillings note*, and *MURDERING A MAN*; when the latter, in its moral turpitude and ruinous consequences, infinitely exceeds the others!

Verse 9. *Behold, I establish my covenant with you* See chap. vi. 18. xv. 9, &c. Lev. xxvi.

Verse 13. *I do set my bow in the cloud* On the origin and nature of the rainbow there have been a great variety of conjectures, till *Anthony de Dominis*, bishop of Spalatro, in a treatise of his, published by *Bartholus*, in 1611, partly suggested the true cause of this phenomenon, which was afterward fully explained and demonstrated by *Sir Isaac Newton*. To enter into this subject here in detail, would be improper; and, therefore the less informed reader must have recourse to treatises on *optics*, for its full explanation. To readers in general it may be sufficient to say, that the rainbow is a mere *natural effect* of a *natural cause*: 1. It is never seen but in showery weather. 2. Nor then unless the sun shines. 3. It never appears in any part of the heavens but in that *opposite* to the sun. 4. It never appears greater than a semicircle, but often much less. 5. It is always *double*, there being what is called the *superior* and *inferior*, or *primary* and *secondary*, rainbow. 6. These bows exhibit the *seven* prismatic colours, *red, orange, yellow, green, blue, indigo, and violet*. 7. The whole of this phenomenon depends on the rays of the sun falling on spherical drops of water,

and being, in their passage through them, *refracted* and *reflected*.

The formation of the primary and secondary rainbow depends on the *two* following *propositions*: 1. When the sun shines on the drops of rain as they are falling, the rays that come from these drops to the eye of the spectator, after *one reflection* and *two refractions*, produce the *primary* rainbow. 2. When the sun shines on the drops of rain as they are falling, the rays that come from those drops to the eye of the spectator, after *two reflections* and *two refractions*, produce the *secondary* rainbow. The illustration of these propositions must be sought in treatises on *optics*, assisted by *plates*.

From the well-known cause of this phenomenon, it cannot be rationally supposed that there was no rainbow in the heavens *before* the time mentioned in the text; for as the rainbow is the natural effect of the sun's rays falling on drops of water, and of their being refracted and reflected by them, it must have appeared at different times from the creation of the sun and the atmosphere. Nor does the text intimate that the bow was *now* created for a *sign* to Noah and his posterity; but, that what was *formerly* created, or rather, that which was the necessary effect, in certain cases, of the creation of the sun and atmosphere, should *now* be considered by them as an unfulfilling token of their continual preservation from the waters of a deluge; therefore, the text speaks of what *had already been done*, and not of what was *now* done: *καταρτισθη κασητι natai*, "My bow I have given, or put in the cloud;" as if he said, as surely as the rainbow is a necessary effect of sunshine in rain, and must continue such as long as the sun and atmosphere endure; so surely shall this earth be preserved from destruction by water; and its preservation shall be as necessary an effect of my promise, as the rainbow is of the shining of the sun during a shower of rain.

Verse 17. *This is the token* *οθη Oth*, the divine sign or portent; *the bow shall be in the cloud*; for the reasons above specified, it *must* be there, when the circumstances already mentioned occur: if, therefore, it cannot fail, because of the reasons before assigned, no more shall my promise; and the bow shall be the proof of its perpetuity.

Both the *Greeks* and *Latins*, as well as the *Hebrews*, have ever considered the rainbow as a divine token or portent; and both of these nations have even deified it, and made it a messenger of the gods.

Hom. II. A. v. 28. speaking of the figures on Agamemnon's breastplate, says there were three dragons, whose colours were

ἰσισσιν εἰκοστικῶ, κατὰ Κρονίου
Εὐρυπύγῳ γαίῳ, τέρῳ; μερόπων ἀνδράπων.

"like to the rainbow which Saturn, (the father of Time) has placed in the cloud as a sign to mankind, or to men of various languages," as some have understood the *μερόπων ἀνδράπων* of the poet; supposing that the ancient Greek writers gave this epithet to man, from some tradition of the confusion of tongues at Babel; hence, in this place the words may be considered as implying *mankind* at large, the whole *human race*: God having given the rainbow for a *sign* to all the sons of Noah, by whom the

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

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

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

25 And he said, ^b Cursed be Canaan; ^c a

servant of servants shall he be unto his brethren.

26 And he said, ^d Blessed be the LORD God of Shem; and Canaan shall be ^e his servant.

27 God shall ^f enlarge Japheth, ^g and he shall dwell in the tents of Shem; and ^h Canaan shall be his servant.

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

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

A. M. 2065.
B. C. 1565.

a Exod. 28. 12. Gal. 3. 1.—b Deut. 27. 16.—c Josh. 9. 23. 1 Kings 9. 20. 21.—d Ps. 141.

15. Hebr. 11. 16.—Or, servant to them.—Or, persuade.—g Eph. 2. 13, 14. & 3. 6.

whole earth was peopled after the flood. According to this view of the subject, the rainbow speaks a *universal language*, understood by all the sons and daughters of Adam. Virgil, from some disguised traditional figure of the truth, considers the rainbow as a messenger of the gods; *Æn. v. ver. 606.*

Iris de celo misit Satarain Juno.

“Juno, the daughter of Saturn, sent down the rainbow from heaven.” And again, *Æn. ix. 803.*

serenam celo nam Jupiter Iris

Demiit.

“For Jupiter sent down the ethereal rainbow from heaven.”

It is worthy of remark that both these poets understood the rainbow to be a *sign, warning, or portent* from heaven.

As I believe the rainbow to have been intended solely for the purpose mentioned in the text, I forbear to make spiritual uses and illustrations of it. Many have done this, and their observations may be very edifying, but they certainly have no foundation in the text.

Verse 20. *Noah began to be a husbandman* אִישׁ רֹאשׁוֹ *Ish ha-adamah*, a man of the ground; a farmer: by his beginning to be a husbandman, we are to understand his recommencing his agricultural operations, which, undoubtedly, he had carried on for six hundred years before, but this had been interrupted by the flood. And the transactions here mentioned might have occurred many years posterior to the deluge, even after Canaan was born and grown up, for the date of it is not fixed in the text.

The word *husband* first occurs here; and scarcely appears proper, because it is always applied to man in his *married state*, as *wife* is to the woman. The etymology of the term will at once show its propriety, when applied to the *head* of a family. *Husband*, *huþband* is Anglo-Saxon, and simply signifies the *bond* of the *house* or *family*; as by him the family is formed, *united*, and *bound* together, which, on his death, is *disunited* and *scattered*. It is on this etymology of the word, that we can account for the *farmers* and *petty landholders* being called, so early as the twelfth century, *husbandi*, as appears in a statute of David II. king of Scotland: we may, therefore, safely derive the word from *þur*, a *house*, and *bond*, from *tunden*, to *bind*, or *tie*; and this etymology appears plainer in the orthography which prevailed in the thirteenth and fourteenth centuries, in which I have often found the word written *housebond*; so it is in a MS. Bible before me, written some time in the fourteenth century. Junius pretends to dispute this etymology, but evidently on no just ground.

Verse 21. *He drank of the wine, &c.* It is very probable that this was the first time the vine was cultivated; and it is as probable that the strength or intoxicating power of the expressed juice was never before known. Noah, therefore, might have drunk it at this time without the least blame; as he knew not, till this trial, the effects it would produce. I once knew a case which I believe to be perfectly parallel:—A person who had scarcely ever heard of *cider*, and whose beverage through his whole life had been only *milk* or *water*, coming wet and very much fatigued to a farmer's house in Somersetshire, begged for a little *water* or *milk*. The good woman of the house, seeing him very much exhausted, kindly said, “I will give you a little *cider*, which will do you more good;” the honest man, understanding no more of *cider* than merely that it was the *simple juices* of *apples*, after some hesitation, drank about half a pint of it: the consequence was, that in less than half an hour, he was perfectly intoxicated, and could neither speak plain nor walk! This case I myself witnessed. A stranger to the circumstances, seeing this person, would pronounce him *drunk*; and, perhaps, at a third hand, he might be represented as a *drunkard*, and thus his character be blasted; while, of the crime of drunkenness he was as innocent as an infant. This I presume to have been precisely the case with

Noah; and no person without an absolute breach of every rule of charity and candour, can attach any blame to the character of Noah on this ground, unless from a *subsequent* account they were well assured that, knowing the power and effects of the liquor, he had repeated the act. Some expositors seem to be glad to fix on a fact, like this, which, by their *distortion*, becomes a *crime*: and then, in a strain of sympathetic tenderness, affect to deplore “the failings and imperfections of the *best of men*,” when, from the interpretation that *should* be given of the place, neither *falling* nor *imperfection* can possibly appear.

Verses 22—24. *And Ham, the father of Canaan, &c.*

There is no occasion to enter into any detail here; the sacred text is circumstantial enough. Ham, and, very probably, his son Canaan, had treated their father on this occasion with contempt or reprehensible levity. Had Noah not been innocent, as my exposition supposes him, God would not have endued him with the spirit of prophecy on this occasion, and testified such marked disapprobation of their conduct. The conduct of Shem and Japheth was such as became pious and affectionate children, who appear to have been in the habit of treating their father with decency, reverence, and obedient respect. On the one, the spirit of prophecy, (not the incensed father) pronounces a curse: on the others, the same spirit, (not parental tenderness) pronounces a blessing. These things had been just as they afterward occurred, had Noah never spoken. God had wise and powerful reasons to induce him to sentence the one to perpetual servitude, and to allot to the others prosperity and dominion. Besides, the curse pronounced on Canaan neither fell immediately upon himself, nor on his worthless father, but upon the Canaanites: and from the history we have of this people, in *Levit. xviii. xx.* and *Deut. ix. 4. xii. 31.* we may ask, could the curse of God fall more deservedly on any people than on these? Their profligacy was great, but it was *not the effect of the curse*; but being foreseen by the Lord, the curse was the effect of their conduct. But even this curse does not exclude them from the possibility of obtaining salvation; it extends not to the *soul* and to *eternity*, but merely to their bodies and to time; though, if they continued to abuse their liberty, resist the Holy Ghost, and refuse to be saved on God's terms, then the wrath of divine justice must come upon them to the uttermost. How many, even of these, repent-ed, we cannot tell.

Verse 25. *Cursed be Canaan*] See on the preceding verses. In the 25th, 26th, and 27th verses, instead of *Canaan* simply, the Arabic version has *Ham, the father of Canaan*; but this is acknowledged by none of the other versions, and seems to be merely a gloss.

Verse 29. *The days of Noah were nine hundred and fifty years*] The oldest patriot on record, Methuselah only excepted. This, according to the common reckoning, was A. M. 2066, but according to Dr. Hales 3505.

“HAM,” says Dr. Hales, “signifies *burnt*, or *black*, and this name was peculiarly significant of the regions allotted to his family. To the *Cushites*, or children of his eldest son, *Cush*, were allotted the hot southern regions of *Asia*, along the coasts of the *Persian gulf*, *Susiana* or *Chusistan*, *Arabia*, &c.; to the sons of Canaan, Palestine, and Syria; to the sons of Misraim, Egypt and Lybia, in Africa.

“The *Hamites* in general, like the *Canaanites* of old, were a seafaring race, and sooner arrived at civilization and the luxuries of life, than their simpler pastoral and agricultural brethren of the other two families. The first great empires of *Assyria* and *Egypt* were founded by them; and the republics of *Sidon*, *Tyre* and *Carthage* were early distinguished for their commerce; but they sooner also fell to decay; and *Egypt*, which was one of the first, became the last and *basest of the kingdoms*, Ezek. xxix. 15. and has been successively in subjection to the *Shemites* and *Japhethites*: as have also the settlements of the other branches of the *Hamites*.”

“SHAM signifies *name* or *renown*; and his indeed was great in a temporal and spiritual sense. The finest regions

CHAPTER X.

The generations of the sons of Noah, 1. *Japheth* and his descendants, 2-4. The Isles of the Gentiles, or Europe, peopled by the Japhethites, 5. *Ham* and his posterity, 6-20. *Nimrod*, one of his descendants, a mighty hunter, 8, 9. *Flood* in their first kingdom, 10. *Nineveh* and other cities founded, 11, 12. The Canaanites in their nine grand branches or families, 15-18. Their territories, 19. *Shem* and his posterity, 21-23. The earth divided in the days of *Ibel*, 25. The territories of the *Shemites*, 30. The whole earth peopled by the descendants of Noah's three sons, 32.

NOW these are the generations of the sons of Noah, Shem, Ham, and Japheth: * and unto them were sons born after the flood.

2 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

a Ch. 9. 1, 7, 19.—b 1 Chron. 1. 5, &c.—c Or, as some read it *Rodanim*.

of Upper and Middle Asia were allotted to his family, Armenia, Mesopotamia, Assyria, Media, Persia, &c. to the *Indus* and *Ganges*, and perhaps to *China* eastward.

"The chief renown, however, of Shem was of a spiritual nature—he was destined to be the lineal ancestor of the blessed Seed of the woman—and to this glorious privilege Noah, to whom it was probably revealed, might have alluded in that devout ejaculation, Blessed be the LORD the GOD of Shem! The pastoral life of the *Shemites* is strongly marked in the prophecy, by the tents of Shem, and such it remains to the present day, throughout their midland settlements in Asia.

"JAPHETH signifies enlargement; and how wonderfully did providence enlarge the boundaries of Japheth! His posterity diverged eastward and westward throughout the whole extent of Asia, north of the great range of Taurus, as far as the eastern ocean; whence they probably crossed over to America, by Bering's straits, from Kamskatka: and in the opposite direction throughout Europe, to the Mediterranean sea and the Atlantic ocean; from whence also they might have crossed over to America by Newfoundland, where traces of early settlements remain in parts now desert. Thus did they gradually enlarge themselves till they literally encompassed the earth, within the precincts of the northern temperate zone; to which their roving hunter's life contributed not a little. Their progress northward was checked by the much greater extent of the Black sea in ancient times, and the increasing rigour of the climates: but their hardy race, and enterprising warlike genius, made them frequently encroach southward on the settlements of Shem, whose pastoral and agricultural occupations rendered them more inactive, peaceable, and unwarlike; and so they dwell in the tents of Shem, when the Scythians invaded Media, and subdued western Asia southward, as far as Egypt, in the days of Cyaxares; when the Greeks, and afterward the Romans, overran and subdued the Assyrians, Medes, and Persians in the east: and the Syrians and Jews in the south; as foretold by the Syrian prophet Balaam, Num. xxiv. 24.

* Ships shall come from Chittim, And shall afflict the Assyrians, and afflict the Hebrews: But he (the invader) shall perish himself at last.

"And by Moses:—And the Lord shall bring thee (the Jews) into Egypt (or bondage) again with ships, &c. Deut. xxviii. 68. And by Daniel:—for the ships of Chittim shall come against him, viz. Antiochus, king of Syria, Dan. xi. 30. In these passages Chittim denotes the southern coasts of Europe, bounding the Mediterranean, called the Isles of the Gentiles or Nations; see Gen. x. 5. And the Isles of Chittim are mentioned by Jerem. ii. 10. And in after times, the Tartars, in the east, have repeatedly invaded and subdued the Hindoos and the Chinese; while the warlike and enterprising genius of the greatest of the Isles of the Gentiles, GREAT BRITAIN and IRELAND, have spread their colonies, their arms, their language, their arts, and in some measure their religion, from the rising to the setting sun." See Dr. Hales's Analysis of Chronology, vol. i. p. 352, &c.

Though what is left undone should not cause us to lose sight of what is done, yet we have reason to lament, that the inhabitants of the British Isles, who of all nations under heaven, have the purest light of Divine Revelation, and the best means of diffusing it, have been much more intent on spreading their conquests and extending their commerce, than in propagating the Gospel of the Son of God.

NOTES ON CHAPTER X.

Verse 1. Now these are the generations] It is extremely difficult to say what particular nations and people sprung from the three grand divisions of the family of Noah; because the names of many of those ancient people have become changed in the vast lapse of time from the deluge to the Christian era; yet some are so very distinctly marked that they can be easily ascertained, while a few still retain their original names.

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

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the Isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ 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 Raamah; Sheba, and Dedan.

d Ps. 72. 10. Jer. 2. 10. & 25. 22. Zeph. 2. 11.—e 1 Chron. 1. 8, &c.

Moses does not appear to give always the name of the first settler in a country, but rather that of the people from whom the country afterward derived its name. Thus Mizraim is the plural of Mizer, and could never be the name of an individual. The like may be said of Kittim, Dodanim, Ludim, Ananim, Leharim, Naphtuhim, Pathrusim, Casluhim, Philistim, and Caphtorim, which are all plurals, and evidently not the names of individuals, but of families or tribes. See verses 4, 6, 13, 14.

In the posterity of Canaan we find whole nations reckoned in the genealogy, instead of the individuals from which they sprang; thus the Jebusite, Amorite, Girgasite, Hivite, Arkite, Sinite, Arradite, Zemarite, and Hamathite, ver. 16-18. were evidently whole nations, or tribes which inhabited the promised land, and were called Canaanites, from Canaan, the son of Ham who settled there.

Moses also in this genealogy seems to have introduced even the names of some places that were remarkable in the Sacred History, instead of the original settlers. Such as Hazarmaveth, ver. 26. and probably Ophir and Havilah, ver. 29. But this is not unfrequent in the Sacred Writings, as may be seen, 1 Chron. ii. 51. where Salma is called the father of Bethlehem, which certainly never was the name of a man, but of a place, sufficiently celebrated in the Sacred History. And in chap. iv. 14. where Joab is called the father of the valley of Charashim, which no person could ever suppose was intended to designate an individual, but the society of craftsmen or artificers who lived there.

Eusebius and others state (from what authority we know not) that Noah was commanded of God to make a will, and bequeath the whole of the earth to his three sons and their descendants in the following manner: to Shem, all the east: to Ham, all Africa: to Japheth, the continent of Europe, with its isles, and the northern parts of Asia. See the notes at the end of the preceding chapter.

Verse 2. The sons of Japheth] Japheth is supposed to be the same with the Japtus of the Greeks, from whom, in an extremely remote antiquity, that people were supposed to have derived their origin. On this point most chronologists are pretty well agreed.

Gomer is supposed by some to have peopled Galatia: so Josephus, who says that the Galatians were anciently named Gomerites. From him the Cimmericians, or Cimbrians, are supposed to have derived their origin. Bochart has no doubt that the Phrygians sprung from this person; and some of our principal commentators are of the same opinion.

Magog, supposed by many to be the father of the Scythians and Tartars, or Tatars, as the word should be written; and in great Tartary many names are still found which bear such a striking resemblance to the Gog and Magog of the Scriptures as to leave little doubt of their identity.

Madai is generally supposed to be the progenitor of the Medes; but Joseph Mede makes it probable that he was rather the founder of the people in Macedonia called Mordai, and that Macedonia was formerly called Emathia, a name formed from Ei, an island, and Madai, because he and his descendants inhabited the maritime coast on the borders of the Ionian sea. On this subject nothing certain can be advanced.

JAVAN; it is almost universally agreed that from him sprung the Ionians, of Asia Minor: but this name seems to have been anciently given to the Macedonians, Achæans, and Bæotians.

Tubal; some think he was the father of the Iberians, and that a part at least of Spain was peopled by him and his descendants; and that Meshech, who is generally in Scripture joined with him, was the founder of the Cappadocians, from whom proceeded the Moscovites.

Tiras; from this person, according to general consent, the Thracians derived their origin.

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

9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, the mighty hunter before the Lord.

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

11 Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah,

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

13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,

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

15 And Canaan begat Sidon his first-born, 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 Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Go-

A. M. cir. 1715.
B. C. cir. 2289.

A. M. cir. 1700.
B. C. cir. 2304.

a Jer. 16. 16. Mic. 7. 2.—b Ch. 6. 11.—c Mic. 5. 6.—d Gr. Babylon.—e Or, he went out into Assyria.

f Or, the streets of the city.—g 1 Chron. 1. 12.—h Heb. Tsidon.—i Ch. 13. 12, 14, 15, 17. & 15. 18-21. Num. 34. 2-12. Josh. 12. 7, 8.—k Heb. Azza.

Verse 3. *Ashkenaz*; probably gave his name to *Sacagena*, a very excellent province of Armenia. Pliny mentions a people called *Acanitici*, who dwell about the *Tanaïs* and the *Palus Maoticus*; and some suppose that from *Ashkenaz*, the *Euxine* sea derived its name; but others suppose that from him the Germans derived their origin.

Riphath, or *Diphath*, the founder of the *Paphlagonians*, which were anciently called *Riphatai*.

Togarmah, the *Sauromates*, or inhabitants of *Turcomania*. See the reasons in *Calmet*.

Verse 4. *Elishah*; as *Javan* peopled a considerable part of *Greece*, it is in that region that we must seek for the settlements of his descendants; *Elishah* probably was the first who settled at *Eitis*, in *Peloponnesus*.

Tarshish; he first inhabited *Cilicia*, whose capital anciently was the city of *Tarsus*, where the apostle Paul was born, *Acts* xxi. 39.

Kúitim; we have already seen that this name was, probably, rather the name of a people than of an individual: some think by *Kúitim*, *Cyprus* is meant; others, the isle of *Chios*, and others the *Romans*, and others the *Macedonians*.

Dodanim, or *Rodanim*, for in Hebrew the *ו* and *ר* may be easily mistaken for each other, because of their great similarity. Some suppose that this family settled at *Dodona*, in *Epirus*; others at the isle of *Rhodes*; others at the *Rhône*, in *France*, the ancient name of which was *Rhodanus*, from the Scripture *Rodanim*.

Verse 5. *Istes of the Gentiles*; *Eunors*, of which this is allowed to be a general epithet. *Calmet* supposes that it comprehends all those countries, to which the Hebrews were obliged to go by sea, such as *Spain*, *Gaul*, *Italy*, *Greece*, and *Asia Minor*.

Every one after his tongue] This refers to the time posterior to the confusion of tongues and dispersion from *Babel*.

Verse 6. *Cush*: who peopled the *Arabic nome*, near the *Red sea*, in *Lower Egypt*.—Some think the *Ethiopian*s descended from him.

Mizraim; this family certainly peopled *Egypt*; and both in the east and in the west *Egypt* is called *Mezr* and *Mezraim*.

Phut; who first peopled an *Egyptian nome*, or district bordering on *Lybia*.

Canaan; he who first peopled the land so called, known also by the name of the *promised land*.

Verse 7. *Seba*; the founder of the *Sabæans*. There seems to be three different people of this name mentioned in this chapter, and a fourth in chap. xxv. 3.

Havilah; supposed by some to mean the inhabitants of the country included within the branch of the river *Pison*, which ran out of the *Euphrates* into the bay of *Persia*, and bounded *Arabia Felix* on the east.

Sabtah; supposed by some to have first peopled an isle, or peninsula, called *Sapta* in the *Persian gulf*.

Raamah, or *Ragmah*, for the word is pronounced both ways because of the *y áin*, which some make a vowel, and some a consonant.—*Ptolemy* mentions a city called *Regma*, near the *Persian gulf*: it probably received its name from the person in the text.

Sabtechah; from the river called *Samidochus*, in *Caramania*, *Bochart* conjectures that the person in the text fixed his residence in that part.

Sheba; supposed to have had his residence beyond the *Euphrates*, in the environs of *Charran*, *Eden*, &c.

Dedan; supposed to have peopled a part of *Arabia*, on the confines of *Idumea*.

Verse 8. *Nimrod*; of this person little is known, as he is not mentioned except here and in 1 Chron. i. 10. which is evidently a copy of the text in *Genesis*. He is called a mighty hunter before the Lord; and from ver. 10. we learn that he founded a kingdom, which included the cities *Babel*, *Erech*, *Accad*, and *Calne*, in the land of *Shinar*.

Though the words are not definite, it is very likely he was a very bad man. His name *Nimrod*, comes from *נר* *marad*, he rebelled; and the *Targum*, on 1 Chron. i. 10. says, *Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord*. The *Jerusalem Targum* says, "He was mighty in hunting, (or in prey) and in sin before God; for he was a hunter of the children of men in their languages; and he said unto them, Depart from the religion of *Shem*; and cleave to the institutes of *Nimrod*." The *Targum* of *Jonathan ben Uzziel* says, "From the foundation of the world none was ever found like *Nimrod*, powerful in hunting, and in rebellions against the Lord." The *Syriac* calls him a warlike giant. The word *נר* *tead*, which we render *hunter*, signifies *prey*, and is applied in the *Scriptures* to the hunting of men, by persecution, oppression, and tyranny. See *Jer.* xvi. 16. *Lam.* iii. 52. iv. 18. *Prov.* i. 17, 18. *Zeph.* iii. 6. Hence it is likely, that *Nimrod*, having acquired power, used it in tyranny and oppression; and by rapine and violence founded that domination which was the first distinguished by the name of a kingdom on the face of the earth. How many kingdoms have been founded in the same way, in various ages and nations from that time to the present year 1810! From the *Nimrods* of the earth, God deliver the world!

Mr. Bryant, in his *Mythology*, vol. iii. p. 33—36. considers him as the principal instrument of the idolatry that afterward prevailed in the family of *Cush*; and treats him as an arch rebel and apostate. Mr. Richardson, who was the determined foe of Mr. Bryant's whole system, asks, *Dissertation*, p. 405.—"Where is the authority for these aspersions? they are nowhere to be discovered in the originals, in the versions, nor in the paraphrases of the Sacred Writings." If they are not to be found both in the versions and in the paraphrases of the Sacred Writings, the above quotations are all false. How strange that a man of Mr. Richardson's learning should have committed himself so egregiously as in this instance!

Verse 10. The beginning of his kingdom was Babel] *Babel*, signifies confusion; and it seems to have been a very proper name for the commencement of a kingdom that appears to have been founded in apostasy from God, and to have been supported by tyranny, rapine, and oppression.

In the land of Shinar; the same as is mentioned, chap. xi. 2. It appears that as *Babylon* was built on the river *Euphrates*, and that the tower of *Babel* was in the land of *Shinar*, consequently, *Shinar* itself must have been in the southern part of *Mesopotamia*.

Verse 11. Out of that land went forth Ashur.] The marginal reading is to be preferred here. He, *Nimrod*, went out into *Assyria* and built *Nineveh*: and hence *Assyria* is called the land of *Nimrod*, *Mic.* v. 6. Thus did this mighty hunter extend his dominions in every possible way. The city of *Nineveh*, the capital of *Assyria*, is supposed to have had its name from *Ninus*, the son of *Nimrod*; but probably *Ninus* and *Nimrod* are the same person. This city, which made so conspicuous a figure in the history of the world, is now called *Mosul*; it is an inconsiderable place, built out of the ruins of the ancient *Nineveh*.

Rehoboth, *Calah*, &c. Nothing certain is known concerning the situation of these places; conjecture is endless; and it has been amply indulged by learned men in seeking for *Rehoboth*, in the *Birtha* of *Ptolemy*, *Calah*, in *Calachine*, *Resen*, in *Larissa*, &c. &c.

Verse 13. Mizraim begat Ludim] Supposed to mean the inhabitants of the *Mareotis*, a canton in *Egypt*, for the name *Ludim* is evidently the name of a people.

Ananim; according to *Bochart*, the people who inhabited the district about the temple of *Jupiter Ammon*.

morrah, 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.

22 The children of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.

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

24 And Arphaxad begat Salah; and Salah begat Eber.

25 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,

a 1 Chron. 1. 17. &c.—b Heb. Arphaxhad.—c Heb. Sheleah.—d Ch. II. 12.

Lehabim; the *Lybians*, or a people who dwelt on the west of the Thebaid, and were called *Lybio-Egyptians*.

Naphtuhim; even the conjecturers can scarcely fix a place for these people. Bochart seems inclined to place them in *Marmarica*, or among the Troglodytes.

Verse 14. *Pathrusim*] The inhabitants of the *Delta*, in Egypt, according to the Chaldee paraphrase; but according to Bochart, the people who inhabited the Thebaid, called *Pathros* in Scripture.

Casuhim; the inhabitants of *Colchis*; for almost all authors allow that Colchis was peopled from Egypt.

Philistim; the people called *Philistines*, the constant plagues and frequent oppressors of the Israelites, whose history may be seen at large in the books of Samuel, Kings, &c.

Caphtorim; the inhabitants of the isle of *Cyprus*, according to Calmet.

Verse 15. *Sidon*; who probably built the city of this name, and was the father of the *Sidonians*.

Heth; from whom came the *Hittites*, so remarkable among the Canaanitish nations.

Verse 16. *The Jebusite, Amorite, &c.*] Are well known as being the ancient inhabitants of Canaan, expelled by the children of Israel.

Verse 20. *These are the sons of Ham after their families, &c.*] No doubt all these were well known in the time of Moses, and for a long time after: but at this distance of time, when it is considered that the political state of the world has been undergoing almost incessant revolutions through all the intermediate portions of time, the impossibility of fixing their residences, or marking their descendants, must be evident, as both the names of the people, and the places of their residences, have been changed beyond the possibility of being recognised.

Verse 21. *Shem, father of all the children of Eber*] It is generally supposed that the *Hebrews* derived their name from *Eber*, or *Heber*, son of Shem, but it appears much more likely that they had it from the circumstance of Abraham passing over (for so the word עבר *Aber* signifies) the river Euphrates, to come into the land of Canaan. See the history of Abraham, chap. xiv. 13.

Verse 22. *Elam*; from whom came the *Elamites*, near to the Medes, and whose chief city was *Elemais*.

Ashur; who gave his name to a vast province (afterward a mighty empire) called *Assyria*.

Arphaxad; from whom *Arrapachitis*, in Assyria, was named, according to some; or *Artaxata*, in Armenia, on the frontiers of Media, according to others.

Lud; the founder of the *Lydians*, in Asia Minor; or of the *Ludim*, who dwelt at the confluence of the Euphrates and Tigris, according to *Arius Montanus*.

Aram; the father of the *Arameans*, afterward called *Syrians*. On this point there is scarcely any difference of opinion among learned men.

Verse 23. *Uz*; who peopled *Cælosyria*, and is supposed to have been the founder of *Damascus*.

Hul, who peopled a part of *Armenia*.

Gether; supposed by Calmet to be the founder of the *Iureans*, who dwelt beyond Jordan, having Arabia Deserta on the east, and Jordan on the west.

Mash; who inhabited Mount *Masius* in *Mesopotamia*, and from whom the river *Mazeca*, which has its source in that mountain, takes its name.

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 These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth, after the flood.

CHAPTER XI.

All the inhabitants of the earth, speaking one language, and dwelling in one place, 1, 2, purpose to build a city and a tower to prevent their dispersion. 3. 4. God confounds their language, and scatters them over the whole earth. 5.—6. Account of the lives and families of the postdiluvian patriarchs. Shem, 10. 11. Arphaxad, 12. 13. Salah, 14. 15. Eber, 16, 17. Peleg, 18. 19. Husem or Hen, 20, 21. Serug, 22. 23. Nabor, 24. 25. Terah and his three sons, Haran, Nachor, and Abram, 26. 27. The death of Haran, 28. Abram marries Sarai, and Nachor marries Milcah, 29. Sarai is barren, 30. Terah, Abram, Sarai, and Lot, leave Ur of the Chaldees, and go to Haran, 31. Terah dies in Haran, aged two hundred and five years, 32.

AND the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed

a 1 Chron. 1. 19.—(That is, dispersion.—g Ver. 1.—h Ch. 9. 19.—i Heb. lip. k Heb. words.

Verse 24. *Salah*; the founder of the people of *Susiana*. *Eber*, see verse 21. The Septuagint add *Cainan* here with one hundred and thirty to the chronology. Most think the addition spurious, both here and in St. Luke.

Verse 25. *Peleg*, from *παλας*, to divide, because in his days, which is supposed to be about one hundred years after the flood, the earth was divided among the sons of Noah. Though some are of opinion that a physical division, and not a political one, is what is intended here: viz. a separation of continents and islands from the main land; the earthy parts having been united in one great continent previous to the days of Peleg. This opinion appears to me the most likely, for what is said ver. 5. is spoken by way of anticipation.

Verse 26, &c. *Joktan* had thirteen sons who had their dwelling from *Mesha* unto *Sephar*, a mount of the east, verse 30, which places Calmet supposes to be Mount *Masius* on the west, in *Mesopotamia*; and the mountains of the *Saphirs* on the east in *Armenia*; or of the *Tapyrs*, farther on in *Media*.

In confirmation that all men have been derived from one family, let it be observed; that there are many customs and usages, both sacred and civil, which have prevailed in all parts of the world, which could owe their origin to nothing but a general institution, which could never have existed had not mankind been of the same blood originally, and instructed in the same common notions before they were dispersed. Among these usages may be reckoned—1. The numbering by tens. 2. Their computing time by a cycle of seven days. 3. Their setting apart the seventh day for religious purposes. 4. Their use of sacrifices, propitiatory, and eucharistical. 5. The consecration of temples and altars. 6. The institution of sanctuaries or places of refuge, and their privileges. 7. Their giving a tenth part of the produce of their fields, &c. for the use of the altar. 8. The custom of worshipping the Deity barefooted. 9. Abstinence of the men from all sensual gratifications previous to their offering sacrifice. 10. The order of priesthood and its support. 11. The notion of legal pollutions, defilements, &c. 12. The universal tradition of a general deluge. 13. The universal opinion that the rainbow was a divine sign or portent, &c. &c. see Dodd.

The wisdom and goodness of God are particularly displayed in repopling the earth by means of three persons, all of the same family, and who had witnessed that awful display of divine justice in the destruction of the world by the flood; while themselves were preserved in the ark. By this very means, the true religion was propagated over the earth; for the sons of Noah would certainly teach their children not only the precepts delivered to their father by God himself, but also how, in his justice, he had brought the flood on the world of the ungodly; and by his merciful providence, preserved them from the general ruin. It is on this ground alone, that we can account for the uniformity and universality of the above traditions; and for the grand outlines of religious truth, which are found in every quarter of the world. God has so done his marvellous works, that they may be had in everlasting remembrance.

NOTES ON CHAPTER XI.

Verse 1. *The whole earth was of one language*] *The whole earth*—All mankind was of one language, in all likelihood the *HEBREW*—and of one speech; articulating

• from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 ¶ And ^b they said one to another, Go to, let us make brick, and ^c burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build a city and a tower, ^d whose top may reach unto heaven;

a Or, eastward, as Ch. 13. 11. 2 Sam. 6. 2. with 1 Chron. 13. 6. —b Heb. a man said to his neighbour.

the same words in the same way. It is generally supposed, that after the confusion mentioned in this chapter, the Hebrew language remained in the family of Heber. The proper names and their significations given in the Scripture, seem incontestable evidences that the Hebrew language was the original language of the earth—the language in which God spake to man, and in which he gave the revelation of his will to Moses and the prophets. It was used, says Mr. Ainsworth in all the world, for one thousand seven hundred and fifty-seven years, till Phaleg, the son of Heber, was born, and the tower of Babel was in building, one hundred years after the flood, Gen. x. 25. xi. 9. After this, it was used among the Hebrews or Jews, called therefore the Jews' language, Isa. xxxvi. 11. until they were carried captive into Babylon, where the holy tongue ceased from being commonly used, and the mixed Hebrew (or Chaldee) came in its place.

It cannot be reasonably imagined that the Jews lost the Hebrew tongue entirely in the seventy years of their captivity in Babylon; yet, as they were mixed with the Chaldeans, their children would of course learn that dialect, and to them the pure Hebrew would be unintelligible; and this probably gave rise to the necessity of explaining the Hebrew Scriptures in the Chaldee tongue, that the children might understand as well as their fathers. As we may safely presume the parents could not have forgotten the Hebrew, so we may conclude the children in general could not have learnt it, as they did not live in an insulated state, but were mixed with the Babylonians. This conjecture removes the difficulty with which many have been embarrassed: one party supposing that the knowledge of the Hebrew language was lost during the Babylonish captivity; and hence the necessity of the Chaldee Targums to explain the Scriptures; another party insisting that this was impossible in so short a period as seventy years.

Verse 2. As they journeyed from the east] Assyria, Mesopotamia, and the country on the borders, and beyond the Euphrates, are called the east in the Sacred Writings. Balaam said that the king of Moab had brought him from the mountains of the east, Num. xxiii. 7. Now it appears, from chap. xxii. 5. that Balaam dwelt at Pethor, on the river Euphrates. And it is very probable that it was from this country that the wise men came to adore Christ; for it is said they came from the east to Jerusalem, Matt. ii. 1. Abraham is said to have come from the east to Canaan, Isa. xli. 2. but it is well known that he came from Mesopotamia and Chaldea. Isa. ch. xlvi. 11. represents Cyrus as coming from the east against Babylon. And the same prophet represents the Syrians as dwelling eastward of Jerusalem, ch. ix. 12. The Syrian before מִקְדָּם mikkedem, from the east, the same word which Moses uses here. Daniel, ch. ix. 44. represents Antiochus as troubled at news received from the east; i. e. of a revolt in the eastern provinces, beyond the Euphrates.

Noah and his family landing, after the flood, on one of the mountains of Armenia, would doubtless descend and cultivate the valleys: as they increased, they appear to have passed along the banks of the Euphrates, till, at the time specified here, they came to the plains of Shinar, allowed to be the most fertile country in the east. See Calmet. That Babel was built in the land of Shinar, we have the authority of the sacred text to prove: and that Babylon was built in the same country, we have the testimony of Eusebius. Præp. Evang. l. ix. c. 15. and Josephus, Antiq. l. i. c. 5.

Verse 3. Let us make brick] It appears they were obliged to make use of brick, as there was an utter scarcity of stones in that district; and on the same account they were obliged to use slime, that is, bitumen, (Vulg.) אֲשַׁלְתִּים. (Septuagint) for mortar: so it appears they had neither common stone, nor lime-stone; hence they had brick for stone, and asphaltus, or bitumen, instead of mortar.

Verse 4. Let us build a city and a tower] On this subject there have been various conjectures. Mr. Hutchinson supposed that the design of the builders was to erect a temple to the host of heaven, the sun, moon, planets, &c.

and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

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

6 And the Lord said, Behold, ^f the people is one, and they have all ^g one language; and this they begin to do; and now nothing will be re-

c Heb. burn them to a burning.—d Dent. i. 28.—e Ch. 13. 21.—f Ch. 9. 19. Aou 17. 26.—g Ver. 1.

and to support this interpretation, he says, רִאשׁוֹ בַשָּׁמַיִם *re rosho bashamayim*, should be translated, not whose top may reach unto heaven, for there is nothing for may reach in the Hebrew; but its head, or summit, to the heavens, i. e. to the heavenly bodies; and to make this interpretation the more probable, he says, that previously to this time, the descendants of Noah were all agreed in one form of religious worship; for so he understands אֶחָד שָׁפָה *se sapah achath*, (and of one lip) i. e. according to him, they had one litany; and as God confounded their litany, they began to disagree in their religious opinions, and branched out into sects and parties, each associating with those of his own sentiment; and thus their tower, or temple, was left unfinished.

It is probable that their being of one language, and of one speech, implies not only a sameness of language, but also a unity of sentiment and design, as seems pretty clearly intimated in ver. 6. Being therefore strictly united in all things, coming to the fertile plains of Shinar, they proposed to settle themselves there, instead of spreading themselves over all the countries of the earth, according to the design of God: and in reference to this purpose they encouraged one another to build a city and a tower, probably a temple, to prevent their separation—"Lest," say they, "we be scattered abroad upon the face of the whole earth;" but God miraculously interposing, confounded or frustrated their rebellious design, which was inconsistent with his will. See Deut. xxxii. 8. Acts xvii. 26. And partly by confounding their language, and disturbing their counsels, they could no longer keep in an united state; so that, agreeing in nothing but the necessity of separating, they went off in different directions, and thus became scattered abroad upon the face of the earth. The Targums, both of Jonathan ben Uzziel, and of Jerusalem, assert that the tower was for idolatrous worship; and that they intended to place an image on the top of the tower with a sword in its hand, probably to act as a talisman against their enemies. Whatever their design might have been, it is certain that this temple or tower was afterward devoted to idolatrous purposes. Nebuchadnezzar repaired and beautified this tower; and it was dedicated to Bel, or the sun.—See Prideaux, vol. i. part l. b. 2.

An account of this tower, and of the confusion of tongues, is given by several ancient authors. Herodotus saw the tower, and described it. A Sybil, whose oracle is yet extant, spoke both of it and of the confusion of tongues; so did Eopolemus and Abydenus. See Bochart, Geogr. Sacr. lib. i. c. 13. Edit. 1692. On this point Bochart observes that these things are taken from the Chaldeans, who preserve many remains of ancient facts; and though they often add circumstances, yet they are, in general, in some sort dependent on the text; 1. They say, Babel was builded by the giants; because Nimrod, one of the builders, is called in the Hebrew text גִּבּוֹר *gibbor*, a mighty man; or, as the Septuagint, γίγας, a giant. 2. These giants, they say, sprang from the earth; because, in Gen. x. 11. it is said, he went from the earth *min haarets hahit, out of that earth*; but this is rather spoken of Ashur, who was another of the Babel-builders. 3. These giants are said to have waged war with the gods; because it is said of Nimrod, Gen. x. 9. he was a mighty hunter before the Lord; or, as others have rendered it, a warrior and a rebel against the Lord. See Jarchi in loco. 4. These giants are said to have raised a tower up to heaven, as if they had intended to have ascended thither. This appears to have been founded on, and its top shall reach to heaven, which has been already explained. 5. It is said that the gods sent strong winds against them, which dispersed both them and their work. This appears to have been taken from the Chaldean history, in which it is said their dispersion was made to the four winds of heaven, בְּאַרְבַּע מְרִיָּוִי שָׁמַיָא *be arbû rucheiy shemyia*, i. e. to the four quarters of the world. 6. And because the verb פָּצַק *phats*, or פָּצַץ *naphets*, used by Moses, signifies not only to scatter, but also to break to pieces; whence thunder, Isa. xxx. 30. is called פָּצַק נֶפֶתִים *nephets*, a breaking to pieces: hence they supposed the whole work was broken to pieces, and overturned. It was probably from this disguised representation of the

strained from them, which they have * imagined to do.

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

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

9 Therefore is the name of it called ' Babel; ^a because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

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

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

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

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

14 And Salah lived thirty years, and begat Eber:

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

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

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

18 And Peleg lived thirty years, and begat Reu:

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

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

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

22 And Serug lived thirty years, and begat Nahor:

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

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

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

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

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

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

A. M. 1693.
B. C. 2246.

A. M. 1693.
B. C. 2211.

A. M. 2187.
B. C. 1816.

A. M. 1723.
B. C. 2281.

A. M. 2129.
B. C. 1873.

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

A. M. 1757.
B. C. 2217.

A. M. 1693.
B. C. 2266.

A. M. 1693.
B. C. 2266.

A. M. 2029.
B. C. 1970.

A. M. 1949.
B. C. 2165.

A. M. 2049.
B. C. 1869.

A. M. 1729.
B. C. 2285.

A. M. 1827.
B. C. 2187.

A. M. 1949.
B. C. 2069.

A. M. 2005.
B. C. 1851.

^a Ps. 2. 1.—^b Ch. 1. 26. Ps. 2. 4. Acts 3. 4, 5.—^c Ch. 42. 23. Deut. 28. 49. Jer. 5. 15. 1 Cor. 14. 3. 11.—^d Luke 1. 61.—^e Ch. 10. 25, 32.—^f That is, confusion.—^g Wind. 10. 5. 1 Cor. 14. 23.

^h Ch. 10. 22. 1 Chron. 1. 17.—ⁱ See Luke 3. 35.—^k 1 Chron. 1. 19.—^l Called, Lxx. 3. 35. Phalar.—^m Luke 3. 35. Sarack.—ⁿ Luke 3. 43. Thera.—^o Josh. 24. 2. 1 Chron. 1. 35.

Hebrew text that the Greek and Roman poets took their fable of the giants waging war with the gods and piling mountain upon mountain in order to scale heaven. See Bochart as above.

Verse 5. *And the Lord came down*] A lesson, says an ancient Jewish commentator, to magistrates to examine every evidence before they decree judgment and execute justice.

Verse 6. *The people is one, &c.*] From this, as before observed, we may infer, that as the people had the same language, so they had a unity of design and sentiment. It is very likely that the original language was composed of monosyllables, that each had a distinct *ideal* meaning, and only one meaning; as different acceptations of the same word would undoubtedly arise, either from compounding terms, or when there were but few words in a language, using them by a different mode of pronunciation, to express a variety of things. Where this simple monosyllabic language prevailed, and it must have prevailed in the first ages of the world, men would necessarily have *simple ideas*, and a corresponding *simplicity of manners*. The Chinese language is exactly such as this; and the Hebrew, if stripped of its vowel points, and its prefixes, suffixes, and postfixes, separated from their combinations, so that they might stand by themselves, it would nearly answer to this character, even in its present state. In order, therefore, to remove this unity of sentiment and design, which I suppose to be the necessary consequence of such a language, God confounded their language—caused them to articulate the same word differently, to affix different ideas to the same term, and, perhaps, by transposing of syllables and interchanging of letters, form new terms and compounds, so that the mind of the speaker was apprehended by the hearer in a contrary sense to what was intended. This idea is not ill expressed by an ancient French poet, *Du Bartas*, and not badly, though rather *quaintly*, metaphorised by our countryman, Mr. Sylvester.

Some speak between the teeth, some in the nose,
Some in the throat their words do ill dispose—

"Bring me" quoth one, a "trowel, quickly! quick!"
One brings him up a hammer. "How this brick,"
Another bids; and then they cleanse a fire.
"Make fustic's rope!" and then they let it fly.
One calls for planks; another mortar lacks:
They bear the first a stone; the last an axe.
One would have spades; and him a spade they give:
Another asks a saw, and gets a stove.
Thus crossly cross, they praise and point in vain;
What one hath made, another mares again.

These reasons, then, seeing the storm arriv'd
Of God's just wrath, all weak and hear-depriv'd,
Forsook their purpose; and, like frantic fools,
Scatter their stuff, and tumble down their tools.

Du Bartas—Babylon.

I shall not examine how the different languages of the earth were formed. It certainly was not a work of the moment—different climates must have a considerable share

in the formation of tongues, by their influence on the organs of speech. The invention of new arts and trades must give birth to a variety of terms and expressions. Merchandise, commerce, and the cultivation of the sciences, would produce their share; and different forms of government, modes of life, and means of instruction, also contribute their quota. The *Arabic, Chaldee, Syriac, and Ethiopic*, still bear the most striking resemblance to their parent, the Hebrew. Many others might be reduced to a common source; yet every where there is sufficient evidence of *confusion*. The anomalies even in the most regular languages sufficiently prove this. Every language is confounded less or more, but that of *Eternal Truth*. This is ever the same: in all countries, climates, and ages, the language of Truth, like that God from whom it sprang, is unchangeable and incorruptible. It speaks in all tongues to all nations, and in all hearts: "there is one God, the Fountain of goodness, justice, and truth.—MAN, thou art his creature, ignorant, weak, and dependent; but He is all-sufficient—hates nothing that he has made—loves *thee*—is able and willing to save *thee*: return to and depend on *Him*—take his revealed will for thy law, submit to his authority, and accept eternal life on the terms proposed in his word; and thou shalt never perish, nor be wretched." This language of truth all the ancient and modern Babel-builders have not been able to confound, notwithstanding their repeated attempts. How have men toiled to make this language clothe their own ideas; and thus cause God to speak according to the pride, prejudice, and worst passions of men! But through a just judgment of God, the language of all those who have attempted to do this, has been confounded! and the word of the Lord abideth for ever.

Verse 7. *Go to*] A form of speech, which, whatever it might have signified formerly, now means nothing. The Hebrew *hahab*, signifies *come, make preparation*, as it were, for a journey, the execution of a purpose, &c. Almost all the versions understand the word in this way: the Septuagint have *ἔρχομαι*, the Vulgate *venite*, both signifying *come, or come ye*. This makes a very good sense: *Come, let us go down, &c.* For the meaning of these latter words, see chap. i. 26. and xviii. 21.

Verse 9. *Therefore is the name of it called Babel*] *בבל* *babal*, from *בל* *bal*, to *mingle, confound, destroy*; hence *Babel*, from the mingling together, and confounding of the projects and language of these descendants of Noah; and this confounding did not so much imply the producing new languages, as giving them a different method of pronouncing the same words, and leading them to affix different ideas to them. See before, ver. 6.

Besides Mr. Hutchinson's opinion, (see on verse 4.) there have been various conjectures concerning the *purpose* for which this tower was built. Some suppose it was intended to prevent the effects of another flood, by affording an

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

30 But Sarai was barren; she had no child. 31 ¶ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

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

a Ch. 17. 15. & 20. 12.—b Ch. 22. 20.—c Ch. 16. 1. 2 & 18. 11, 12.—d Ch. 12. 1. e Neh. 9. 7. Judith 5. 7. Acta 7. 4. Heb. 14. 8.

CHAPTER XII.

God calls Abram to leave Haran, and go into Canaan, 1; promises to bless him, and through him all the families of the earth, 2, 3. Abram, Sarai, Lot, and all their household, depart for Canaan, 4. 5. Pass through Silem, 6. God appears to him, and renews the promise, 7. His journey described, 8, 9. On account of a famine in the land, he is obliged to go into Egypt, 10. A fear lest, on account of the beauty of his wife, the Egyptians should kill him, he declares her not to acknowledge that she was his wife, but only his sister, 11—13. Sarai, because of her beauty, is taken into the palace of Pharaoh, king of Egypt, who is very liberal to Abram, on her account, 14—16. God afflicts Pharaoh and his household with grievous plagues on account of Sarai, 17. Pharaoh, on finding that Sarai was Abram's wife, restores her honourably, and dismisses the patriarch with his family and their property, 18—20.

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

2 And I will make of thee a great nation,

f Ch. 10. 19. & 24. 10. & 29. 4.—g Ch. 15. 7. Neh. 9. 7. Isai. 41. 2. Acta 7. 2. Hebr. 11. 8.—h Ch. 17. 6. & 18. 13. Deut. 26. 5. 1 Kings 3. 8.

asylum to the builders and their families in case of another general deluge. Others think that it was designed to be a grand city, the seat of government, in order to prevent a general dispersion. This God would not permit, as he had purposed that men should be dispersed over the earth: and therefore caused the means which they were using to prevent it, to become the grand instrument of its accomplishment. Humanly speaking, the earth could not have been so speedily peopled, had it not been for this very circumstance, which the counsel of man had devised to prevent it. Some say that these builders were divided into seventy-two nations, with seventy-two different languages: but this is an idle, unfounded tale.

Verse 10. These are the generations of Shem] This may be called the holy family, as from it sprang Abraham, Isaac, Jacob, the twelve patriarchs, David, Solomon, and all the great progenitors of the Messiah.

We have already seen that the Scripture chronology, as it exists in the Hebrew text, the Samaritan, the Septuagint, Josephus, and some of the fathers, is greatly embarrassed; and it is yet much more so in the various systems of learned and unlearned chronologists. For a full and rational view of this subject, into which the nature of these notes forbids me further to enter, I must refer my reader to Dr. Hales's laborious work, "A New Analysis of Sacred Chronology," vol. 2d. part 1st, &c. in which he enters into the subject with a cautious but firm step; and if he has not been able to remove all its difficulties, has thrown very considerable light upon most parts of it. The reader has already been favored with some extracts from this learned work, under chapter ix. ver. 29.

Verse 12. And Arphaxad lived] The Septuagint bring in here a second Cainan, with an addition of one hundred and thirty years. St. Luke follows the Septuagint, and brings in the same person in the same way. But the Hebrew text, both here and in 1 Chron. i. is perfectly silent on this subject; and the best chronologists have agreed in rejecting this as a spurious generation.

Verse 25. And Terah lived seventy years, and begat Abram, Nahor, and Haran.] Haran was certainly the eldest son of Terah; and he appears to have been born when Terah was about seventy years of age; and his birth was followed in successive periods with those of Nahor, his second, and Abram, his youngest son. Many have been greatly puzzled with the account here, supposing, because Abram is mentioned first, that therefore he was the eldest son of Terah: but he is only put first by way of dignity. An instance of this we have already seen, chap. v. 32. where Noah is represented as having Shem, Ham, and Japheth, in this order of succession: whereas it is evident, from other scriptures, that Shem was the youngest son, who for dignity is named first, as Abram is here: and Japheth the eldest named last, as Haran is here. Terah died two hundred and five years old, ver. 32. then Abram departed from Haran when seventy-five years old, ch. xii. 4. therefore Abram was born, not when his father Terah was seventy, but when he was one hundred and thirty years old.

When any case of dignity or pre-eminence is to be marked, then even the youngest son is set before all the rest, though contrary to the usage of the Scriptures in other cases. Hence we find Shem, the youngest son of Noah, always mentioned first: Moses is mentioned before his elder brother Aaron; and Abram before his two elder brethren, Haran and Nahor. These observations are sufficient to remove all difficulty from this place.

Verse 29. Milcah the daughter of Haran] Many suppose Sarai and Iscah are the same person under two different names; but this is improbable, as Iscah is expressly said to be the daughter of Haran, and Sarai was

the daughter of Terah, and half-sister of Abraham. See chap. xii. 13. and xx. 12.

Verse 31. They went forth from Ur of the Chaldees] Chaldea is sometimes understood as comprising the whole of Babylonia; at other times, that province towards Arabia Deserta, called in Scripture the land of the Chaldeans. The capital of this place was Babylon, called in Scripture the beauty of the Chaldees excellency, Isa. xlii. 19.

Ur appears to have been a city of some considerable consequence at that time in Chaldea; but where situated is not well known. It probably had its name Ur, אור which signifies fire and light, from the worship practised there. The learned are almost unanimously of opinion, that the ancient inhabitants of this region were Ignicolists, or worshippers of fire; and in that place this sort of worship probably originated: and in honour of this element, the symbol of the Supreme Being, the whole country, or a particular city in it, might have had the name Ur. Bochart has observed, that there is a place called Ouri, south of the Euphrates, in the way from Nisibis to the river Tigris. The Chaldees mentioned here, had not this name in the time of which Moses speaks; but they were called so in the time in which Moses wrote. Chesed was the son of Nahor, the son of Terah, ch. xxii. 22. From Chesed descended the Chasdim, whose language was the same as that of the Amorites, Dan. i. 4. ii. 4. These Chasdim, whence the Χαλδαίοι, Chaldeans, of the Septuagint, Vulgate, and all later versions, afterward settled on the south of the Euphrates. Those who dwelt in Ur were either priests or astronomers, Dan. ii. 10. and also idolaters, Josh. xxiv. 2, 3, 14, 15.—And because they were much addicted to astronomy, and probably to judicial astrology, hence all astrologers were, in process of time, called Chaldeans, Dan. ii. 2—5.

The building of Babel, the confusion of tongues, and the first call of Abraham, are three remarkable particulars in this chapter: and these led to the accomplishment of three grand and important designs. 1. The peopling of the whole earth. 2. The preservation of the true religion by means of one family. And, 3. the preservation of the line uncorrupted, by which the Messiah should come. When God makes a discovery of himself by a particular revelation, it must begin in some particular time, and be given to some particular person, and in some particular place. Where, when, and to whom, are comparatively matters of small importance. It is God's gift, and his own wisdom must determine the time, the person, and the place. But if this be the case, have not others cause to complain because not thus favoured? Not at all, unless the favouring of the one, for a time, should necessarily cut off the others for ever. But this is not the case. Abraham was first favoured—that time, that country, and that person, were chosen by infinite wisdom; for there and then God chose to commence these mighty operations of divine goodness. Isaac and Jacob also received the promises; the twelve patriarchs through their father, and the whole Jewish people through them. Afterward, the designs of God's endless mercy were more particularly unfolded; and the word which seemed to be confined for two thousand years to the descendants of a single family, bursts forth on all hands, salvation is preached to the Gentiles, and thus in Abram's seed all the nations of the earth are blessed. Hence none can find fault, and none can have cause to complain; as the salvation, which for a time appeared to be restricted to a few, is now, on the authority of God, liberally offered to the whole human race!

NOTES ON CHAPTER XII.

Verse 1. Get thee out of thy country] There is great dissension between commentators concerning the call of

* and I will bless thee, and make thy name great; ^b and thou shalt be a blessing:

3 ^c And I will bless them that bless thee, and curse him that curseth thee: ^d 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:

■ Ch. 21. 35.—Ch. 23. 4. Gal. 3. 11.—c Ch. 27. 29. Exod. 23. 32. Num. 24. 9.—d Ch.

Abram was seventy and five years old when he departed out of Haran.

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

18. 18. & 22. 18. & 26. 4. Pa. 72. 17. Acta. 3. 25. Gal. 3. 8.—Ch. 14. 14.—Ch. 11. 31.

Abram; some supposing he had two distinct calls, others that he had but one. At the conclusion of the preceding chapter, ver. 31. we find Terah and all his family leaving Ur of the Chaldees, in order to go to Canaan. This was, no doubt, in consequence of some divine admonition. While resting at Haran, on their road to Canaan, Terah died, ch. xi. 32. and then God repeats his call to Abram, and orders him to proceed to Canaan, ch. xii. 1.

Dr. Hales, in his Chronology, contends for two calls: "the first," says he, "is omitted in the Old Testament, but is particularly recorded in the New, Acts vii. 2—4. The God of glory appeared to our father Abraham while he was (at Ur of the Chaldees) in Mesopotamia, BEFORE HE DWELT IN CHARRAN; and said unto him, Depart from thy land, and from thy kindred, and come into the land (yr, a land) which I will show thee. Hence, it is evident, that God had called Abraham before he came to Haran or Charran." THE SECOND CALL is recorded only in this chapter: "The Lord said, not had said, unto Abram, Depart from thy land, and from thy kindred, and from thy father's house, unto THE LAND, פְּנֵי הָאָרֶץ, Septuagint ΤΗΝ ΓῆΝ, which I will show thee." "The difference of the two calls," says Dr. Hales, "more carefully translated from the originals, is obvious: in the former, the land is indefinite, which was designed only for a temporary residence; in the latter, it is definite, intimating his abode. A third condition is also annexed to the latter, that Abram shall now separate himself from his father's house, or leave his brother Nahor's family behind at Charran.—This call Abram obeyed, still not knowing whether he was going, but trusting implicitly to the divine guidance." Heb. xi. 8.

Thy kindred] Nahor, and the different branches of the family of Terah, Abram and Lot excepted. That Nahor went with Terah and Abram as far as Padan-Aram, in Mesopotamia, and settled there, so that it was afterward called Nahor's city, is sufficiently evident from the ensuing history, see ch. xxv. 20 xxiv. 10, 15, and that the same land was Haran, see ch. xxviii. 2, 10. and there were Abram's kindred and country here spoken of, ch. xxiv. 4.

Thy father's house] Terah being now dead, it is very probable that the family were determined to go no farther, but to settle at Charran; and as Abram might have felt inclined to stop with them in this place, hence, the ground and necessity of the second call recorded here, and which is introduced in a very remarkable manner: לֵךְ לְךָ תֵּלֵךְ, GO FOR THYSELF. If none of the family will accompany thee, yet go for thyself unto THAT LAND which I will show thee. God does not tell him what land it is, that he may still cause him to walk by faith, and not by sight. This seems to be particularly alluded to by Isaiah, ch. xli. 2. Who raised up the righteous man (Abram) from the east, and called him to his foot; that is, to follow implicitly the Divine direction. The apostle assures us, that in all this Abram had spiritual views: he looked for a better country, and considered the land of promise only as typical of the heavenly inheritance. See Heb. xi. 8—10.

Verse 2. I will make of thee a great nation] i. e. the Jewish people. I will make thy name great—alluding to the change of his name from Abram, a high father, to Abraham, the father of a multitude.

Verse 3. In thee] In thy posterity, in the Messiah, who shall spring from thee, shall all families of the earth be blessed; for as he shall take on him human nature, from the posterity of Abraham, he shall taste death for every man; his Gospel shall be preached throughout the world, and innumerable blessings be derived on all mankind, through his death and intercession.

Verse 4. And Abram was seventy-five years old] As Abram was now seventy-five years old, and his father Terah had just died at the age of two hundred and five, consequently Terah must have been one hundred and thirty when Abram was born; and the seventieth year of his age, mentioned Gen. xi. 26. was the period at which Haran, not Abram was born.—See on the preceding chapter.

Verse 5. The souls that they had gotten in Haran] This may apply either to the persons who were employed in the service of Abram, or to the persons he had been the instrument of converting to the knowledge of the true God; and in this latter sense the Chaldee paraphrasts

understood the passage, translating it, The souls of those whom they proselyted in Haran.

They went forth to go into the land of Canaan] A good land possessed by a bad people, who, for their iniquities, were to be expelled, see Lev. xviii. 25. And this land was made a type of the kingdom of God. Probably the whole of this transaction may have a farther meaning than that which appears in the letter. As Abram left his own country, father's house and kindred, took, at the command of God, a journey to this promised land, nor ceased till he arrived in it; so should we cast aside every weight, come out from among the workers of iniquity, set out for the kingdom of God, nor ever rest till we reach the heavenly country. How many set out for the kingdom of heaven, make good progress for a time in their journey, but half before the race is finished! Not so Abram: he went forth to go into the land of Canaan, and into the land of Canaan he came.—Reader, go thou and do likewise.

Verse 6. The Canaanite was then in the land] This is thought to be an interpolation, because it is supposed that these words must have been written after the Canaanites were expelled from the land, by the Israelites under Joshua; but this by no means follows. All that Moses states is, simply, that at the time in which Abram passed through Sichern, the land was inhabited by the descendants of Canaan: which was a perfectly possible case, and involves neither contradiction nor absurdity. There is no rule of criticism by which these words can be produced as an evidence of interpolation, or incorrectness in the statement of the sacred historian. See this mentioned again, ch. xiii. 7.

The plain of Moreh] אֵילֵי מוֹרַח עֵיטֹן, should be translated oak, not plain: the Septuagint translate it πῆχυ δένδρον, the lofty oak; and it is likely the place was remarkable for a grove of those trees, or for one of a stupendous height and bulk.

Verse 7. The Lord appeared] In what way this appearance was made, we know not: it was probably by the great Angel of the Covenant, Jesus the Christ. The appearance, whatsoever it was, perfectly satisfied Abram, and proved itself to be supernatural and divine. It is worthy of remark, that Abram is the first man to whom God is said to have shown himself, or appeared: 1st. In Ur of the Chaldees, Acts vii. 2.—and 2dly. At the oak of Moreh, as in this verse. As מוֹרַח signifies a teacher, probably this was called the oak of Moreh, or the teacher, because God manifested himself here, and instructed Abram concerning the future possession of that land by his posterity; and the dispensation of the mercy of God to all the families of the earth through the promised Messiah: see on chap. xv. 7.

Verse 8. Beth-el] That is, the place which was afterward called Beth-el by Jacob; for its first name was Luz. See chap. xxviii. 19.—בֵּית אֵל Beith el, literally signifies the house of God.

There he pitched his tent—and builded an altar unto the Lord] Where Abram has a tent, there God must have an ALTAR, as he well knows there is no safety but under the Divine protection. How few who build houses, ever think on the propriety and necessity of building an altar to their Maker? The house in which the worship of God is not established, cannot be considered as under the Divine protection. Is it not remarkable, that few dwellings of truly religious people have ever been burnt down?

And called upon the name of the Lord] Dr. Shuckford strongly contends, that קרא בשם kara beshem, does not signify to call on the name, but to invoke in the name. So Abram invoked Jehorah in or by the name of Jehorah, who had appeared to him. He was taught, even in these early times, to approach God through a Mediator; and that Mediator, since manifested in the flesh, was known by the name Jehovah. Does not our Lord allude to such a discovery as this, when he says, Abraham rejoiced to see my day; and he saw it, and was glad? John viii. 56. Hence it is evident, that he was informed that the Christ should be born of his seed—that the nations of the world should be blessed through him; and is it then to be wondered at, if he invoked God in the name of this great Mediator?

6 ¶ And Abram ^a passed through the land unto the place of Sichem, ^b unto the plain of Moreh. ^c And the Canaanite *was* then in the land.

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

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 ^a called upon the name of the LORD.

9 And Abram journeyed, ^b going ⁱ on still toward the south.

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

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* ^a a fair woman to look upon:

12 Therefore, it shall come to pass, when the

Egyptians shall see thee, that they shall say, This *is* his wife; and they ^a will kill me, but they will save thee alive.

13 ¶ 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.

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

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

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.

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

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

A. M. cir. 2094. B. C. cir. 1921.

^a Here 11. 9 - Deut. 11. 30 - Job 7. 1 - Ch. 10. 18, 19 & 13. 7 - Ch. 17. 1 - Gen. 13. 15 & 17 & 18. 10 & 11 & Ch. 13. 4 - Gen. 13. 4 - Heb. in going and journeying - Ch. 13. 3 - Ch. 26. 1 - Ps. 105. 13 - in Ch. 13. 1 - Ver.

14. Ch. 26. 7 - Ch. 20. 11 & 26. 7 - Ch. 20. 5, 13. See ch. 26. 7 - Ch. 29. 7. Matt. 5. 28 - Ch. 20. 2 - Ch. 20. 14 - Ch. 20. 13. 1 Chron. 16. 21. Ps. 105. 14. Hebr. 13. 1 - Ch. 20. 9 & 26. 10.

Verse 10. *There was a famine in the land* Viz. of Canaan. This is the first famine on record, and it prevailed in the most fertile land then under the sun; and why? God made it desolate for the wickedness of those who dwelt in it, Psal. cvii. 34.

Went down into Egypt He felt himself a stranger and a pilgrim, and by his unsettled state, was kept in mind of the city that hath foundations, that is permanent and stable: whose builder is the living God. See Heb. xi. 8, 9.

Verse 11. *Thou art a fair woman to look on* Widely differing in her complexion from the swarthy Egyptians, and consequently more likely to be coveted by them. It appears that Abram supposed they would not scruple to take away the life of the husband, in order to have the undisturbed possession of the wife. The age of Sarai at this time is not well agreed on by commentators; some making her ninety, while others make her only sixty-five. From chap. xvii. 17. we learn that Sarai was ten years younger than Abraham, for she was but ninety when he was a hundred. And from ver. 4. of chap. xii. we find that Abram was seventy-five when he was called to leave Haran and go to Canaan, at which time Sarai could be only sixty-five; and if the transactions recorded in the preceding verses took place in the course of that year, which I think possible; consequently Sarai was but sixty-five: and as, in those times, people lived much longer, and disease seems to have had but a very contracted influence, women and men would necessarily arrive more slowly at a state of perfection, and retain their vigour and complexion much longer than in later times. We may add to these considerations, that *strangers* and *foreigners* are more coveted by the licentious than those who are *natives*. This has been amply illustrated in the West Indies and in America, where the *jetty*, *monkey-faced* African women, are preferred to the elegant and beautiful Europeans! To this subject a learned British traveller elegantly applied those words of Virgil, Eclog. II. ver. 18.

Alba lignata ea. lunt, vaccinia nigra leguntur. White lilies lie scattered on the plain. While dusky hyacinths for us remain. Dryden.

Verse 13. *Say, I pray thee, thou art my sister* Abram did not wish his wife to tell a falsehood, but he wished her to suppress a part of the truth. From chap. xx. 12. it is evident she was his *step-sister*, i. e. his sister by his father, but by a different mother. Some suppose Sarah was the daughter of Haran, and consequently the *grand-daughter* of Terah; this opinion seems to be founded on chap. xi. 29. where *beach* is thought to be the same with Sarah, but the supposition has not a sufficiency of probability to support it.

Verse 15. *The woman was taken into Pharaoh's house* Pharaoh appears to have been the common appellation of the Cushite shepherd kings of Egypt, who had conquered this land, as is conjectured, about 72 years before this time. The word is supposed to signify *king*, in the ancient Egyptian language. If the meaning be sought in the Hebrew, the root פָּרָאֵה *pharad*, signifies to be free or disengaged, a name which such freebooters as the Cushite shepherds, might naturally assume. All the kings of Egypt bore this name till the commencement of the Grecian monarchy, after which they were called *Ptolomies*.

When a woman was brought into the seraglio, or harem

of the eastern princes, she underwent, for a considerable time, certain purifications before she was brought into the king's presence. It was in this interim that God *plagued Pharaoh and his house with plagues*, so that Sarai was restored before she could have been taken to the bed of the Egyptian king.

Verse 16. *He had sheep and oxen, &c.* As some of these terms are liable to be confounded, and as they frequently occur, especially in the Pentateuch, it may be necessary to consider and fix their meaning in this place.

SHEEP, צֹאן *tsaon*, from *tsaan*, to be plentiful or abundant; a proper term for the eastern sheep, which almost constantly bring forth twins, Cant. iv. 2. and sometimes three and even four at a birth. Hence their great fruitfulness is often alluded to in Scripture. See Psalm lxxv. 14. cxlv. 13.; but under this same term, which almost invariably means a flock, both sheep and goats are included. So likewise, the Romans include sheep, goats, and small cattle in general, under the term PECUS PECORIS; so they do larger cattle under that of PECUS PECUDIS.

OXEN; בָּקָר *baquar*, from the root, to examine, look out; because of the full, broad, steady, unmoved look of most animals of the bovine kind; and hence the morning is termed *boquer*, because of the light springing out of the east, and looking out over the whole of the earth's surface: See on chap. i. 31.

HE-ASSES; חֲמֹרִים *chamorim*, from חָמַר *chamar*, to be disturbed, muddy, probably from the dull, stupid appearance of this animal, as if it were always affected with melancholy. Scheuchzer thinks the sandy-coloured domestic Asiatic ass, is particularly intended. The word is applied to asses in general, though most frequently restrained to those of the male kind.

SHE-ASSES; אֲתוֹנֹת *atonoth*, from אָטַן *aten*, strength, properly the strong animal, as being superior in muscular force to every other animal of its size. Under this term both the male and the female are sometimes understood.

CAMELS; גְּמָלִים *gemalim*, from גָּמַל *gamal*, to recompense, return, repay, so called from its resentment of injuries, and revengeful temper, for which it is proverbial in the countries of which it is a native. On the animals, and natural history in general of the Scriptures, I must refer to the *Hierozoicon* of BOCHART, and the *Physica Sacra* of SCHEUCHZER. The former, the most learned and accurate work, perhaps, ever produced by one man.

From this enumeration of the riches of Abraham, we may conclude that this patriarch led a pastoral and itinerant life, that his *meal* must have chiefly consisted in the flesh of clean animals, with a sufficiency of pulse for bread; that his chief drink was their milk; his clothing their skins, and his benests of burthen asses and camels, for as yet we read of no horses; and the ordinary employment of his servants, to take care of the flocks, and to serve their master. Where the patriarchs became resident for any considerable time, they undoubtedly cultivated the ground to produce grain.

Verse 17. *The Lord plagued Pharaoh* What these plagues were we know not. In the parallel case, chap. xx. 18. all the females in the family of Abimelec, who had taken Sarah, in nearly the same way, were made barren; possibly this might have been the case here; yet much more seems to be signified by the expression *great plagues*.

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

CHAPTER XIII.

Abram and his family return out of Egypt to Canaan, 1, 2. He revisits Beth-el, and there invokes the Lord, 3, 4. In consequence of the great increase in the flocks of Abram and Lot, their herdsmen disagree; which obliges the patriarch and his nephew to separate, 5-9. Lot, being permitted to make his choice of the last, chooses the plains of Jordan, 10, 11, and pitches his tent near to Sodom, while Abram abides in Canaan, 12. Bad character of the people of Sodom, 13. The Lord renews his promise to Abram, 14-17. Abram removes to the plains of Mamre, near Hebron, and builds and altar to the Lord, 18.

A. M. cir. 2086. B. C. cir. 1918. **A**ND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south.

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

3 And he went on his journeys from the south even unto Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

a Prov 21. 1.—b Ch. 12. 9.—c Ch. 21. 35. Ps. 112. 3. Prov. 10. 22.—d Ch. 12. 8. e—Ch. 12. 7, 8.—f Ps. 116. 17.—g Ch. 36. 7.—h Ch. 36. 30.—i Ch. 12. 6.—k 1 Cor.

Whatever these plagues were, it is evident they were understood by Pharaoh, as proofs of the disapprobation of God, and consequently, even at this time in Egypt, there was some knowledge of the primitive and true religion.

Verse 20. *Commanded his men concerning him.* Gave particular and strict orders to afford Abraham and his family every accommodation and help for their journey; for, having received a great increase of cattle and servants, ver. 16. it was necessary that he should have the favour of the king, and his permission to remove from Egypt with so large a property; hence a particular charge is given to the officers of Pharaoh to treat him with respect, and to assist him in his intended departure.

The weighty and important contents of this chapter demand our most attentive consideration. Abram is a second time called to leave his country, kindred, and father's house, and go to a place he knew not. Every thing was apparently against him but the voice of God. This, to Abraham, was sufficient; he could trust his Maker, and knew he could not do wrong in following his command. He is therefore proposed to us in the Scriptures as a pattern of faith, patience, and loving obedience. When he received the call of God he spent no time in useless reasonings about the call itself, his family circumstances, the difficulties in the way, &c. &c. He was called, and he departed, and this is all we hear on the subject. *Implicit faith* in the promise of God, and *prompt obedience* to his commands, become us, not only as his creatures, but as sinners called to separate from evil workers and wicked ways, and travel by that faith which worketh by love, in the way that leads to the paradise of God.

How greatly must the faith of this blessed man have been tried, when, coming to the very land in which he is promised so much blessedness, he finds, instead of plenty, a grievous famine! Who in his circumstances would not have gone back to his own country and kindred? Still he is not stumbled; prudence directs him to turn aside and go to Egypt, till God shall choose to remove this famine. Is it to be wondered at, that in this tried state he should have serious apprehensions for the safety of his life? Sarai, his affectionate wife and faithful companion, he supposes he shall lose; her beauty he suspects will cause her to be desired by men of power, whose will he shall not be able to resist. If he appeared to be her husband, his death he supposes to be certain: if she pass for his sister, he may be well used on her account. He will not tell a lie, but he is tempted to prevaricate by suppressing a part of the truth. Here is a weakness which, however we may be inclined to pity and excuse, we should never imitate. It is recorded with its own condemnation. He should have risked all rather than have prevaricated. But how could he think of lightly giving up such a wife? Surely he who would not risk his life for the protection and safety of a good wife, is not worthy of one. Here his faith was deficient. He still credited the general promise, and acted on that faith in reference to it; but he did not use his faith in reference to intervening circumstances, to which it was equally applicable. Many trust God for their souls and eternity, who do not trust in him for their bodies and for time. To him who follows God fully in simplicity of heart, every thing must ultimately succeed. Had Abram and Sarai simply passed for what

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

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

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

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

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

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

6. 7.—1 Heb. men brethren. See ch. 11. 37, 31. Exod. 2. 13. Ps. 133. 1. Acts 7. 26. m Ch. 20. 15. & 24. 10.—n Rom. 12. 18. Hebr. 12. 14. James 3. 17.

they were, they had incurred no danger; for God, who had obliged them to go to Egypt, had prepared the way before them. Neither Pharaoh nor his courtiers would have noticed the woman, had she appeared to be the wife of the stranger that came to sojourn in their land. The issue sufficiently proves this. Every ray of the light of truth is an emanation from the holiness of God, and awfully sacred in his eyes. Considering the subject thus, a pious ancient spoke the following words, which refiners in prevarication have deemed by much too strong: "I would not," said he, "tell a lie to save the souls of the whole world." Reader, be on thy guard: thou mayest fall by comparatively small matters, while resolutely and successfully resisting those which require a giant's strength to counteract them. In every concern God is necessary: seek him for the body and for the soul; and do not think that any thing is too small or insignificant to interest him, that concerns thy present or eternal peace.

NOTES ON CHAPTER XIII.

Verse 1. *Abram went up out of Egypt into the south*] Probably the south of Canaan; as in leaving Egypt he is said to come from the south, ver. 3. for the southern part of the promised land lay northeast of Egypt.

Verse 2. *Abram was very rich*] So we find that the property of these patriarchal times did not consist in flocks only, but also in silver and gold; and in all these respects Abram was *כבד כסר kabad meod*, exceeding rich. Josephus says, that a part of this property was acquired by teaching the Egyptians arts and sciences. Thus did God fulfil his promises to him, by protecting him and giving him a great profusion of temporal blessings, which were to him signs and pledges of spiritual things.

Verse 3. *Beth-el*] See ch. xii. 8.

Verse 6. *Their substance was great*] As their families increased, it was necessary their flocks should increase also, as from those flocks they derived their clothing, food, and drink: many also were offered in sacrifice to God.

They could not dwell together] 1. Because their flocks were great; 2. Because the Canaanites and the Perizzites had already occupied a considerable part of the land; and 3. Because there appears to have been envy between the herdmen of Abram and Lot. To prevent disputes among them, that might have ultimately disturbed the peace of the two families, it was necessary that a separation should take place.

The Canaanite and the Perizzite dwelled then in the land] That is, they were there at the time Abram and Lot came to fix their tents in the land. This is no more an interpolation than that chap. xii. 6.

Verse 8. *For we be brethren*] We are of the same family, worship the same God—in the same way—have the same promises—and look for the same end. Why then should there be strife? If it appear to be unavoidable from our present situation, let that situation be instantly changed; for no secular advantages can counterbalance the loss of peace.

Verse 9. *Is not the whole land before thee?*] As the patriarch or head of the family, Abram, by prescriptive right, might have chosen his own portion first, and appointed Lot his: but intent upon peace, and feeling pure and parental affection for his nephew, he permitted him to make his choice first.

Verse 10. *Like the land of Egypt, as thou comest unto*

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

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

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

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

14 ¶ And the Lord said unto Abram, after that Lot was separated from

him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

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

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

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

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

a Ch. 19, 17. Deut. 34, 3. Ps. 107, 34. —b Ch. 19, 24, 25.—c Ch. 2, 10. Gen. 1, 3.—d Ch. 14, 2, 3. & 19, 22.—e Ch. 19, 29.—f Ch. 14, 12. & 19, 1. 2 Pet. 2, 7, 8.—g Ch. 18, 20. Psal. 16, 49. 2 Pet. 2, 7, 8.—h Ch. 6, 11.—i Ver. 11.—j Ch. 26, 14.—k Ch. 12, 7. & 15, 18. & 17, 8. & 24, 7. & 26, 4. Num. 34, 12. Deut. 34, 4. Acta. 7, 5.

m 2 Chron. 20, 7. Ps. 77, 22, 29. & 112, 2.—n 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. Isai. 48, 19. Jer. 33, 22. Rom. 4, 16, 17, 18. Heb. 11, 12.—o Ch. 14, 13.—p Heb. plains.—q Ch. 35, 27. & 37, 14.

Zoar.] There is an obscurity in this verse which Houbigant has removed by the following translation:—*Ea autem, priusquam Sodomam Gomorrahque Dominus delerit, erat, quasi itur Segor, tota irrigua, quasi hortus Domini, et quasi terra Ægypti.* "But before the Lord had destroyed Sodom and Gomorrah, it was, as thou goest to Zoar, well watered, like the garden of the Lord, and like the land of Egypt." As paradise was watered by the four neighbouring streams; and as Egypt was watered by the annual overflowing of the Nile, so were the plains of Jordan, and all the land on the way to Zoar, well watered and fertilized by the overflowing of Jordan.

Verse 11. *Then lot chose all the plain.* A little civility or good breeding is of great importance in the concerns of life; Lot either had none, or did not profit by it. He certainly should have left the choice to the patriarch, and have sought to be guided by his counsel; but he took his own way, trusting to his own judgment, and guided only by the sight of his eyes—he beheld all the land of Jordan, that it was well watered, &c.—So he chose the land, without considering the character of the inhabitants, or what advantages or disadvantages it might afford him in spiritual things. This choice, as we shall see in the sequel, had nearly proved the ruin of his body, soul, and family.

Verse 13. *The men of Sodom were wicked.* רַשָׁעִים *râshim*, from רָשָׁע *raâ*, to break in pieces, destroy, and afflict: persons who broke the established order of things, destroyed and confounded the distinctions between right and wrong, and who afflicted and tormented both themselves and others. *And sinners,* חַטָּאִים *chatayim*, from חָטָא *chata*, to miss the mark—to step wrong—to miscarry; the same as *μαρτυρία*, in Greek, from *μαρτυρία*, and *μαρτυρῆς*, to hit a mark; so a sinner is one who is ever aiming at happiness, and constantly missing his mark; because, being wicked, radically evil within, every affection and passion depraved and out of order, he seeks for happiness where it never can be found, in worldly honours and possessions, and in sensual gratifications, the end of which is, disappointment, affliction, vexation, and ruin. Such were the companions Lot must have in the fruitful land he had chosen! This, however, amounts to no more than the common character of sinful man; but the people of Sodom were exceedingly sinful and wicked before, or against the Lord: they were sinners of no common character; they excelled in unrighteousness, and soon filled up the measure of their iniquities; see chap. xix.

Verse 14. *The Lord said unto Abram.* It is very likely that the Angel of the Covenant appeared to Abram in open day, when he could take a distinct view of the length and breadth of this good land. The revelation made, ch. xv. 5. was evidently made in the night, for then he was called to number the stars, which could not be seen but in the night season: here he is called on to number the dust of the earth, ver. 16. which could not be seen but in the daylight; see on ch. xv. 1.

Verse 15. *To thee will I give it, and to thy seed forever.* This land was given to Abram, that it might lineally and legally descend to his posterity, and though Abram himself cannot be said to have possessed it, Acta, vii. 5. yet it was the gift of God to him in behalf of his seed; and this was always the design of God, not that Abram himself should possess it, but that his posterity should, till the manifestation of Christ in the flesh. And this is chiefly what is to be understood by the words *for ever*, עוֹלָם וָעוֹלָם *ad olam*, to the end of the present dispensation, and the commencement of the new. עוֹלָם *olam*, means either *eternity*, which implies the termination of all time or duration,

such as is measured by the celestial luminaries: or a hidden, unknown period, such as includes a completion or final termination of a particular era, dispensation, &c. therefore, the first is its proper meaning; the latter its accommodated meaning: see the note on chap. xvii. 7. xxi. 33.

Verse 18. *Abram removed his tent.* Continued to travel and pitch in different places, till at last he fixed his tent in the plain, or by the oak of Mamre, see ch. xii. 6. which is in Hebron; i. e. the district in which Mamre was situated was called Hebron. Mamre was an Amorite then living, with whom Abram made a league, ch. xiv. 13. and the oak probably went by his name, because he was the possessor of the ground. Hebron is called *Kirjath-arba*, ch. xxiii. 2. but it is very likely that Hebron was its primitive name, and that it had the above appellation from being the residence of four gigantic Anakim, for *Kirjath-arba* literally signifies, the city of the four; see the note on ch. xxiii. 2.

Built there an altar to the Lord. On which he offered sacrifice, as the word מִזְבֵּחַ *mizbeach*, from זָבַח *zabach*, to slay, imports.

The increase of riches in the family of Abram must, in the opinion of many, be a source of felicity to them. If earthly possessions could produce happiness, it must be granted that they had now a considerable share of it in their power. But happiness must have its seat in the mind, and like that, be of a spiritual nature; consequently earthly goods cannot give it: so far are they from either producing or procuring it, that they always engender care and anxiety, and often strifes and contentions. The peace of this amiable family had nearly been destroyed by the largeness of their possessions! To prevent the most serious misunderstandings, Abram and his nephew were obliged to separate.—He who has much, in general, wishes to have more; for the eye is not satisfied with seeing.—Lot, for the better accommodation of his flocks and family, chooses the most fertile district in that country; and even sacrifices reverence and filial affection at the shrine of worldly advantage: but the issue proved, that a pleasant worldly prospect may not be the most advantageous, even to our secular affairs. Abram prospered greatly in the comparatively barren part of the land, while Lot lost all his possessions, and nearly the lives of himself and family, in that land which appeared to him like the garden of the Lord, like a second paradise. Rich and fertile countries have generally luxurious, effeminate, and profligate inhabitants; so it was in this case: the inhabitants of Sodom were sinners and exceedingly wicked, and their profligacy was of that kind which luxury produces; they fed themselves without fear, and they acted without shame. Lot, however, was, through the mercy of God, preserved from this contagion: he retained his religion, and this supported his soul and saved his life, when his goods and his wife perished. Let us learn from this to be jealous over our own wills and wishes; to distrust flattering prospects, and seek and secure a heavenly inheritance. "Man wants but little; nor that little long." A man's life, the comfort and happiness of it, does not consist in the multitude of the things he possesses. "One house, one day's food, and one suit of raiment," says the Arabic proverb, "are sufficient for thee; and if thou die before noon, thou hast one half too much." The example of Abram, in constantly erecting an altar wherever he settled, is worthy of serious regard: he knew the path of duty was the way of safety; and that, if he acknowledged God in all his ways, he might expect him to direct all his steps: he felt his dependence on God, he invoked him through a Mediator, and offered sacrifices in faith of the coming

CHAPTER XIV.

The war of four confederate kings against the five kings of Canaan, 1-3. The confederate kings overrun and pillage the whole country, 4-7; battle between them and the kings of Canaan, 8-9; the latter are defeated; and the principal part of the armies of the kings of Sodom and Gomorrah slain, 10; on which these two cities are plundered, 11; Lot, his goods, and his family, are also taken and carried away, 12. Abram, being informed of the disaster of his nephew, 13, arms three hundred and eighteen of his servants and pursues them, 14; overtakes and routes them, and recovers Lot, and his family, and their goods, 15-16; is met on his return by the king of Sodom, and by Melchizedek, king of Salem, with reinforcements for himself and men, 17, 18. Melchizedek blesses Abram, and receives from him, as price of the most high God, the tenth of all the spoils, 19, 20. The king of Sodom offers to Abram all the goods he has taken from the enemy, 21; which Abram positively refuses, having vowed to God to receive no recompense for a victory of which he knew God to be the sole author, 22, 23; but desires that a proportion of the spoils be given to Aner, Eshcol, and Mamre, who had accompanied him on this expedition, 24.

And it came to pass in the days of Amraphel, king of Shinar, Arioch king of Ellasar, Chedorloamer king of Elam, and Tidal king of nations;

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

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

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

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

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

a Ch. 10, 10. & 11, 2.—b Isai. 11, 11.—c Deut. 29, 23.—d Ch. 19, 22.—e Deut. 3, 17. Num. 31, 12. Josh. 3, 16. Ps. 107, 34.—f Ch. 9, 26.—g Ch. 15, 20.—h Deut. 3, 11.—i Ch. 12, 4. & 13, 12.—j Deut. 2, 20.—k Deut. 2, 10, 11.—l Or, the plain of Kiriathaim.

Saviour: he found blessedness in this work; it was not an empty service—he rejoiced to see the day of Christ—he saw it, and was glad; see on ch. xii. 8. Reader, has God an altar in thy house? Dost thou sacrifice to him? Dost thou offer up daily by faith, in behalf of thy soul and the souls of thy family, the Lamb of God who taketh away the sin of the world? No man cometh unto the Father but by me, said Christ: this was true, not only from the incarnation, but from the foundation of the world. And to this another truth, not less comfortable, may be added: Whosoever cometh unto me I will in no wise cast out.

NOTES ON CHAPTER XIV.

Verse 1. In the days of Amraphel] Who this king was is not known; and yet, from the manner in which he is spoken of in the text, it would seem that he was a person well known, even when Moses wrote this account. But the Vulgate gives a different turn to the phrase, by rendering the passage thus, Factum est in illo tempore ut Amraphel, &c. "It came to pass in that time, that Amraphel," &c. The Chaldee Targum of Onkelos makes Amraphel king of Babylon; others make him king of Assyria; some make him the same as Nimrod, and others one of his descendants.

Arioch king of Ellasar] Some think Syria is meant; but conjecture is endless where facts cannot be ascertained.

Chedorloamer, king of Elam] Dr. Shuckford thinks that this was the same as Ninyas, the son of Ninus and Semiramis; and some think him to be the same with Keumras, son of Doolaved, son of Arphaxad, son of Shein, son of Noah; and that Elam means Persia; see ch. x. 22. The Persian historians unanimously allow that Keumras, whose name bears some affinity to Chedorloamer, was the first king of the Peeshdadian dynasty.

Tidal king of nations] גויים Goyim, different peoples or clans. Probably some adventurous person, whose subjects were composed of refugees from different countries.

Verse 2. These made war with Bera, &c.] It appears, from ver. 4. that these five Canaanitish kings had been subdued by Chedorloamer, and were obliged to pay him tribute; and that, having been enslaved by him twelve years, wishing to recover their liberty, they revolted in the thirteenth; in consequence of which, Chedorloamer, the following year, summoned to his assistance three of his vassals, invaded Canaan, fought with, and discomfited the kings of the Pentapolis, or five cities, Sodom, Gomorrah, Zebaim, Zoar, and Admah, which were situated in the fruitful plain of Siddim, having previously overrun the whole land.

Verse 5. Rephaims] A people of Canaan, ch. xv. 20. Ashteroth] A city of Basan, where Og afterward reigned; Josh. xiii. 31.

Zuzims] Nowhere else spoken of unless they were the same with the Zamzumims, Deut. ii. 20. as some imagine.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in 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 Zebaim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorloamer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five:

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

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

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

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

14 And when Abram heard that his brother was taken captive, he armed his

m Deut. 2, 12, 22.—n Or, the plain of Paran. Ch. 21, 21. Num. 12, 16. & 13, 3. o 2 Chron. 29, 2.—p Ch. 11, 3.—q Ch. 19, 17, 30.—r Ver. 16, 21.—s Ch. 12, 5.—t Ch. 13, 12.—u Ch. 13, 18.—v Ver. 21.—w Ch. 13, 8.—x Or, led forth.

Emims] A people great and many in the days of Moses, and tall as the Anakim; they dwelt among the Moabites, by whom they were reputed giants; Deut. ii. 10, 11.

Shaveh Kiriathaim] Rather as the margin, the plain of Kiriathaim, which was a city afterward belonging to Sikon, king of Heshbon; Josh. xiii. 19.

Verse 6. The Horites] a people that dwelt in Mount Seir, till Esau and his sons drove them thence; Deut. ii. 22.

El-paran] The plain or oak of Paran, which was a city in the wilderness of Paran; ch. xxi. 21.

Verse 7. En-mishpat] The well of judgment; probably so called from the judgment pronounced by God on Moses and Aaron for their rebellion at that place; Num. xxx. 1-10.

Amalekites] So called afterward, from Amalek, son of Esau; ch. xxxvi. 12.

Hazezon-tamar] Called by the Chaldee, En-gaddi; a city in the land of Canaan, which fell to the lot of Judah; Josh. xv. 62. see also 2 Chron. xx. 2. It appears, from Cant. i. 13. to have been a very fruitful place.

Verse 8. Bela, the same is Zoar] That is, it was called Zoar after the destruction of Sodom, &c. mentioned in ch. xix.

Verse 10. Slime-pits] Places where asphaltus or bitumen sprung out of the ground; this substance abounded in that country.

Fell there] It either signifies they were defeated on this spot, and many of them slain; or, that multitudes of them had perished in the bitumen pits which abounded there: that the place was full of pits, we learn from the Hebrew, which reads here בְּמַרְתָּ בְּמַרְתָּ beeroth, beeroth, pits, pits, i. e. multitudes of pits. A bad place to maintain a fight on, or to be obliged to run through, in order to escape.

Verse 11. They took all the goods, &c.] This was a predatory war, such as the Arabs carry on to the present day; pillage a city, town, or caravan, and then escape with the booty to the wilderness, where it would ever be unsafe, and often impossible to pursue them.

Verse 12. They took Lot, &c.] The people being exceedingly wicked, had provoked God to afflict them by means of those marauding kings; and Lot also suffered, being found in company with the workers of iniquity. Every child remembers the fable of the geese and cranes; the former being found feeding where the latter were destroying the grain, were all taken in the same net. Let him that readeth understand.

Verse 13. Abram the Hebrew] See on ch. x. 21. It is very likely that Abram had this appellation from his coming from beyond the river Euphrates to enter Canaan: for עֵבֶר haabery, which we render the Hebrew, comes from עָבַר abar, to pass over, or come from beyond. It is supposed by many, that he got this name from Eber or

trained servants, ^b born in his own house, three hundred and eighteen, and pursued them unto ^c Dan.

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

16 And he brought back ^e all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom ^f went out to meet him ^g after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the ^h king's dale.

18 And ⁱ Melchizedek king of Salem brought forth bread and wine; and he was ^k the priest of the most high God.

19 And he blessed him, and said, Blessed be

Abram of the most high God, ^m possessor of heaven and earth.

20 And ⁿ blessed be the most high God, which hath delivered thine enemies unto thy hand. And he gave him tithes ^o of all.

21 ¶ And the king of Sodom said unto Abram, Give me the ^p persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I ^q have lift up mine hand unto the LORD, the most high God, ^r the possessor of heaven and earth,

23 That ^s I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

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

^a Or, instructed.—^b Ch. 15. 3. & 17. 14. 37. Eccles. 2. 7.—^c Dent. 34. 1. Judg. 18. 29.—^d Isa. 41. 2, 3.—^e Ver. 11, 12.—^f Judg. 11. 31. 1 Sam. 18. 6.—^g Hebr. 7. 1.—^h 2 Sam. 15. 15.—ⁱ Hebr. 7. 1.—^k Psa. 110. 4. Hebr. 5. 6.—^l Mic. 6. 6. Acts 10, 17.

Ruth 3. 10. 2 Sam. 2. 6.—^m Ver. 23. Matt. 11. 25.—ⁿ Ch. 21. 27.—^o Hebr. 7. 4. p. Heb. souls.—^p Exod. 6. 3. Dan. 12. 7. Rev. 10. 5, 6.—^q Ver. 19. Ch. 21. 33.—^r Esther 9. 15, 16.—^s Ver. 13.

Heber, son of Salah, see ch. xi. 15.; but why he should get a name from Heber, rather than from his own father, or some other of his progenitors, no person has yet been able to discover. We may, therefore, safely conclude, that he bears the appellation of *Hebrew* or *Aberite* from the above circumstance, and not from one of his progenitors, of whom we know nothing but the name, and who preceded Abram not less than six generations; and during the whole of that time till the time marked here, none of his descendants were ever called *Hebrews*: this is a demonstration that Abram was not called the *Hebrew* from *Heber*; see ch. xi. 15—27.

These were confederate with Abram.] It seems that a kind of convention was made between Abram and the three brothers, *Mamre*, *Eshcol* and *Aner*, who were probably all chieftains in the vicinity of Abram's dwelling; all petty princes, similar to the nine kings before mentioned.

Verse 14. He armed his trained servants] These amounted to three hundred and eighteen in number; and how many were in the divisions of *Mamre*, *Eshcol* and *Aner*, we know not; but they and their men certainly accompanied him in this expedition; see ver. 24.

Verse 15. And he divided himself against them] It required both considerable courage and address in Abram to lead him to attack the victorious armies of these four kings with so small a number of troops; and on this occasion both his skill and courage are exercised. His affection for Lot appears to have been his chief motive: He cheerfully risks his life for that nephew who had lately chosen the best part of the land, and left his uncle to live as he might, on what he did not think worthy his own acceptance. But it is the property of a great and generous mind not only to forgive, but to forget offences; and at all times to repay evil with good.

Verse 16. And brought back—the women also] This is brought in by the sacred historian with peculiar interest and tenderness. All who read the account must be in pain for the fate of *wives* and *daughters* fallen into the hands of a ferocious, licentious, and victorious *soldiery*. Other spoils the routed confederates might have left behind, and yet, on their swift asses, camels, and dromedaries, have carried off the female captives. However, Abram had disposed his attack so judiciously, and so promptly executed his measures, that not only all the baggage, but all the *females*, also, were recovered.

Verse 17. The king of Sodom went out to meet him] This could not have been *Bera*, mentioned ver. 2. for it seems pretty evident, from ver. 10, that both he and *Biraha*, king of Gomorrah, were slain at the bitumen pits, in the vale of Siddim; but another person, in the mean time, might have succeeded to the government.

Verse 18. And Melchizedek king of Salem] A thousand idle stories have been told about this man: and a thousand idle conjectures spent on the subject of his short history given here, and in Heb. vii. At present, it is only necessary to state that he appears to have been as real a personage as *Bera*, *Biraha*, or *Shinab*, though we have no more of his genealogy than we have of theirs.

Brought forth bread and wine] Certainly to refresh Abram and his men, exhausted with the late battle and fatigues of the journey—not in the way of sacrifice, &c.: this is an idle conjecture.

He was the priest of the most high God.] He had preserved in his family and among his subjects the worship

of the true God, and the primitive patriarchal institutions: by these, the father of every family was both *king* and *priest*; so Melchizedek, being a worshipper of the true God, was *priest* among the people, as well as *king* over them.

Melchizedek is called here *king of Salem*, and the most judicious interpreters allow that by *Salem Jerusalem* is meant: that it bore this name anciently is evident from Psal. lxxvi. 1. 2. "In *Judah* is God known; his name is great in *Israel*. In *Salem* also is his tabernacle, and his dwelling-place in *Zion*." From the use made of this part of the sacred history by David, Psal. cx. 4. and by Saint Paul, Heb. vii. 1—10. we learn that there was something very mysterious, and at the same time typical, in the person, name, office, residence, and government of this Canaanitish prince. 1. In his person he was a representative and type of Christ; see the scriptures above referred to. 2. His name, מלכי צדק *Malchi tsedek*, signifies *my righteous king, or king of righteousness*: this name he probably had from the pure and righteous administration of his government; and this is one of the characters of our blessed Lord, a character which can be applied to him only, as he alone is *essentially righteous*, and the only *potentate*; but a holy man, such as Melchizedek, might bear this name as his *type* or *representative*. 3. *Office*.—He was a *priest of the most high God*—the word כהן *kohen*, which signifies both *prince* and *priest*, because the patriarchs sustained this double office, has both its root and proper signification in the Arabic: كاهن *kahana*, signifies to approach, draw near, have intimate access to—and from hence, to officiate as priest before God, and thus have intimate access to the divine presence: and by means of the sacrifices which he offered, he received *counsel* and *information* relative to what was yet to take place: and hence another acceptation of the word, to foretell, predict future events, unfold hidden things, or mysteries; so the lips of the priests preserved knowledge, and they were often the interpreters of the will of God to the people. Thus we find that Melchizedek, being a priest of the most high God, represented Christ in his sacerdotal character; the word *priest* being understood as before explained. 4. His residence—He was king of *Salem*: שלם *Shalam*, signifies to make whole, complete, or perfect; and hence it means peace, which implies the making whole, the breaches made in the political and domestic union of kingdoms, states, families, &c. making an end of discord, and establishing friendship. Christ is called the *Prince of Peace*, because by his incarnation, sacrifice, and mediation, he procures and establishes peace between God and man; heals the breaches and dissensions between heaven and earth, reconciling both—and produces glory to God in the highest; and on earth peace and good-will among men. His residence is peace and quietness, and assurance for ever, in every believing upright heart. He governs as the Prince and Priest of the most high God; ruling in righteousness, mighty to save: and he ever lives to make intercession for, and save to the uttermost, all who come unto the Father by Him. See on Heb. vii.

Verse 19. And he blessed him] This was a part of the priest's office, to bless in the name of the Lord, for ever; see the form of this blessing, Numb. vi. 23—26. and for the meaning of the word to bless, see Gen. ii. 3.

Verse 20. And he, Abram, gave him, Melchizedek, tithes, a tenth part, of all the spoils he had taken from the confederate kings. These Abram gave as a tribute to the

CHAPTER XV.

God appears to Abram in a vision, and gives him great encouragement. 1. Abram's request and complaint, 2, 3. God promises him a son, 4; and an exceedingly numerous posterity, 5. Abram recalls the promise, and his faith is counted unto him for righteousness, 6. Jehovah proclaims himself, and renews the promise of Canaan to his posterity, 7. Abram requests a sign of his fulfilment, 8. Jehovah directs him to offer a sacrifice of five different animals, 9. Which he accordingly does, 10, 11. God reveals to him the affliction of his posterity in Egypt, and the duration of that affliction, 12, 13. Promises to bring them back to the land of Canaan with great affluence, 14-16. Renews the covenant with Abram, and mentions the possessions which should be given to his posterity, 18-21.

AFTER these things the word of the LORD came unto Abram * in a vision, saying,

a Dan. 10. 1. Acta 10. 10, 11.—b Ch. 26. 21. Dan. 10. 12. Luke 1. 13, 30.

most high God; who, being the possessor of heaven and earth, dispenses all spiritual and temporal favours; and demands the gratitude, and submissive, loving obedience of all his subjects. Almost all nations of the earth have agreed in giving a tenth part of their property to be employed in religious uses. The tithes were afterward granted to the Levites for the use of their sanctuary, and the maintenance of themselves and their families, as they had no other inheritance in Israel.

Verse 22. I have lift up mine hand] The primitive mode of appealing to God, and calling him to witness a particular transaction: this, no doubt, generally obtained among the faithful, till circumcision, the sign of the covenant, was established; after this, in swearing, the hand was placed on the circumcised part; see chap. xxiv. 2. and 9.

Verse 23. From a thread even to a shoe-latchet] This was certainly a proverbial mode of expression, the full meaning of which is perhaps not known. Among the rabbinical writers חוט חות or חוט חותי, signifies a fillet worn by young women, to tie up their hair; taken in this sense it will give a good meaning here. As Abram had rescued both the men and women carried off by the confederate kings; and the king of Sodom had offered him all the goods, claiming only the persons; he answers, by protesting against the reception of any of their property: "I have vowed unto the Lord, the proprietor of heaven and earth, that I will not receive the smallest portion of the property either of the women or men, from a girl's fillet to a man's shoe-tie."

Verse 24. Save only that which the young men have eaten] His own servants had partaken of the victuals which the confederate kings had carried away, see ver. 11. This was unavoidable, and this is all he claims; but as he had no right to prescribe the same liberal conduct to his assistants, Aner, Eshcol, and Mamre, he left them to claim the share that, by right of conquest, belonged to them of the recaptured booty. Whether they were as generous as Abram, we are not told.

The great variety of striking incidents in this chapter the attentive reader has already carefully noted. To read, and not understand, is the property of the fool and the inconsiderate. 1. We have already seen the danger to which Lot exposed himself in preferring a fertile region, though peopled with the workers of iniquity. His sorrows commenced in the captivity of himself and family, and the loss of all his property; though, by the good providence of God, he and they were rescued. 2. Long observation has proved, that the company a man keeps, is not an indifferent thing—it will either be the means of his salvation or destruction. 3. A generous man cannot be contented with mere personal safety, while others are in danger; nor with his own prosperity while others are in distress. Abram, hearing of the captivity of his nephew, determines to attempt his rescue, puts himself at the head of his own servants, three hundred and eighteen in number, and the few assistants with which his neighbours, Mamre, Aner, and Eshcol, could furnish him, trusting in God and the goodness of his cause, he marches off to attack four confederate kings! 4. Though it is not very likely that the armies of those petty kings could have amounted to many thousands, yet they were numerous enough to subdue almost the whole land of Canaan, and consequently, humanly speaking, Abram must know that by numbers he could not prevail; and that in this case particularly the battle was the Lord's. 5. While depending on the divine blessing and succour, he knew he must use the means he had in his power, he therefore divided his troops skilfully, that he might attack the enemy at different points at the same time; and he chooses the night season to commence his attack, that the smallness of his force might not be discovered. God requires a man to use all the faculties he has given him, in every lawful enterprise; and only in the conscientious use of them, can he expect the divine blessing: when this is done, the event may be safely trusted in the hands of God. 6. Here is a war undertaken by Abram on motives the most honourable and

b Fear not, Abram, I am thy shield, and thy exceeding great reward.

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

3 And Abram said, Behold, to me thou hast given no seed: and lo, I am 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;

c Psa. 3. 3. & 5. 12. & 64. 11. & 91. 4. & 119. 114.—d Ps. 16. 5. & 88. 11. Prov. 11. 18. & Acta 7. 5.—f Ch. 14. 14.

conscientious—it was to repel aggression, and to rescue the innocent from the heaviest of sufferings and the worst of slavery; not for the purpose of plunder, nor the extension of his territories: therefore he takes no spoils, and returns peaceably to his own possessions. How happy would the world be, were every sovereign actuated by the same spirit! 7. We have already noticed the appearance, person, office, &c. of Melchizedek; and, without indulging in the wild theories of either ancient or modern visionaries, have considered him as the Scriptures do, a type of Christ; all that has been already spoken on this head may be recapitulated in a few words:—1. The Redeemer of the world is the King of righteousness, he creates it, maintains it, and rules by it. 2. His empire is the empire of peace, this he proclaims to them who are afar off, and to them that are nigh; to the Jew and to the Gentile. 3. He is Priest of the most high God, and has laid down his life for the sin of the world; and through this sacrifice, the blessing of God is derived on them that believe. Reader, take him for thy king as well as thy priest: he saves those only who submit to his authority, and take his Spirit for the regulator of their heart, and his word for the director of their conduct. How many do we find among those who would be sorry to be rated so low as to rank only with nominal Christians, talking of Christ as their prophet priest, and king; who are not taught by his word and Spirit; who apply not for redemption in his blood; and who submit not to his authority! Reader learn this deep and important truth, "Where I am, there also shall my servant be; and he that serveth me, him shall my Father honour."

NOTES ON CHAPTER XV.

Verse 1. The word of the Lord came unto Abram] This is the first place where God is represented as revealing himself by his word. Some learned men suppose that the Hebrew Debar Yehovah, translated here word of the Lord, means the same with the Λόγος του Θεου of St. John, chap. i. ver. 1. and by the Chaldee paraphrases in the next clause, called memra, my word, and in other places, memra dayai, the word of Jehovah, which they appear always to consider as a person, and which they distinguish from pithgama, which signifies merely a word spoken, or any part of speech. There have been various conjectures concerning the manner in which God revealed his will not only to the patriarchs, but also to the prophets, evangelists, and apostles. It seems to have been done in different ways. 1. By a personal appearance of Him who was afterward incarnated for the salvation of mankind. 2. By an audible voice, sometimes accompanied with emblematical appearances. 3. By visions, which took place either in the night, in ordinary sleep, or when the persons were cast into a temporary trance, by daylight, or when about their ordinary business. 4. By the ministry of angels, appearing in human bodies, and performing certain miracles to accredit their mission. 5. By the powerful agency of the Spirit of God upon the mind, giving it a strong conception, and supernatural persuasion of the truth of the things perceived by the understanding. We shall see all these exemplified in the course of the work. It was probably in the third sense that the revelation in the text was given, for it is said, God appeared to Abram in a vision, mechazeh, from chazah, he saw; or according to others, to fix, fasten, settle; hence chozeh, a seer, the person who sees divine things; to whom alone they are revealed, on whose mind they are fastened, and in whose memory and judgment they are fixed and settled. Hence the vision, what was mentally perceived, and by the evidence to the soul of its divine origin, fixed and settled in the mind.

Fear not] The late Dr. Dodd has a good thought on this passage: "I would read," says he, "the second verse in a parenthesis, thus, For Abram had said, Lord God, what wilt thou give me, seeing I go childless, &c. Abram had said this in the fear of his heart, upon which the Lord vouchsafed to him this prophetic view, and this strong renovation of the covenant. In this light all follows

But he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 ¶ And he believed in the Lord; and he counted it to him for righteousness.

7 ¶ And he said unto him, I am the Lord that

brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me a 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

a 2 Sam. 7. 12 & 16. 11. 2 Chron. 32. 21.—b Psal. 147. 4.—c Jer. 33. 22.—d Ch. 22. 17. Exod. 32. 13. Deut. 1. 10 & 19. 22. 1 Chron. 27. 31. Rom. 4. 18. Hebr. 11. 12. See Ch. 13. 18.—e Rom. 4. 3, 9, 22. Gal. 3. 6. James 2. 23.—f Psal. 105. 31.

g Ch. 12. 1.—h Ch. 11. 28, 31.—i Psal. 105. 42, 44. Rom. 4. 13.—k See Ch. 24. 13, 17. Judg. 6. 17, 37. 1 Sam. 14. 9, 10. 2 Kings 20. 8. Luke 1. 18.—l Lev. 1. 3, 10, 14 & 12. 8 & 14. 22, 30. Luke 11. 24. Isai. 15. 3.

very properly. Abram had said so and so in ver. 2. upon which God appears, and says, *I am thy shield, and thy exceeding great reward.* The patriarch then, ver. 3. freely opens the anxious apprehension of his heart: *behold, to me thou hast yet given no seed, &c.* upon which God proceeds to assure him of posterity.

I am thy shield, &c.] Can it be supposed that Abram understood these words as promising him temporal advantages at all corresponding to the magnificence of these promises? If he did, he was disappointed through the whole course of his life; for he never enjoyed such a state of prosperity, as could justify the strong language in the text. Shall we lose sight of Abram, and say that his posterity was intended, and Abram understood the promises as relating to them, and not to himself; or immediately to his own family? then the question recurs, Did the Israelites ever enjoy such a state of temporal affluence as seems to be intended by the above promise? To this every man acquainted with their history, will, without hesitation, say no. What then is intended? just what the words state. God was Abram's portion, and the portion of every righteous soul; for to Abram, and the children of his faith, he gives not a portion in this life. Nothing, says Father Calmet, proves more invincibly the immortality of the soul, the truth of religion, and the eternity of another life, than to see that in this life the righteous seldom receive the reward of their virtue, and that in temporal things, they are often less happy than the workers of iniquity.

I am, says the Almighty, thy shield, thy constant covering and protector, and thy exceeding great reward, שׂרָךְ הִנְיָאִי שְׂרָךְ שֶׁכָּר-עָא הָרֵבֶבֶת מֵעוֹלָם. "THAT superlatively multiplied reward of thine." It is not the Casuan I promise, but the *salvation* that is to come through the promised Seed. Hence it was that Abram rejoiced to see his day. And hence the Chaldee Targum translates this place, *My word shall be thy strength, &c.*

Verse 2. *And the steward of my house*] Abram understanding the promise as relating to that person who was to spring from his family, in whom all the nations of the earth should be blessed, expresses his surprise that there should be such a promise, and yet he is about to die childless! How then can the promise be fulfilled, when, far from a *spiritual seed*, he has not even a person in his family that has a *natural* right to his property; and that a *stranger* is likely to be his heir! This seems to be the general sense of the passage, but who this *steward of his house*, this *Eliezer of Damascus* is, commentators are not agreed. The translation of the Septuagint is at least curious, οὗ υἱὸς Μασκὶ τοῦ οὐρανοῦ, υἱὸς Δαμασκῆος Ἐλίζαῖρε. *The son of Masek my handmaid, this Eliezer of Damascus, is my heir;* which intimates, that they supposed מֵשֶׁק meshék, which we translate *steward*, to have been the name of a *female slave* in the family of Abram, of whom was born this Eliezer, who, on account either of the country of his father or mother, was called a *Damascene*, or one of *Damascus*. It is extremely probable, that our Lord has this passage in view in his parable of the rich man and Lazarus, Luke xvi. 19. From the name *Eliezer*, by leaving out the first letter, *Liazer* is formed, which makes *Lazarus* in the New Testament; the person who, from an abject and distressed state, was raised to lie in the bosom of Abram in paradise.

Verse 5. *Look now toward the heavens*] It appears that this whole transaction took place in the evening. See on chap. xiii. 14. and Abram had either two visions, that recorded in ver. 1. and that in ver. 12, &c. or what is mentioned in the beginning of this chapter is a part of the occurrences which took place after the sacrifice mentioned, ver. 9, &c. But it is more likely that there was a vision of that kind already described, and afterward a *second*, in which he received the revelation mentioned in ver. 13—16. After the first vision, he is brought forth abroad, to see if he can number the stars; and as he finds this impossible, he is assured that as they are to him innumerable, so shall his posterity be; and that all should spring from one who should proceed from his own bowels, one who should be his own legitimate child.

Verse 6. *And he believed in the Lord, and he counted it to him for righteousness.*] This I conceive to be one of the most important passages in the whole Old Testament. It properly contains and specifies that doctrine of *justification by faith*, which engrosses so considerable a share of the epistles of St. Paul, and at the foundation of which is the *atonement* made by the Son of God. *And he, Abram, believed* (אֱמַן he-emin, he put faith) in *Jehovah*, יְיָ אֱלֹהֵי אַבְרָם tatyachshebah 10, and he counted it, the faith he put in Jehovah, for *righteousness*, צְדָקָה tzedakah, or justification, though there was no act in the case, but that of the mind and heart; no *work* of any kind. Hence the doctrine of *justification by faith, without any merit of works*; for, in this case, there could be none—no works of Abram which could merit the *salvation of the whole human race*. It was the *promise* of God which he credited, and in the blessedness of which he became a partaker through faith. See at the close of the chapter; see also on Rom. iv.

Verse 7. *Ur of the Chaldees*] See on chap. xi.

Verse 8. *And he said, Lord God*] אֲדֹנָי אֱלֹהֵי יְהוָה Adonai Jehovah, my Lord Jehovah: Adonai is the word which the Jews in reading always substitute for *Jehovah*, as they count it impious to pronounce this name. Adonai signifies my *director, basis, supporter, prop, or stay*; and scarcely a more appropriate name can be given to that God who is the *framer and director* of every righteous word and action; the *basis or foundation* on which every rational hope rests; the *supporter* of the souls and bodies of men, as well as of the universe in general; the *prop and stay* of the weak and fainting, and the *buttress* that shores up the building, which otherwise must necessarily fall. This word often occurs in the Hebrew Bible, and is rendered in our translation *Lord*; the same term by which the word *Jehovah* is expressed. But to distinguish between the two, and to show the reader when the original is יְיָ Jehovah, and when אֲדֹנָי Adonai, the first is always put in capitals, *LORD*, the latter in plain Roman characters, *Lord*. For the word *Jehovah*, see on chap. ii. 4. and on Exodus xxxiv. 6.

Whereby shall I know] By what sign shall I be assured that I shall inherit this land? For it appears that he expected some sign, and that on such occasions, one was ordinarily given.

Verse 9. *Take me a heifer*] עֵגֶלָה egelah, a *she-calf; a she-goat*; צֶמָה ez, a goat, male or female, but distinguished here by the *feminine* adjective, מֵשֻׁלֶשֶׁת meshullešet, a *three-yearling*; אֵיל ayil; a *turtle-dove*, יֵרֵס yor, from which come *turtur*, and *turtle*; *young pigeon*, גֹּזַל gozal, a word which signifies the young both of *pigeons and eagles*. See Deut. xxxii. 11. It is worthy of remark, that every animal allowed or commanded to be sacrificed under the Mosaic law, is to be found in this list. And is it not a proof that God was now giving to Abram an *epitome* of that law and its sacrifices, which he intended more fully to reveal to Moses; the essence of which consisted in its *sacrifices*, which typified the Lamb of God that takes away the sin of the world.

On the several animals which God ordered Abram to take, Jarchi remarks: "The idolatrous nations are compared in the Scriptures to *bulls, rams, and goats*, for it is written Psal. xxii. 13. *Many bulls have compassed me about.* Dan. viii. 20. *The ram which thou hast seen is the king of Persia.* Ver. 21. *The rough goat is the king of Greece.* But the Israelites are compared to *doves, &c.* Cant. ii. 14. *O my dove, that art in the cleft of the rock.* The *division* of the above carcases denotes the *division and extermination* of the idolatrous nations; but the birds not being *divided*, shows that the Israelites are to abide for ever." See Jarchi on the place.

Verse 10. *Divided them in the midst*] The ancient method of making covenants, as well as the original word, have been already alluded to, and, in a general way, explained. See chap. vi. 18. The word *covenant* from *con*, together, and *venio*, I come, signifies an agreement, association, or meeting between two or more parties; for it is impossible that a covenant can be made between an

* divided them in the midst, and laid each piece one against another: but the birds divided he not.

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

12 ¶ And when the sun was going down, b a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

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

14 And also that nation, whom they shall serve, e will I judge: and afterward, f shall they come out with great substance.

15 And g thou shalt go h to thy fathers in peace, i thou shalt be buried in a good old age.

16 But j in the fourth generation they shall come hither again: for the iniquity l of the Amorites m is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and n a burning lamp that o passed between those pieces.

18 In the same day the Lord p made a covenant with Abram, saying, q Unto thy seed have I given this land, from the river of Egypt unto the great river, the river r Euphrates:

a Jer. 34. 18, 19. Lev. 1. 17.—b Gen. 2. 21. Job. 4. 13.—c Exod. 12. 40. Psa. 105. 23. Acta 7. 6.—d Exod. 1. 11. Psal. 105. 25.—e Exod. 6. 6. Deut. 6. 22.—f Exod. 12. 26. Psa. 105. 37.—g Job. 5. 26.—h Acta 13. 36.—i Ch. 25. 8.—k Exod. 12. 40.—l 1 Kings 21. 23.—m Dan. 8. 23. Matt. 23. 32. 1 Thes. 2. 16.

n Heb. a lamp of fire.—o Jer. 34. 18, 19.—p Ch. 24. 7.—q Ch. 12. 7. & 13. 15. & 26. 4. Exod. 23. 31. Numb. 34. 3. Deut. 1. 7. & 11. 24. & 34. 1. & 1 Kings 1. 21. 2 Chron. 9. 26. Neh. 9. 8. Psa. 105. 11. Isai. 27. 12.—r Ch. 2. 14. 2 Sam. 8. 3. 1 Chron. 5. 9.

individual and himself, whether God or man; this is a theologic absurdity into which many have run: there must be at least two parties to contract with each other. And often there was a third party, to meditate the agreement, and to witness it when made. Rabbi Solomon Jarchi says, "That it was a custom with those who entered into covenant with each other, to take a heifer, and cut it in two, and then the contracting parties passed between the pieces." See this, and the scriptures to which it refers, particularly explained, chap. vi. 18. A covenant always supposed one of these four things, 1. That the contracting parties had been hitherto unknown to each other, and were brought by the covenant into a state of acquaintance. 2. That they had been previously in a state of hostility or enmity, and were brought by the covenant into a state of pacification and friendship. 3. Or that being known to each other, they now agree to unite their counsels, strength, property, &c. for the accomplishment of a particular purpose, mutually subservient to the interests of both. Or, 4. It implies an agreement to succour and defend a third party, in cases of oppression and distress. For whatever purpose a covenant was made, it was ever ratified by a sacrifice offered to God; and the passing between the divided parts of the victim appears to have signified, that each agreed, if they broke their engagements, to submit to the punishment of being cut asunder; which we find from Matt. xxiv. 51. Luke xii. 46. was an ancient mode of punishment. This is further confirmed by Herodotus, who says, that Sabacus, King of Ethiopia, had a vision in which he was ordered, *μερος διατημις, to cut in two*, all the Egyptian priests, Lib. ii. We find also from the same author, Lib. vii. that Xerxes ordered one of the sons of Pythius, *μερος διατημις, to be cut in two*, and one half to be placed on each side of the way, that his army might pass through between them. That this kind of punishment was used among the Persians, we have proof from Dan. ii. 5. iii. 29. Story of Susanna, ver. 55, 59. See further, 2 Sam. xii. 31. and 1 Chron. xx. 3. These authorities may be sufficient to show that the passing between the parts of the divided victims, signified the punishment to which those exposed themselves who broke their covenant engagements. And that covenant sacrifices were thus divided, even from the remotest antiquity, we learn from Homer, II. A. v. 460.

Μερος τ' εἰς τανυον, κατι τε κριος ελαφυον, Δις τευδα ποσειδωντις, εν' αυτου δ' αμυινησεν.

"They cut the quarters, and cover them with the fat: dividing them into two, they place the raw flesh upon them." So this place has been understood; but query?

St. Cyril, in his work against Julian, shows, that passing between the divided parts of a victim was used also among the Chaldeans and other people. As the sacrifice was required to make an atonement to God, so the death of the animal was necessary to signify to the contracting parties the punishment to which they exposed themselves, should they prove unfaithful.

Livy preserves the form of the imprecation used on such occasions, in the account he gives of the league made between the Romans and Albans. When the Romans were about to enter into some solemn league or covenant, they sacrificed a hog, and, on the above occasion, the priest, or pater patratus, before he slew the animal, stood, and thus invoked Jupiter—*Audi, Jupiter—Si prior defecerit publico consilio dolo malo, tum illo die, Dicpiter, populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam: tantoque majus ferito quanto majus potes pollere!* Livy Hist. Lib. i. Decad. i. chap. 24.

"Hear, O Jupiter—should the Romans in public counsel, through any evil device, first transgress these laws, in that same day, O Jupiter, thou smite the Roman people, as I

shall at this time smite this hog: and smite them with a severity proportioned to the greatness of thy power and might!"

But the birds divided he not.] According to the law, Lev. i. 17. fowls were not to be divided asunder, but only cloven, for the purpose of taking out the intestines.

Verse 11. And when the fowls came down upon the carcasses, to devour them; Abram, who stood by his sacrifice waiting for the manifestation of God, who had ordered him to prepare for the ratification of the covenant, drove them away, that they might neither pollute nor devour what had been thus consecrated to God.

Verse 12. A deep sleep] חרמה *tardeamah*, the same word which is used to express the sleep into which Adam was cast, previous to the creation of Eve. Chap. ii. 21.

A horror of great darkness] Which God designed to be expressive of the affliction and misery into which his posterity should be brought, during the four hundred years of their bondage in Egypt; as the next verse particularly states.

Verse 13. Four hundred years.] Which began, says Mr. Ainsworth, when Ishmael son of Hagar mocked and persecuted Isaac, Gen. xxi. 9. Gal. iv. 29. which fell out thirty years after the promise: Gen. xii. 3. which promise was four hundred and thirty years before the law, Gal. iii. 17.; and four hundred and thirty years after that promise came Israel out of Egypt, Exod. xii. 41. On this latter passage, see the note.

Verse 14. And also that nation, &c.] How remarkably was this promise fulfilled, in the redemption of Israel from its bondage, in the plagues and destruction of the Egyptians, and in the immense wealth which the Israelites brought out of Egypt! Not a more circumstantial, or literally fulfilled promise, is to be found in the Sacred Writings.

Verse 15. Thou shalt go to thy fathers in peace] This verse strongly implies the immortality of the soul, and a state of separate existence. He was gathered to his fathers, introduced into the place where separate spirits are kept, waiting for the general resurrection. Two things seem to be distinctly marked here. 1. The soul of Abram should be introduced among the assembly of the first-born: Thou shalt go to thy fathers in peace. 2. His body should be buried after a long life, one hundred and seventy-five years, chap. xxv. 7. The body was buried—the soul went to the spiritual world, to dwell among the fathers, the patriarchs, who had lived and died in the Lord. See the note on chap. xxv. 8.

Verse 16. In the fourth generation] In former times, most ancient people counted by generations, to each of which was assigned a term of years sometimes amounting to 20, 25, 30, 33, 100, 108, and 110; for the generation was of various lengths among various people, at different times. It is probable that the fourth generation here, means the same as the four hundred years in the preceding verse. Some think it refers to the time when Eliezar the son of Aaron, the son of Amram, the son of Kohath, came out of Egypt, and divided the land of Canaan to Israel, Josh. xiv. 1. others think the fourth generation of the Amorites is intended: because it is immediately added, the iniquity of the Amorites is not yet full; but in the fourth generation they should be expelled, and the descendants of Abram established in their place. From these words we learn, that there is a certain pitch of iniquity to which nations may arrive before they are destroyed; and beyond which divine justice does not permit them to pass.

Verse 17. Smoking furnace, and burning lamp] Probably the smoking furnace might be designed as an emblem of the sore afflictions of the Israelites in Egypt;

19 The ^a Kenites, and the Kenizzites, and the Kadmonites,
 20 And the Hittites, and the Perizzites, and the ^b Rephaims,
 21 And the ^c Amorites, and the Canaanites, and Girgashites, and the Jebusites.

CHAPTER XVI.

Sarai having no child, gives Hagar, her maid, to Abram for wife, 1-3. She conceives, and departs her mistress, 4. Sarai is offended, and upbraids Abram, 5. Abram vindicates himself, and Hagar being harshly used by her mistress, runs away, 6. She is met by an angel, and counselled to return to her mistress, 7-9. God promises greatly to multiply her seed, 10. Gives the name of Ishmael to the child that should be born of her, 11. Shows his disposition and character, 12. Hagar calls the name of the Lord who spoke to her, *Thou God seest me*, 13. She calls the name of the well at which the angel met her, *Beer-lahai-roi*, 14. Ishmael is born in the 30th year of Abram's age, 15, 16.

NOW Sarai, Abram's wife, ^d bare him no children; and she had a handmaid, an ^e Egyptian, whose name was ^f Hagar.

2 ^g And Sarai said unto Abram, behold now, the Lord ^h hath restrained me from bearing; I pray ⁱ thee, go in unto my

maid; it may be that I may ^k obtain children by her. And Abram ^l hearkened to the voice of Sarai.

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

5 And Sarai said unto Abram, My wrong ^o 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: ^p the LORD judge between me and thee.

6 ^q But Abram said unto Sarai, ^r Behold, thy maid ^s is in thy hand; do to her ^t as it pleaseth thee. And when Sarai ^u dealt hardly with her, ^v she fled from her face.

7 ¶ And the angel of the LORD found her by

a Num. 21, 21, 22-b Ch. 14, 5. 1ml. 17, 5-c Ch. 10, 15-19. Exod. 23, 23-28, & 29, 2, 4, 11. Deut. 7, 1-d Ch. 15, 2 B-c Ch. 21, 9-f Gal. 4, 24-g Ch. 30, 3-h Ch. 20, 13 & 30, 2. 1 Sam. 1, 5, 6-1 So Ch. 20, 3, 2-k Heb. be builded by

her.-1 Ch. 3, 17.-m Ch. 12, 5.-n 2 Sam. 6, 16. Prov. 20, 21, 23.-o Ch. 31, 63. 1 Sam. 21, 12-p Prov. 15, 1. 1 Pet. 3, 7.-q Job 2, 9. Psa. 106, 41, 42. Jer. 23, 5. r Heb. that which is good in thine eyes.-s Heb. afflicted her.-t Exod. 2, 15.

but the burning lamp was certainly the symbol of the divine presence, which, passing between the pieces, ratified the covenant with Abram, as the following verse immediately states.

Verse 18. *The Lord made a covenant*] כרתו כרתו *karath berith*, signifies to cut a covenant, or rather the covenant sacrifice; for as no covenant was made without one, and the creature was cut in two that the contracting parties might pass between the pieces, hence *cutting the covenant* signified, making the covenant. The same form of speech obtained among the Romans; and because, in making their covenants, they always slew an animal, either by cutting its throat or knocking it down with a stone or axe, after which they divided the parts as we have already seen, hence among them *percutere fœdus, to smile a covenant; and scindere fœdus to cleave a covenant*, were terms, which signified simply to make or enter into a covenant.

From the river of Egypt] Not the Nile, but the river called *Sichor*, which was before, or on the border, of Egypt, near to the isthmus of Suez, see Josh. xiii. 3. though some think that, by this, a branch of the Nile is meant. This promise was fully accomplished in the days of David and Solomon; see 2 Sam. viii. 3, &c. 2 Chron. ix. 26.

Verse 19. *The Kenites, &c.*] Here are ten nations mentioned, though afterward reckoned but seven; see Deut. vii. 1. Acts. xiii. 19. Probably some of them which existed in Abram's time, had been blended with others before the time of Moses, so that seven only out of the ten then remained; see part of these noticed, Gen. x.

In this chapter there are three subjects which must be particularly interesting to the pious reader. 1. The condescension of God in revealing himself to mankind in a variety of ways, so as to render it absolutely evident that he had spoken, that he loved mankind, and that he had made every provision for their eternal welfare. So unequivocal were the discoveries which God made of himself, that on the minds of those to whom they were made, not one doubt was left, relative either to the truth of the subject, or that it was God himself who made the discovery. The subject of the discovery also was such as sufficiently attested its truth to all future generations, for it concerned matters yet in futurity, so distinctly marked, so positively promised, and so highly interesting, as to make them objects of attention, memory, and desire, till they did come; and of gratitude, because of the permanent blessedness they communicated, through all generations, after the facts had taken place.

2. The way of salvation by faith in the promised Saviour, which now began to be explicitly declared. God gives the promise of salvation, and by means in which it was impossible, humanly speaking, that it should take place. Teaching us, 1. That the whole work was spiritual, supernatural and divine; and, 2. That no human power could suffice to produce it. This Abram believed while he was yet uncircumcised, and this faith was accounted to him for righteousness, or justification, God thereby teaching, that he would pardon, accept, and receive into favour all who should believe on the Lord Jesus Christ. And this very case has ever since been the standard of justification by faith; and the experience of mil-

lions of men built on this foundation, has sufficiently attested the truth and solidity of the ground on which it was builded.

3. The foundation of the doctrine itself is laid in the covenant made between God and Abram, in behalf of all the families of the earth; and this covenant is ratified by a sacrifice. By this covenant, man is bound to God; and God graciously binds himself to man. As this covenant referred to the incarnation of Christ, and Abram, both as to himself and posterity, were to partake of the benefits of it by faith; hence *faith*, not *works*, is the only condition on which God, through Christ, forgives sins, and brings to the promised spiritual inheritance. This covenant still stands open; all the successive generations of men are parties on the one side, and Jesus is at once the sacrifice and mediator of it. As therefore the covenant still stands open, and Jesus is still the Lamb slain before the throne, every human soul must ratify the covenant for himself; and no man does so, but he who, conscious of his guilt, accepts the sacrifice which God has provided for him. Reader, hast thou done so? And, with a heart unto righteousness, dost thou continue to believe on the Son of God? How merciful is God, who has found out such a way of salvation, by providing a Saviour every way suitable to miserable, fallen, sinful man! One who is holy, harmless, undefiled, and separate from sinners; and who, being higher than the heavens, raises up his faithful followers to the throne of his own eternal glory! Reader, give God the praise, and avail thyself of the sin-offering which lieth at the door.

NOTES ON CHAPTER XVI.

Verse 1. *She had an handmaid, an Egyptian*] As Hagar was an Egyptian, St. Chrysostom's conjecture is very probable, that she was one of those female slaves which Pharaoh gave to Abram when he sojourned in Egypt; see chap. xii. 16. Her name, *hagar*, signifies a stranger or sojourner; and it is likely she got this name in the family of Abram; as the word is pure Hebrew.

Verse 2. *Go in unto my maid*] It must not be forgotten, that female slaves constituted a part of the private patrimony or possessions of a wife; and that she had a right, according to the usages of those times, to dispose of them as she pleased, the husband having no authority in the case.

I may obtain children by her] The slave, being the absolute property of the mistress, not only her person, but the fruits of her labour; with all her children, were her owner's property also. The children, therefore, which were born of the slave, were considered as the children of the mistress. It was on this ground that Sarai gave her slave to Abram; and we find, what must necessarily be the consequence in all cases of polygamy, that strifes and contentions took place.

Verse 5. *My wrong be upon thee*] This appears to be intended as a reproof to Abram, containing an insinuation, that it was his fault that she herself had not been a mother; and that now he carried himself more affectionately toward Hagar than he did to her, in consequence of which conduct the slave became petulant. To remove all suspicion of this kind, Abram delivers up Hagar into her hand, who was certainly under his protection, while his concubine or secondary wife; but this right given to him

a fountain of water in the wilderness, ^a by the fountain in the way to ^b 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 ^c submit thyself under her hands.

10 And the angel of the LORD said unto her, ^d I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

^a Ch. 25. 18.—^b Exod. 15. 22.—^c Tit. 2. 8. 1 Pet. 2. 18.—^d Ch. 17. 20. & 21. 18. & 21. 12.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, ^e and shalt call his name ^f Ishmael; because the LORD hath heard thy affliction.

12 ^g And he will be a wild man; his hand will be against every man, and every man's hand against him; ^h 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 ⁱ that seeth me?

^e Ch. 17. 19. Matt. 1. 21. Luke 1. 13. 31.—^f That is, God shall hear.—^g Ch. 21. 20. ^h Ch. 25. 18.—ⁱ Ch. 31. 42.

by Sarai, he restores, to prevent her jealousy and uneasiness.

Verse 6. *She dealt hardly with her* [עָנְתָהּ *te'neah*, she afflicted her—the term implying stripes and hard usage, to bring down the body and humble the mind. If the slave was to blame in this business, the mistress is not less liable to censure. She alone had brought her into those circumstances, in which it was natural for her to value herself beyond her mistress.

Verse 7. *The angel of the Lord*] That Jesus Christ, in a body suited to the dignity of his nature, frequently appeared to the patriarchs, has been already intimated. That the person mentioned here was greater than any created being, is sufficiently evident from the following particulars:

1. From his promising to perform what God alone could do, and foretelling what God alone could know. "I will multiply thy seed exceedingly," &c. ver. 10. "Thou art with child, and shalt bear a son," &c. ver. 11. "He shall be a wild man," &c. ver. 12. All this shows a presence which is proper to God alone.

2. Hagar considers the person who spoke to her as God; calls him אלהים *el*, and addresses him in the way of worship, which, had he been a created angel, he would have refused; see Rev. xix. 10. xxii. 9.

3. Moses, who relates the transaction, calls this angel expressly יְהוָה *Yehovah*; for, says he, she called יהוה שם *shem yehovah*, the name of the Lord that spake to her, ver. 13. Now this is a name never given to any created being.

4. This person who is here called מַלְאֲכֵי יְהוָה *maleak yehovah*, the Angel of the Lord, is the same who is called מַלְאֲכֵי הַקֹּדֶשׁ *hammaleak hazoel*, the redeeming Angel, or, the Angel, the Redeemer, Gen. xviii. 16. מַלְאֲכֵי פָנָיו *maleak panav*, the Angel of God's presence, Isai. lxiii. 9. and מַלְאֲכֵי הַבְּרִית *maleak ha-berith*, the Angel of the Covenant, Mal. iii. 1. And is the same person which the Septuagint, Isai. ix. 6. term ΜΥΣΤΗΡΙΟΝ ΒΟΥΛΗΣ ΑΓΓΕΛΟΣ, the Angel of the great Counsel or Design, viz. of redeeming man and filling the earth with righteousness.

5. These things cannot be spoken of any human or created being; for the knowledge, works, &c. attributed to this person, are such as belong to God; and, as in all these cases, there is a most evident personal appearance, Jesus Christ alone can be meant, for of God the Father, it has been ever true, that no man hath at any time seen his shape, nor has he ever limited himself to any definable personal appearance.

In the way to Shur] As this was the road from Hebron to Egypt, it is probable, she was now returning to her own country.

Verse 8. *Hagar, Sarai's maid*] This mode of address is used to show her that she was known; and to remind her that she was the property of another.

Verse 10. *I will multiply thy seed exceedingly*] Who says this? The person who is called the Angel of the Lord; and he certainly speaks with all that authority which is proper to God.

Verse 11. *And shall call his name Ishmael* [יִשְׁמָעֵאל *yishmael*, from שָׁמַע *shamâ*, he heard, and אלהים *el*, God; for, says the angel, THE LORD HATH HEARD thy affliction. Thus the name of the child must ever keep the mother in remembrance of God's merciful interposition in her behalf; and remind the child and the man, that he was an object of God's gracious and providential goodness. Afflictions and distresses have a voice in the ears of God, even when prayer is restrained—but how much more powerfully do they speak when endured in meekness of spirit, with confidence in, and supplication to, the Lord!

Verse 12. *He will be a wild man* [פֶּהֶר אָדָם *pher adam*. As the root of this word does not appear in the Hebrew Bible, it is probably found in the Arabic *farrâ*, to run away, to run wild, and hence the wild ass, from its fleetness, and its untameable nature. What is said of the wild ass, Job xxxix. 5—8. affords the very best descrip-

tion that can be given of the *Ishmaelites, Bedouins, and wandering Arabs*, the descendants of Ishmael. "Who hath sent out the wild ass (פֶּהֶר *phera*) free? or who hath loosed the bands (וֶרֶד *rod*), of the brayer? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing." Nothing can be more descriptive of the *wandering, lawless, freebooting* life of the Arabs than this.

God himself has sent them out free; he has loosed them from all political restraint. *The wilderness is their habitation, and in the parched land, where no other human beings could live, they have their dwellings. They scorn the city, and therefore have no fixed habitations; for their multitude, they are not afraid; for when they make depredations on cities and towns, they retire into the desert with so much precipitancy, that all pursuit is eluded: in this respect the crying of the driver is disregarded. They may be said to have no lands; and yet the range of the mountains is their pasture, they pitch their tents and feed their flocks wherever they please; and they search after every green thing, are continually looking after prey, and seize on every kind of property that comes in their way.*

It is farther said, *his hand shall be against every man, and every man's hand against him*—Many potentates among the Abyssinians, Persians, Egyptians and Turks, have endeavoured to subjugate the wandering or wild Arabs; but though they have had temporary triumphs, they have been ultimately unsuccessful. *Sesostris, Cyrus, Pompey, and Trajan*, all endeavoured to conquer Arabia, but in vain. From the beginning to the present day they have maintained their independency; and God preserves them as a lasting monument of his providential care, and an incontestible argument of the truth of Divine Revelation. Had the Pentateuch no other argument to evince its divine origin, the account of *Ishmael*, and the prophecy concerning his descendants, collated with their history and manner of life, during a period of nearly four thousand years, would be sufficient. Indeed the argument is so absolutely demonstrative, that the man who would attempt its refutation, in the sight of reason and common sense, would stand convicted of the most ridiculous presumption and excessive folly.

The country which these free descendants of Ishmael may be properly said to possess, stretches from Aleppo to the Arabian sea; and from Egypt to the Persian gulf. A tract of land not less than 1800 miles in length, by 900 in breadth; see chap. xvii. 20.

Verse 13. *And she called the name of the Lord*] She invoked, יְהוָה *va-tikra*, the name of *Jehovah* who spake unto her, thus, *Thou God seest me!* She found that the eye of a merciful God had been upon her in all her wanderings and afflictions; and her words seem to intimate that she had been seeking the divine help and protection, for she says, *Have I also, or have I not also looked after him that seeth me?*

This last clause of the verse is very obscure; and is rendered differently by all the versions. The general sense taken out of it is this: that Hagar was now convinced that God himself had appeared unto her, and was surprised to find that, notwithstanding this, she was still permitted to live; for it was generally supposed, that if God appeared to any, they must be consumed by his glories. This is frequently alluded to in the Sacred Writings. As the word אַחֲרָי *acharay*, which we render simply *after*, in other places signifies the *last days, or aftertimes*; see on Exod. xxxiii. 23. it may probably have a similar meaning here, and indeed this makes a consistent sense; *Have I here also seen the latter purposes or designs of him who seeth me?* An exclamation which may be at once referred to that discovery which God made, in the preceding verse, of the future state of her descendants.

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

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

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

CHAPTER XVII.

In the ninety-ninth year of Abram's life, God again appears to him, announces his name as God Almighty, and commands him to walk perfectly before him, 1. Proposes to renew the covenant, 2. Abram's prostration, 3. The covenant specified, 4. Abram's name changed to Abraham, and the reason given, 5. The privileges of the covenant enumerated, 6-8. The conditions of the covenant to be observed, not only by Abram, but all his posterity, 9. Circumcision appointed as the sign or token of the covenant, 10, 11. The age at which, and the persons on whom, this was to be performed, 12, 13. The danger of neglecting this rite, 14. Sarai's name changed to Sarah, and a particular promise made to her, 15, 16. Abraham's joy at the prospect of the performance of a matter which, in the course of nature, was impossible, 17. His request for the preservation and prosperity of Ishmael, 18. The birth and blessedness of Isaac foretold, 19. Great prosperity promised to Ishmael, 20. But the covenant to be established not in him, but in Isaac's posterity, 21. Abraham, Ishmael, and all the males in the family, circumcised, 22-27.

A. M. 2107. B. C. 1897. **A**ND when Abram was ninety years old and nine, the LORD appeared

a Ch. 24. 62 & 25. 11.—b That is, the well of him that liveth and seeth me. c Num. 13. 20.—d Gal. 4. 22.—e Ver. 11.—f Ch. 12. 1.—g Ch. 26. 3 & 35. 11. Exod. 6. 3. Deut. 10. 17.—h Ch. 5. 7 & 8. 15. 1 Kings 2. 4 & 8. 25. 2 Kings 20. 3.—i Or, upright, or, sincere.—k Ch. 6. 8. Deut. 15. 13. Job 1. 1. Matt. 5. 48.—l Ch. 12. 2.

to Abram, and said unto him, I am the Almighty God, walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and I will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

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

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

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed

¶ 13. 16 & 22. 17.—m Ver. 17.—n Rom. 4. 11. 12. 18. Gal. 3. 29.—o Heb. multitude of nations.—p Neh. 9. 7.—q That is, Father of a great multitude.—r Rom. 4. 17. s Ch. 35. 11.—t Ver. 16. Ch. 35. 11. Matt. 1. 6; &—u Gal. 3. 17.—v Ch. 26. 24. & 28. 13. Heb. 11. 16.—w Rom. 9. 8.—x Ch. 12. 7. & 13. 15. Psa. 105. 9, 11.

Verse 14. Wherefore the well was called Beer-lahai-roi? It appears from ver. 7. that Hagar had sat down by a fountain or well of water in the wilderness of Shur, at which the angel of the Lord found her; and, to commemorate the wonderful discovery which God had made of himself, she called the name of the well בַּיַּר לְהַי רֵוִי Beer-la-chay-roee, "A well to the Living One who seeth me." Two things seem implied here, 1. A dedication of the well to Him who had appeared to her; and, 2. Faith in the promise: for he who is the Living One, existing in all generations, must have it ever in his power to accomplish promises which are to be fulfilled through the whole lapse of time.

Verse 15. And Hagar bare Abram a son, &c.] It appears, therefore, that Hagar returned at the command of the angel, believing the promise that God had made to her.

Called his son's name Ishmael] Finding by the account of Hagar, that God had designed that he should be so called. "Ishmael," says Ainsworth, "is the first man in the world whose name was given him of God before he was born."

In the preceding chapter we have a very detailed account of the covenant which God made with Abram, which stated that his seed should possess Canaan: and this promise, on the Divine authority, he steadfastly believed; and in simplicity of heart waited for its accomplishment. Sarai was not like-minded; as she had no child herself, and was now getting old, she thought it necessary to secure the inheritance by such means as were in her power; she, therefore, as we have seen, gave her slave to Abram, that she might have children by her. We do not find Abram remonstrating on the subject—and why is he blamed? God had not as yet told him how he was to have an heir: the promise simply stated, he that shall come forth out of thine own bowels shall be thine heir, chap. xv. 4. Concubinage, under that dispensation, was perfectly lawful; therefore he could, with equal justice and innocence, when it was lawful in itself, and now urged by the express desire of Sarai, take Hagar to wife. And it is very likely that he might think that his posterity, whether by wife or concubine, as both were lawful, might be that intended by the promise. It is very difficult to believe that a promise, which refers to some natural event, can possibly be fulfilled but through some natural means. And yet, what is nature but an instrument in God's hands? What we call natural effects, are all performed by supernatural agency: for nature, that is, the whole system of inanimate things, is as inert as any of the particles of matter of the aggregate of which it is composed, and can be a cause to no effect, but as it is excited by sovereign power. This is a doctrine of sound philosophy; and should be carefully considered by all, that men may see that, without an overruling and universally energetic Providence, no effect whatever can be brought about. But, besides these general influences of God in nature, which are all exhibited by what men call general laws, he chooses often to act supernaturally, i. e. independently of, or against, these general laws, that we may see that there is a God, who does not confine himself to one way of working, but with means, without means, and even against natural means, accomplishes the gracious purposes of his mercy in the behalf of man. Where God has promised, let him be

explicitly credited, because he cannot lie; and let not hasty nature intermeddle with his work.

The omniscience of God is a subject on which we should often reflect; and we can never do it unfruitfully, while we connect it, as we ever should, with infinite goodness and mercy. Every thing, person, and circumstance, is under its notice; and doth not the eye of God affect his heart? The poor slave, the stranger, the Egyptian, suffering under the severity of her hasty, unbelieving mistress, is seen by the all-wise and merciful God. He permits her to go to the desert, provides the spring to quench her thirst, and sends the Angel of the Covenant to instruct and comfort her. How gracious is God! He permits us to get into distressing circumstances, that he may give us effectual relief, and in such a way too, that the excellence of the power may appear to be of him, and that we may learn to trust in him in all our distresses. God delights to do his creatures good.

In all transactions between God and man, mentioned in the Sacred Writings, we see one uniform agency. The great Mediator in all, and through all; God ever coming to man by him; and man having access to God through him. This was, is, and ever will be, the economy of grace. "The Father hath sent me:—and no man cometh unto the Father but by me." God forbid that he should have cause to complain of us: "Ye will not come unto me, that ye might have life."

NOTES ON CHAPTER XVII.

Verse 1. The Lord appeared to Abram] See on ch. xv. 1.

I am the Almighty God] אני אל שדי Ani El shaday, I am God all-sufficient; from שדח shadach, to shed, to pour out. I am that God who pours out blessings, who gives them richly, abundantly, continually.

Walk before me] לְפָנַי הִלַּחְתָּ לְפָנַי hiilh-halek lepanai, set thyself to walk—be firmly purposed, thoroughly determined to obey—before me—for my eye is ever on thee, therefore ever consider that God seeth thee. Who can imagine a stronger incitement to conscientious persevering obedience?

Be thou perfect] כָּמִי תֵּהְיֶה כָּמִי veyehyeh kamim, And thou shalt be perfections, i. e. altogether perfect; be just such as the holy God would have thee to be, as the almighty God can make thee, and live as the all-sufficient God shall support thee: for he alone who makes the soul holy, can preserve it in holiness. Our blessed Lord appears to have had these words pointedly in view, Matt. v. 48. כָּמֵנִי אֵלֵיכֶם תֵּהְיֶה כָּמִי, Ye shall be perfect, as your Father who is in heaven is perfect. But what does this imply? Why, to be saved from all the power, the guilt, and the contamination of sin. This is only the negative part of salvation; but it has also a positive part—to be made perfect—to be perfect as our Father who is in heaven is perfect—to be filled with the fulness of God—to have Christ dwelling continually in the heart by faith, and to be rooted and grounded in love. This is the state in which man was created; for he was made in the image and likeness of God. This is the state from which man fell: for he broke the command of God. And this is the state into which every human soul must be raised, who would dwell with God in glory; for Christ was incarnated, and died to put away sin by the sacrifice of

after thee, the land ^a wherein ^b thou art a stranger, all the land of Canaan, for an everlasting possession; and ^c I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep,

^a Heb. of thy sojournings.—^b Ch. 23. 4. & 24. 4.—^c Exod. 6. 7. Lev. 26. 12. Deut. 4. 37. & 14. 2. & 26. 18. & 29. 13.

himself. What a glorious privilege! And who can doubt the possibility of its attainment, who believes in the omnipotent love of God, the infinite merit of the blood of atonement, and the all-pervading and all-purifying energy of the Holy Ghost? How many miserable souls employ that time to dispute and cavil against the possibility of being saved from their sins, which they should devote to praying and believing that they might be saved out of the hands of their enemies! But some may say, "You overstrain the meaning of the term; it signifies only, *be sincere*; for as perfect obedience is impossible, God accepts of *sincere* obedience." If by *sincerity* the objection means *good desires*, and generally *good purposes*, with an *impure heart* and *spotted life*, then I assert, that no such thing is implied in the text, nor in the original word: but if the word *sincerity* be taken in its proper and literal sense, I have no objection to it. *Sincere* is compounded of *sine-cerâ*, "without wax;" and, applied to moral subjects, is a metaphor taken from clarified honey, from which every atom of the comb or wax is separated. Then let it be proclaimed from heaven—*Walk before me, and be sincere!* purge out the old leaven, that ye may be a new lump unto God, and thus ye shall be perfect, as your Father who is in heaven is perfect. This is *sincerity!*—Reader, remember that the blood of Christ cleanseeth from all sin. Ten thousand quibbles on insulated texts, can never lessen, much less destroy, the merit and efficacy of the Great Atonement.

Verse 3. *And Abram fell on his face*] The eastern method of prostration was thus; the person first went down on his knees, and then lowered his head to his knees, and touched the earth with his forehead. A very painful posture, but significant of great humiliation and reverence.

Verse 5. *Thy name shall be called Abraham*] *Ab-ram* אב־רַמִּים literally means a *high or exalted father*. *Ab-ra-ham* אב־רַחֲמִים differs from the preceding only in one letter: it has *hê* before the last radical. Though this may appear very simple and easy, yet the true etymology and meaning of the word are very difficult to be assigned. The reason given by God for the change made in the patriarch's name is this, *for a father of many nations have I made thee*—אב־הַמְּנוּחִים אב־הַמְּנוּחִים *Ab-hamon-goyim*, "a father of a multitude of nations." This has led some to suppose, that אברהם *Abraham* is a contraction for אב־רַב־הַמּוֹנִים *Ab-rab-hamon*, "the father of a great multitude."

Aben Esra says, the name is derived from אב־רַמִּים *Abir-hamon*, "a powerful multitude."

Rabbi Solomon Jarchi defines the name *cabalistically*, and says that its *numeral letters* amount to *two hundred and forty-eight*; which, says he, is the exact number of the *bones in the human body!* but before the *hê* was added, which stands for *five*, it was *five short of this perfection!*

Rabbi Lipman says, the *hê* being added as the *fourth letter*, signifies that the *Messiah* should come in the fourth millenary of the world!

Clarius and others think, that the *hê*, which is one of the letters of the Tetragrammaton, (or word of four letters יהוה *Yehovah*) was added for the sake of *dignity*, God associating the patriarch more nearly to himself, by thus imparting to him a portion of his own name.

Having enumerated so many opinions, that of *William Alabaster*, in his *Apparatus to the Revelation*, should not be passed by. He most wisely says, that *Ab-ram*, or *ram*, signifies *father of the Romans*, and consequently the *pope*; therefore *Abraham* was *pope the first!* This is just as likely as some of the preceding etymologies.

From all these learned, as well as puerile conjectures, we may see the extreme difficulty of ascertaining the true meaning of the word, though the *concordance-makers*, and *proper name explainers*, find no difficulty at all in the case; and pronounce on it as readily and authoritatively as if they had been in the Divine council when it was first imposed.

Hottinger, in his *Smegma Orientale*, supposes the word to be derived from the Arabic root راحم *rahama*, which signifies to be very numerous. Hence راحم *rahama* would signify a *copious father*, or *father of a multitude*. This makes a very good sense, and agrees

between me and thee, and thy seed after thee; ^a Every man child among you shall be circumcised.

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

12 And ^b he that is eight days old ^c shall be

^a Acts 7. 8.—^b Acts 7. 8. Rom. 4. 11.—^c Heb. a son of eight days.—^d Lev. 12. 3. Luke 2. 21. John 7. 22. Phil. 3. 5.

well with the context. Either this etymology, or that which supposes the inserted *hê* to be an abbreviation of the word הַמּוֹנִים *hamon multitude*, is the most likely to be the true one. But this last would require the word to be written, when full, אב־רַמִּים אב־רַמִּים *Ab-ram-hamon*.

The same difficulty occurs verse 15. on the word *Sarah*, שָׂרָה which signifies my *prince*, or *princess*; and *Sarah*, שָׂרָה where the whole change is made by the substitution of *hê* for a *yod*. This latter might be translated *princess* in general; and while the former seems to point out her government in her *own family alone*, the latter appears to indicate her government over the *nations* of which her husband is termed the *father or lord*; and hence the promise states, that *she shall be a mother of nations*, and that *kings of people should spring from her*.—See ver. 15. 16.

Now, as the only change on each name is made by the insertion of a single letter, and that letter the same in *both* names, I cannot help concluding, that some *mystery* was designed by its insertion; and therefore the opinion of *Clarius* and some others, is not to be disregarded, which supposes that God shows he had conferred a peculiar *dignity* on both, by adding to their names one of the letters of his own; a name by which his eternal power and god-head are peculiarly pointed out.

From the difficulty of settling the etymology of these two names, on which so much stress seems to be laid in the text, the reader will see with what caution he should receive the *lists of explanations of the proper names* in the Old and New Testaments, which he so frequently meets with, and which, from close examination, I can pronounce to be, in general, *false or absurd*.

Verse 7. *An everlasting covenant*] אב־רַמִּים בְּרִית עוֹלָם *berith ôlam*. See on ch. xiii. 15. Here the word *ôlam* is taken in its own proper meaning, as the words immediately following prove—to be a *God unto thee*, and *thy seed after thee*; for as the soul is to endure for ever, so it shall eternally stand in need of the supporting power and energy of God; and as the reign of the Gospel dispensation shall be as long as sun and moon endure, and its consequences *eternal*, so must the covenant be on which these are founded.

Verse 8. *Everlasting possession*] Here עוֹלָם *ôlam* appears to be used in its *accommodated* meaning, and signifies the completion of the divine counsel in reference to a particular period or dispensation. And it is literally true, that the Israelites possessed the land of Canaan, till the Mosaic dispensation was terminated in the complete introduction of that of the Gospel. But as the spiritual and temporal covenants are both blended together, and the former was pointed out and typified by the latter, hence the word, even here, may be taken in its own *proper* meaning, that of *ever-during*, or *eternal*; because the spiritual blessings pointed out by the temporal covenant shall have no end. And hence it is immediately added, *I will be their God*, not for a *time* certainly, but for *ever* and *ever*.—See the notes on chap. xxi. 33.

Verse 10. *Every male child—shall be circumcised*] Those who wish to invalidate the evidence of the divine origin of the Mosaic law, roundly assert, that the Israelites received the rite of circumcision from the Egyptians. Their apostle in this business is Herodotus, who, lib. ii. p. 116. edit. Steph. 1592, says, "The Colchians, Egyptians, and Ethiopians, are the only nations in the world who have used circumcision" אֲרַב־רַמִּים, from the remotest period: and the Phœnicians and Syrians who inhabit Palestine, acknowledge they received this from the Egyptians." Herodotus cannot mean *Jews* by Phœnicians and Syrians; if he does, he convicts himself of falsity; for no Jew ever did, or ever could, acknowledge this, with the history of Abraham in his hand. If Herodotus had written before the days of Abraham, or at least before the sojourning of the children of Israel in Egypt, and informed us that circumcision had been practised among them אֲרַב־רַמִּים, from the beginning, there would then exist a possibility that the Israelites, while sojourning among them, had learned and adopted this rite. But when we know that Herodotus flourished only four hundred and eighty-four years before the Christian era, and that Jacob and his family sojourned

circumcised among you, 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.

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

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

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and ^d she shall be a mother of nations: kings of people shall be of her.

a Exod. 4. 24.—b That is, Princess.—c Ch. 18. 10.—d Heb. she shall become nations.—e Ch. 35. 11. Gal. 4. 31. 1 Pet. 3. 6.

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

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

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

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and ^b will multiply him exceedingly; ^c twelve princes shall he beget, and I will make him a great nation.

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

f Ch. 18. 12. & 27. 6—g Ch. 18. 10. & 21. 2. Gal. 4. 24.—h Ch. 18. 10.—i Ch. 25. 12. 16.—k Ch. 21. 18.—l Ch. 21. 2.

in Egypt more than eighteen hundred years before Christ, and that all the descendants of Abraham most conscientiously observed circumcision, and do to this day; then the presumption is, that the Egyptians received it from the Israelites, but that it was impossible the latter could have received it from the former, as they had practised it so long before their ancestors had sojourned in Egypt.

Verse 11. *And it shall be a token*] *וְאֵת לֶמֶת*, for a sign of spiritual things: for the circumcision made in the flesh was designed to signify the purification of the heart from all unrighteousness, as God particularly showed in the law itself. See Deut. x. 16. See also Rom. ii. 25—29. Coloss. ii. 11. And it was a seal of that righteousness, or justification, that comes by faith, Rom. iv. 11. That some of the Jews had a just notion of its spiritual intention, is plain from many passages in the Chaldee paraphrases, and in the Jewish writers. I borrow one passage from the book *Zohar*, quoted by Ainsworth; "At what time a man is sealed with this holy seal (of circumcision) thenceforth he seeth the holy blessed God properly, and the holy soul is united to him. If he be not worthy, and keepeth not this sign, what is written? *By the breath of God they perish*, (Job iv. 9.) because this seal of the holy blessed God was not kept. But if he be worthy, and keep it, the Holy Ghost is not separated from Him."

Verse 12. *He that is eight days old*] Because, previous to this, they were considered unclean, and might not be offered to God, Lev. xii. 2, 3. and circumcision was ever understood as a consecration of the person to God. Neither calf, lamb, nor kid, was offered to God till it was eight days old, for the same reason, Lev. xxii. 27.

Verse 13. *He that is born in thy house*] The son of a servant—he that is bought with money—a slave, on his coming into the family. According to the Jewish writers, the father was to circumcise his son, and the master the servant born in his house, or the slave bought with money. If the father or master neglected to do this, then the magistrates were obliged to see it performed: if the neglect of this ordinance was unknown to the magistrates, then the person himself, when he came of age to discern the command of God, was obliged to do it.

Verse 14. *The uncircumcised—shall be cut off from his people*] By being cut off, some have imagined that a sudden temporal death was implied; but the simple meaning seems to be, that such should have no right to, nor share in, the blessings of the covenant, which we have already seen were both of a temporal and spiritual kind; and if so, then eternal death was implied; for it was impossible for a person who had not received the spiritual purification, to enter into eternal glory. The spirit of this law extends to all ages, dispensations, and people—he whose heart is not purified from sin, cannot enter into the kingdom of God. Reader, on what is thy hope of heaven founded?

Verse 15. *Thou shalt not call her name Sarai but Sarah*]—See on verse 5.

Verse 16. *I will bless her, &c.*] Sarah certainly stands at the head of all the women of the Old Testament, on account of her extraordinary privileges. I am quite of Calmet's opinion, though I cannot push the parallel so far as he does, that Sarah was a type of the blessed Virgin. St. Paul considers her a type of the *New Testament*, and heavenly Jerusalem; and as all true believers are considered as the children of Abraham, so all faithful, holy women, are considered the daughters of Sarah, Gal. iv. 22, 24, 26. See also 1 Pet. iii. 6.

Verse 17. *Then Abraham—laughed*] I am astonished to find learned and pious men considering this as a token of Abraham's weakness of faith, or unbelief, when they have the most positive assurance from the Spirit of God himself, that Abraham was not weak, but strong, in the faith—that he staggered not at the promise through unbelief, but gave glory to God, Rom. iv. 19, 20. It is true, the same word is used ch. xviii. 12. concerning Sarah, in whom it was certainly a sign of doubtfulness, though mixed with pleasure at the thought of the possibility of her becoming a mother; but we know how possible it is to express both faith and unbelief in the same way; and even pleasure and disdain have been expressed by a smile or laugh. By laughing, Abraham undoubtedly expressed his joy at the prospect of the fulfilment of so glorious a promise: and from this very circumstance Isaac had his name. יִצְחָק *Yitschak*, which we change into Isaac, signifies laughter; and it is the same word which is used in the verse before us—*Abraham fell on his face—יָצַח אֶת יִצְחָק*, and he laughed—and to the joy which he felt on this occasion, our Lord evidently alludes, John vii. 55. *Your father Abraham rejoiced to see my day; and he saw it, and was glad.* And to commemorate this joy, which he felt when God gave him the promise, he called his son's name Isaac.—See the note on chap. xxi. 6.

Verse 18. *O that Ishmael might live before thee!*] Abraham finding that the covenant was to be established in another branch of his family, he felt solicitous for his son Ishmael, whom he considered as necessarily excluded; on which God delivers that most remarkable prophecy, which follows in the 20th verse, and which contains an answer to the prayer and wish of Abraham—*And as for Ishmael, I have heard thee*; so that the object of Abraham's prayer was, that his son Ishmael might be the head of a prosperous and potent people.

Verse 20. *Twelve princes shall he beget, &c.*] See the names of these twelve princes, chap. xxv. 12—16. From Ishmael proceeded the various tribes of the Arabs, called also *Saracens*, by Christian writers. They were anciently, and still continue to be, a very numerous and powerful people. "It was somewhat wonderful, and not to be foreseen by human sagacity," says Bishop Newton, "that a man's whole posterity should so nearly resemble him, and retain the same inclinations, the same habits, and the same customs, throughout all ages! These are the only people, besides the Jews, who have subsisted as a distinct people from the beginning; and in some respects they very much resemble each other. 1. The Arabs, as well as the Jews, are descended from Abraham, and both boast of their descent from the father of the faithful. 2. The Arabs, as well as the Jews, are circumcised, and both profess to have derived this ceremony from Abraham. 3. The Arabs, as well as the Jews, had originally twelve patriarchs, who were their princes or governors. 4. The Arabs, as well as the Jews, marry among themselves, and in their own tribes. 5. The Arabs, as well as the Jews, are singular in several of their customs, and are standing monuments to all ages, of the exactness of the divine predictions, and of the veracity of Scripture history. We may, with more confidence, believe the particulars related of Abraham and Ishmael, when we see them verified in their posterity at this day. This is having, as it were, ocular demonstration for our faith."—See Bp. Newton's *Second Dissertation on the Prophecies*, and see the notes on ch. xvii. 12.

Verse 21. *My covenant will I establish with Isaac*] All temporal good things are promised to Ishmael and his pos-

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

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

24 And Abraham 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.

a Ch. 12. 33. & 26. 13.—b Ch. 24. 24. Josh. 5. 2-9. Acts 16. 3. Rom. 2. 26-28. & 4. 9-12. Gal. 2. 6. & 6. 15.

terity, but the establishment of the Lord's covenant is to be with Isaac. Hence it is fully evident, that this covenant referred chiefly to spiritual things—to the Messiah and the salvation which should be brought to both Jews and Gentiles by his incarnation, death, and glorification.

Verse 22. God went up from Abraham] Ascended evidently before him, so that he had the fullest proof that it was no human being, no earthly angel, or messenger, that talked with him: and the promise of a son in the course of a single year, at this set time in the next year, ver. 21. which had every human probability against it, was to be the sure token of the truth of all that had hitherto taken place; and the proof that all that was farther promised should be fulfilled in its due time. Was it not in nearly the same way that the Lord went up from Abraham, that Jesus Christ ascended to heaven in the presence of his disciples? Luke xxiv. 51.

Verse 23. And Abraham took Ishmael, &c.] Had not Abraham, his son, who was of age to judge for himself, and all the family, been fully convinced that this thing was of God, they could not have submitted to it. A rite so painful, so repugnant to every feeling of delicacy, and every way revolting to nature, could never have sprung up in the imagination of man. To this day, the Jews practise it as a divine ordinance: and all the Arabians do the same. As a distinction between them and other people, it never could have been designed, because it was a sign that was never to appear. The individual alone, knew that he bore in his flesh this sign of the covenant; and he bore it by the order of God; and he knew it was a sign and seal of spiritual blessings, and not the blessings themselves, though a proof that these blessings were promised, and that he had a right to them. Those who did not consider it in this spiritual reference, are by the apostle denominated the concision. Phil. iii. 2. i. e. persons whose flesh was cut, but whose hearts were not purified.

The contents of this chapter may be summed up in a few propositions:

1. God, in renewing his covenant with Abram, makes an important change in his and Sarai's name; a change which should ever act as a help to their faith, that the promises by which God had bound himself should be punctually fulfilled. However difficult it may be for us to ascertain the precise import of the change then made, we may rest assured that it was perfectly understood by both; and that, as they had received this name from God, they considered it as placing them in a new relation both to their Maker and to their posterity. From what we have already seen, the change made in Abram's name is inscrutable to us: there is something like this Rev. ii. 17. To him that overcometh will I give a white stone, and a new name—which no man knoweth, saving he that receiveth it. The full import of the change made in a soul that enters into covenant with God through Christ, is only known to itself: a stranger intermeddeth not with its joy. Hence, even men of learning, and the world at large, have considered experimental religion as enthusiasm, merely because they have not understood its nature, and have permitted themselves to be carried away by prejudices, which they have imbibed first through the means of ignorant or hypocritical pretenders to deep piety: but while they have the Sacred Writings before them, their prejudices and opposition to that, without which they cannot be saved, are as unprincipled as they are absurd.

2. God gives Abraham a precept, which should be observed not only by himself, but by all his posterity; for

CHAPTER XVIII.

The Lord appears unto Abraham in Mamre, 1. Three angels in human appearance come towards him (ver. 2); he invites them in to wash and refresh themselves, 3-6; prepares a calf, bread, butter, and milk, for their entertainment, and himself serves them, 6-8; they promise that within a year Sarah shall have a son, 9, 10. Sarah, knowing herself and husband to be superannuated, smiles at the promise, 11, 12; one of the three, who is called the Lord, or Jehovah, chides her, and asserts the sufficiency of the Divine Power to accomplish the promise, 13, 14. Sarah, through fear, denies that she had laughed or showed signs of smiling, 15. Abraham accompanies these divine persons on their way to Sodom, 16: and that one who is called Jehovah, informs him of his purpose to destroy Sodom and Gomorrah, because of their great wickedness, 17-21. The two former proceed towards Sodom, while the latter (Jehovah) remains with Abraham, 22. Abraham intercedes for the inhabitants of those cities, entreating the Lord to spare them provided fifty righteous persons should be found in them, 23-32. The Lord grants this request, 26: he pleads for the same mercy should only forty-five be found there; which is also granted, 27, 28: he pleads the same for forty, which is also granted, 29; for thirty, with the same success, 30; for twenty, and receives the same gracious answer, 31; for ten, and the Lord assures him that should ten righteous persons be found there, he will not destroy the place, 32. Jehovah then departs, and Abraham returns to his tent, 33.

AND THE LORD appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day:

2 And he lift up his eyes and looked; and, lo, three men stood by him: and when he saw

c See Ver. 1 & 17. Rom. 4. 19.—d Ch. 18. 19.—e Ch. 12. 18. & 14. 12.—f Heb. 12. 2. g Ch. 19. 1. 1 Pet. 4. 8.

this was to be a permanent sign of that covenant which was to endure for ever. Though the sign is now changed from circumcision to baptism, each of them equally significant, yet the covenant is not changed in any part of its essential meaning. Faith in God, through the great Sacrifice, remission of sins, and sanctification of the heart, are required by the new covenant as well as by the old.

3. The rite of circumcision was painful and humiliating, to denote that repentance, self-denial, &c. are absolutely necessary to all who wish for redemption in the blood of the covenant—and the putting away this filth of the flesh, showed the necessity of a pure heart and a holy life.

4. As eternal life is the free gift of God, he has a right to give it in what way he pleases, and on what terms. He says to Abram and his seed—Ye shall circumcise the flesh of your foreskin, and he that doth not so shall be cut off from his people. He says also to sinners in general—Let the wicked forsake his way, and the unrighteous man his thoughts—Repent, and believe the Gospel—and Except ye repent, ye shall perish. These are the terms on which he chooses to bestow the blessings of the old and new covenants. And let it be remembered, that stretching out the hand to receive an alms can never be considered as meriting the bounty received; neither can repentance or faith merit salvation, although they are the conditions on which it is bestowed.

5. The precepts given under both covenants were accompanied with a promise of the Messiah. God well knows, that no religious rite can be properly observed, and no precept obeyed, unless he impart strength from on high: and he teaches us, that that strength must ever come through the promised Seed. Hence, with the utmost propriety, we ask every blessing through him, in whom God is well pleased.

6. The precept, the promise, and the rite, were prefaced with—I am God all-sufficient, walk before me, and be thou perfect. God, who is the sole object of religious worship, has the sole authority to prescribe that worship, and the rites and ceremonies which shall be used in it; hence he prescribed circumcision and sacrifices under the old law, and baptism and the eucharist under the Gospel; and to render both effectual to the end of their institution, faith in God was indispensably necessary.

7. Those who profess to believe in him, must not live as they list, but as he pleases. Though redeemed from the curse of the law, and from the rites and ceremonies of the Jewish church, they are under the law to Christ, and must walk before him—be in all things obedient to that moral law, which is an emanation from the righteousness of God, and of eternal obligation; and let it ever be remembered, that Christ is the author of eternal salvation to all that obey him. Without faith and obedience there can be no holiness; and without holiness, none can see the Lord. Be all that God would have thee to be, and God will be to thee all that thou canst possibly require. He never gives a precept, but he offers sufficient grace to enable thee to perform it. Believe as he would have thee, and act as he shall strengthen thee; and thou wilt then believe all things savingly, and do all things well.

NOTES ON CHAPTER XVIII.

Verse 1. And the Lord appeared] See on ch. xv. i. [Sat in the tent-door] For the purpose of enjoying the refreshing air; in the heat of the day, when the sun had most power.

Verse 2. Three men stood by him] נִיטְסָה עִלָּיו Nitsa-

them, he ran to meet them from the tent-door, and bowed himself towards the ground,

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

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

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

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal; knead it and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it.

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.

a Ch. 18 v. 2. & 43. 21.—b Ldg. 6. 18. & 13. 15.—c Heb. stay.—d Judg. 19. 5. Pm. 104. 15.—e Ch. 19. k & 21. 10.—f Heb. you have passed.—g Heb. Ho ten.—h Ch. 13. 3.—i Ch. 24. 67.—j Ver. 14.—k 2 Kings 4. 16.—m Ch. 17. 19, 21. & 21. 2. Rom.

him *deit*, were standing over against him; for if they had been standing by him, as our translation says, he needed not to have run from the tent-door to meet them. To Abraham these appeared at first as men; but he entertained angels unawares; see Heb. xiii. 2.

Verse 3. *And he said, My Lord, &c.*] The word is *adonai*, not *yehovah*, for as yet Abraham did not know the quality of his guests. For an explanation of this word see on Gen. xv. 8.

Verse 4. *Let a little water—be fetched, and wash your feet, &c.*] In these verses we find a delightful picture of genuine and primitive hospitality. In those ancient times, shoes, such as ours, were not in use; and the foot was protected only by sandals or soles, which fastened round the foot with straps. It was therefore a great refreshment, in so hot a country, to get the feet washed at the end of a day's journey; and this is the first thing that Abraham proposes. *Rest yourselves under the tree*—we have already heard of the oak grove of Mamre, ch. xii. 6. and this was the second requisite for the refreshment of a weary traveller, viz. rest in the shade.

Verse 5. *I will fetch a morsel of bread*] This was the third requisite, and is introduced in its proper order; as eating immediately after exertion or fatigue is very unwholesome. The strong action of the lungs and heart should have time to diminish, before any food is received into the stomach, as otherwise concoction is prevented, and fever in a less or greater degree produced.

For therefore are ye come] In those ancient days every traveller conceived he had a right to refreshment when he needed it, at the first tent he met with on his journey.

So do as thou hast said] How exceedingly simple was all this! on neither side is there any compliment, but such as a generous heart and sound sense dictate.

Verse 6. *Three measures of fine meal.* The *Seah*, *peck* which is here translated *measure*, contained according to Bishop Cumberland, about two gallons and a half; and Mr. Ainsworth translates the word *peck*. On this circumstance the following observations of the judicious and pious Abbé Fleury cannot fail to be acceptable to the reader: speaking of the frugality of the patriarchs, he says, "We have an instance of a splendid entertainment, in that which Abraham made for the three angels. He set a whole calf before them, *new bread*, but baked on the hearth, together with *butter and milk*." *Three measures of meal were baked into bread* on this occasion, which comes to more than two of our bushels, and nearly to fifty-six pounds of our weight; whence we may conclude, that men were great eaters in those days, used much exercise, were probably of a much larger stature, as well as longer lives than we. Homer, (Odys. l. xiv. ver. 74, &c.) makes his heroes great eaters. When *Eumæus* entertained Ulysses, he dressed *two pigs* for himself and his guest:

"So saying, he girded quick his tunic close, And liming, sought the sieve; thence he taking two Of the imprisoned herd, he slaughtered both, Singed them, and slash'd and spitted them, and plac'd The whole well roas'd, bayonet, spits, and all, Heaving before Ulysses." Cowper.

On another occasion a hog of *five* years old was slaughtered and served up for *five* persons:

9 ¶ And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

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

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, after I am waxed old shall I have pleasure, my lord being old also?

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the Lord? 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.

9. 9.—a Ch. 17. 17. Rom. 4. 19. Heb. 11. 11, 12, 19.—b Ch. 31. 35.—c Ch. 17. 17. g Luke 1. 18.—f 1 Pet. 3. 6.—g Jer. 32. 17. Zech. 8. 6. Matt. 3. 9. & 16. 26. Luke 1. 37.—h Ch. 17. 21. Ver. 10. 2 Kings 4. 16.

"His wood for fuel he prepared, And dragging thither a well fatted brasn Of the fifth year— Next piercing him, and scorching close his hair, The joints they parted, &c." Ibid. ver. 419.

Cowper.

Homer's heroes wait upon themselves in the common occasions of life: the patriarchs do the same. Abraham, who had so many servants, and was nearly a hundred years old, brought the water himself to wash the feet of his guests, ordered his wife to make the bread quickly, went himself to choose the calf from the herd, and came again to serve them *standing*. I will allow that he was animated on this occasion with a desire of showing hospitality; but the lives of all the rest of the patriarchs were similar to this.

Make cakes upon the hearth.] Or under the ashes. This mode is used in the east to the present day. When the hearth is strongly heated with the fire that has been kindled on it, they remove the coals, sweep of the ashes, lay on the bread, and then cover it with the hot cinders.

Verse 10. *I will certainly return*] Abraham was now ninety-nine years of age, and this promise was fulfilled when he was a hundred, so that the phrase *according to the time of life*, must mean either a complete year, or nine months from the present time, the ordinary term of pregnancy. Taken in this latter sense, Abraham was now in the ninety-ninth year of his age; and Isaac was born when he was in his hundredth year.

Verse 11. *It ceased to be with Sarah after the manner of women.*] And consequently, naturally speaking, conception could not take place; therefore if she have a son, it must be in a supernatural or miraculous way.

Verse 12. *Sarah laughed*] Partly through pleasure at the bare idea of the possibility of the thing; and partly from a conviction that it was extremely improbable. She appears to have been in the same spirit, and to have had the same feelings of those who, unexpectedly hearing of something of great consequence to themselves, smile, and say, *the news is too good to be true*; see ch. xxi. 6. There is a case very similar to this mentioned, Paal. cxxvi. 1, 2. On Abraham's laughing when the promise was made to him, see the note on ch. xvii. 17.

Verse 13. *And the Lord (Jehovah) said, &c.*] So it appears that one of those three persons was *Jehovah*; and as this name is never given to any created being, consequently the ever-blessed God is intended; and as He was never seen in any bodily shape, consequently the great angel of the covenant, Jesus Christ, must be intended; see on ch. xvi. 7.

Verse 14. *Is any thing too hard for the Lord?*] חַיִּיפָּאֵל מַיְהוּוֹה דָּבָר, shall a word (or thing) be wonderful from the Lord? i. e. can any thing be too great a miracle for him to effect? The Septuagint translate the passage, *Μα ἀδύνατος ἐστὶν τῷ Θεῷ εἶναι ἕνα*; which St. Luke adopts almost literatim, only making it an affirmative position instead of a question, *οὐκ ἀδύνατος ἄρα τῷ Θεῷ εἶναι ἕνα*. And which we translate, *With God nothing shall be impossible.* Luke 1. 37. Many copies of the Septuagint insert the word *πᾶν* before *εἶναι*, as in St. Luke, but it makes little difference in the sense. It was to correct Sarah's unbelief, and to strengthen her faith,

16 And the men rose up from thence, and looked towards Sodom: and Abraham went with them ^a to bring them on the way.

17 ¶ And the LORD said, ^b 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 ^c blessed in him?

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

20 And the LORD said, Because ^e the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 ^f 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, ^g I will know.

22 And the men turned their faces from thence, ^h and went towards Sodom: but Abraham ⁱ stood yet before the LORD.

23 ¶ And Abraham ^k drew near, and said, ^l Wilt thou also destroy the righteous with the wicked?

24 ^m Peradventure there be fifty righteous within the city: wilt thou also destroy and not

spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and ⁿ that the righteous should be as the wicked, that be far from thee: ^o Shall not the Judge of all the earth do right?

26 And the LORD said, ^p 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, ^q Behold now, I have taken upon me to speak unto the LORD, which *am* ^r 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.

^a Rom. 15. 24. ^b John 6.—^c Ps. 25. 14. Amos 3. 7. John 15. 15.—^d Ch. 12. 3. & 22. 18. Acts 25. Gal. 3. 8.—^e Dent. 4. 9, 10. & 6. 7. Job. 21. 16. Eplos. 6. 4. ^f Ch. 4. 10. & 19. 13. James 3. 4.—^g Ch. 11. 5. Exod. 3. 8.—^h Dent. 8. 2. & 13. 3. Job. 22. 22. Luke 16. 15. ⁱ 2 Cor. 11. 11.—^j Ch. 19. 1.—^k Ver. 1.—^l Heb. 10. 22.

1 Numb. 16. 22. 2 Sam. 24. 17.—^m Jer. 5. 1.—ⁿ Job. 8. 20. Irai. 3. 10, 11.—^o Job 8. 3. & 34. 17. Psa. 54. 11. & 94. 2. Rom. 3. 6.—^p Jer. 5. 1. Ezek. 22. 30.—^q Luke 13. 1.—^r Ch. 3. 19. Job 4. 19. Eccles. 12. 7. 1 Cor. 15. 47, 48. 2 Cor. 5. 1.

that God spoke these most important words; words which state, that where human wisdom, prudence, and energy fail; and where nature herself ceases to be an agent through lack of energy to act, or laws to direct and regulate energy—there also God has full sway—and by his own omnific power, works all things after the counsel of his own will. Is there an effect to be produced? God can produce it as well *without* as *with* means. He produced nature, the whole system of causes and effects, when in the whole compass of his own eternity there was neither *means* nor *being*. He spake, and it was done: He commanded, and it stood fast. How great and wonderful is God!

Verse 16. *Abraham went with them to bring them on the way.* This was another piece of primitive hospitality—to direct strangers in the way. Public roads did not then exist; and guides were essentially necessary in countries where villages were seldom to be met with, and where solitary dwellings did not exist.

Verse 17. *Shall I hide from Abraham?* That is, I will not hide. A common mode of speech in Scripture; a question asked, when an affirmative is designed. *Do men gather grapes off thorns? Men do not gather grapes off thorns, &c.*

Verse 18. *Shall surely become a great and mighty nation!* The revelation that I make to him shall be preserved among his posterity; and the exact fulfilment of my promises, made so long before, shall lead them to believe in my name, and trust in my goodness.

Verse 19. *And they shall keep the way of the Lord!* The true religion—God's way: that in which God walks himself, and in which, of course, his followers walk also—to do justice and judgment—not only to preserve the truth in their creed, but maintain it in their practice. For an explanation of these words, see on Levit. xxvii. 15.

Verse 20. *Because the cry of Sodom and Gomorrah!* See the notes on ch. xiii. 13.

Verse 21. *I will go down now, &c.* A lesson to magistrates, teaching them not to judge according to report, but accurately to inquire into the facts themselves.

Verse 22. *And the men turned their faces!* That is, the two angels who accompanied Jehovah, were now sent toward Sodom; while the third, who is called the LORD or *Jehovah*, remained with Abraham, for the purpose of teaching him the great usefulness and importance of faith and prayer.

Verse 23. *Wilt thou destroy the righteous with the wicked?* A form of speech similar to that in ver. 17. An invariable principle of justice, that the righteous shall not be punished for the crimes of the impious. And this Abraham lays down as the *foundation* of his applications. Who can pray with any hope of success, who cannot assign a *reason* to God and his *conscience* for the petitions he offers? The great sacrifice offered by Christ, is an infinite reason why a penitent sinner should expect to find the mercy for which he pleads.

Verse 25. *Shall not the Judge of all the earth do right?* God alone is the judge of all men. Abraham, in thus addressing himself to the person in the text, considers him either as the Supreme Being, or his representative.

Verse 27. *Which am but dust and ashes* עפר וטפר *âpher ve tapher*, words very similar in sound, as they refer to matters which so much resemble each other. *Dust*, the lightest particles of earth. *Ashes*, the residuum of consumed substances. By these expressions, he shows how deeply his soul was humbled in the presence of God. He who has high thoughts of himself, must have low thoughts of the dignity of the divine nature, of the majesty of God, and the sinfulness of sin.

Verse 32. *Peradventure TEN shall be found there!* Knowing that in the family of his nephew the true religion was professed and practised, he could not suppose there could be less than ten righteous persons in the city, he did not think it necessary to urge his supplication farther; he therefore left off his entreaties, and the Lord departed from him. It is highly worthy of observation, that while he continued to pray, the presence of God was continued; and when Abraham ended, *the glory of the Lord was lifted up*, as the Targum expresses it.

This chapter, though containing only the preliminaries to the awful catastrophe detailed in the next, affords us several lessons of useful and important information.

1. The hospitality and humanity of Abraham are worthy not only of our most serious regard, but also of our imitation. He sat in the door of his tent in the heat of the day, not only to enjoy the current of refreshing air, but that if he saw any weary and exhausted travellers, he might invite them to rest and refresh themselves. Hospitality is ever becoming in one human being towards another; for every destitute man is a *brother* in distress, and demands our most prompt and affectionate assistance, according to that heavenly precept, *What ye would that men should do unto you, do even so unto them*. From this conduct of Abraham a divine precept is formed, *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares*, Heb. xiii. 2.

2. Whatever is given on the ground of humanity and mercy, is given unto God, and is sure to meet with his approbation, and a suitable reward. While Abraham entertained his guests, God discovers himself, and reveals to him the counsels of his will, and renews the promise of a numerous posterity. Sarah, though, naturally speaking, past child-bearing, shall have a son: natural obstacles cannot hinder the purpose of God: nature is his instrument, and as it works not only by general laws, but also by any particular will of God, so it may accomplish that will, in any way he may choose to direct. It is always difficult to credit God's promises when they relate to *supernatural* things; and still more so, when they have for their object, events that are *contrary* to the course of nature: but, as *nothing is too hard for God; so all*

32 And he said, ^a Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. ^b 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.

CHAPTER XIX.

The two angels mentioned in the preceding chapter come in the evening to Sodom. 1. Lot, who was sitting at the gate, invites them to enter his house, and take some refreshment, and tarry all night: which they at first refuse, 2; but, on being pressingly solicited, they at last comply, 3. The abominable conduct of the men of Sodom, 4. Lot's deep concern for the honour and safety of his guests, which led him to make a most exceptional proposal to these wicked men, 6-8. The violent proposals of the Sodomites, 9. Lot rescued them from their barbarity by the angels who smote them with blindness, 10, 11. They exhort Lot and his family to flee from that wicked place, as God was about to destroy it, 12, 13. Lot's fruitless exhortation to his sons-in-law, 14. The angels hasten Lot and his family to depart, 15, 16. Their exhortation, 17. Lot's request, 18-20. He is permitted to escape to Zoar, 21-23. Fire and brimstone are rained down from heaven upon all the cities of the plain, by which they are entirely destroyed, 24, 25. Lot a wick looking behind, becomes a pillar of salt, 26. Abraham, early in the morning, discovers the desolation of these impugnant cities, 27-29. Lot, fearing to continue in Zoar, went with his two daughters to the mountains, and dwelt in a cave, 30. The strange conduct of the cave-dwellers, and his unhappy description, 30-36. Moab and Ammon born, from whom sprang the Moabites and Ammonites, 37, 38.

AND there ^a came two angels to Sodom at ^b even; and Lot sat in the gate of Sodom: and ^c Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, ^a turn in, I pray you, into your servant's house, and

a Judges 6. 3.—b James 5. 16.—c Ch. 18. 22.—d Ch. 18. 1, &c.—e Hebr. 13. 2. f Ch. 18. 4.—g See Luke 24. 28.—h Ch. 18. 8.—i Gen. 3. 9.

things are possible to him that believeth. It is that faith alone, which is of the operation of God's Spirit, that is capable of crediting supernatural things: he who does not pray to be enabled to believe, and if he do, uses not the power when received, can never believe to the saving of the soul.

3. Abraham trusts much in God; and God reposes much confidence in Abraham. He knows that God is faithful, and will fulfil his promises; and God knows that Abraham is faithful, and will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, ver. 19. No man lives unto himself; and God gives us neither *spiritual* nor *temporal* blessings for ourselves alone; our bread we are to divide with the hungry, and to help the stranger in distress. He who understands the *way of God*, should carefully instruct his household in that way: and he who is the father of a family, should pray to God to teach him, that he may teach his household. His ignorance of God and salvation can be no excuse for his neglecting his family—it is his indispensable duty to teach them; and God will teach him, if he earnestly seek it, that he may be able to discharge this duty to his family. Render, if thy children or servants perish through thy neglect, God will judge thee for it in the great day.

4. The sin of Sodom and the cities of the plain was great and grievous—the measure of their iniquity was full, and God determined to destroy them. Judgment is God's *strange work*, but though rarely done, it must be done sometimes, lest men should suppose that right and wrong, vice and virtue, were alike in the eye of God. And these judgments must be dispensed in such a way, as to show, they are not the results of natural causes, but come immediately from the incensed justice of the Most High.

5. Every man who loves God, loves his neighbour also; and he who loves his neighbour, will do all in his power to promote the well-being both of his soul and his body. Abraham cannot prevent the men of Sodom from sinning against God; but he can make prayer and intercession for their souls; and plead, if not in arrest, yet in mitigation of judgment. He therefore intercedes for the transgressors, and God is well pleased with his intercessions. These are the offspring of God's own love in the heart of his servant.

6. How true is that word—The energetic faithful prayer of a righteous man availeth much. Abraham *draws near to God* by affection and faith; and, in the most devout and humble manner, makes prayer and supplication; and every petition is answered on the spot. Nor does God cease to promise to show mercy, till Abraham ceases to intercede! What encouragement does this hold out to them that fear God, to make prayer and intercession for their sinful neighbours and ungodly relatives! Faith in the Lord Jesus endues prayer with a species of omnipotence—whatsoever a man asks of the Father in his name, he will do it. Prayer has been termed the *gate of heaven*; but, without *faith*, that gate cannot be opened. He who *prays as he should*, and *believes as he ought*, shall have the fulness of the blessing of the Gospel of peace.

tarry all night, and ^a wash your feet, and ye shall rise up early, and go on your ways. And they said, ^b Nay; but we will abide in the street all night.

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

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 ^a And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? ^b bring them out unto us, that we may know them.

6 And ^a 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:

8 ^a 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 nothing; ^b for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said

a Judges 19. 22.—b Ch. 4. 1. Rom. 1. 31, 37. Jude 7.—m Judg. 19. 23.—n See Judges 19. 24.—o See Ch. 18. 5.

NOTES ON CHAPTER XIX.

Verse 1. *Two angels*] The two referred to chap. xviii. ver. 22.

Sat in the gate] Probably, in order to prevent unwary travellers from being entrapped by his wicked townsmen, he waited at the gate of the city to bring the strangers he might meet with to his own house, as well as to transact his own business.

Bowed himself] Not through religious reverence, for he did not know the quality of his guests; but through the customary form of civility. See on verses 3-5. of the preceding chapter.

Verse 2. *Nay, but we will abide in the street*] Instead of *la*, nay, some MSS. have *lo*, to him. "And they said *unto him*, for we lodge in the street;" where, nevertheless, the negation is understood. Knowing the disposition of the inhabitants, and appearing in the mere character of travellers, they preferred the open street to any house; but as Lot pressed them vehemently, and they knew him to be a righteous man, not yet willing to make themselves known, they consented to take shelter under his hospitable roof. Our Lord, willing for the time being, to conceal his person from the knowledge of the disciples going to Emmaus, made as though he would go farther; but at last, like the angels here, yielded to the importunity of his disciples, and went into their lodgings.

Verse 5. *Where are the men which came in to thee?* &c.] This account justifies the character given of this depraved people in the preceding chapter, ver. 20. and in chap. xiii. 13. As their crime was the deepest disgrace to human nature, so it is too bad to be described: in the sacred text it is sufficiently marked; and the iniquity which, from these most abominable wretches, has been called *Sodomy*, is punished in our country with *death*.

Verse 8. *Behold now, I have two daughters*] Nothing but that sacred light in which the rites of hospitality were regarded among the eastern nations, could either justify or palliate this proposal of Lot. A man who had taken a stranger under his care and protection, was bound to defend him even at the expense of his own life. In this light, the rights of hospitality are still regarded in Asiatic countries: and on these high notions only, the influence of which an Asiatic mind alone can properly appreciate, Lot's conduct on this occasion can be at all excused.

Verse 9. *And he will needs be a judge*] *So his sitting in the gate* is no proof of his being there in a magisterial capacity, as some have supposed.

Verse 11. *And they smote the men with blindness*] This has been understood two ways; 1. The angels, by the power which God had given them, deprived these wicked men of a proper and regular use of their sight so as either totally to deprive them of it, or render it so confused, that they could no longer distinguish objects; or, 2. They caused such a deep darkness to take place that they could not find Lot's door. The author of the book of *Wisdom* was evidently of this latter opinion: for he says, *they were compassed about with horrible great darkness*,

again, This one fellow * came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon 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.

11 And they smote the men * 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, * bring them out of this place:

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

14 And Lot went out, and spake unto his sons-in-law, * which married his daughters, and said, † Up, get you out of this place; for the LORD will destroy this city. † But he seemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, * Arise, take thy wife, and thy two daughters, which † are here; lest thou be consumed in the * iniquity of the city.

16 And * 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; * the LORD being merciful unto him: † 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, † Escape for thy life; * look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, * not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

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

21 And he said unto him, See † I have accepted * thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

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

23 The sun was † risen upon the earth when Lot entered into Zoar.

24 ¶ Then * the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

a 2 Pet. 2. 7. 8. — b Exod. 2. 14. — c Wind. 19. 17. See 2 Kings 6. 18. Acta 13. 11. d Ch. 7. 1. 2 Pet. 2. 7. 9. — e Ch. 18. 30. — f 1 Chron. 21. 15. — g Matt. 1. 18. — h Numb. 16. 21. 45. — i Exod. 9. 21. Luke 17. 28. & 21. 11. — k Numb. 16. 21. 26. Rev. 18. 4. l Heb. are found. — m Or, punishment. — n Wind. 10. 6. — o Luke 18. 13. Rom. 9. 15. 16. — p Ps. 34. 22. — q 1 Kings 19. 3.

r Ver. 26. Matt. 21. 16. 17. 18. Luke 9. 62. Phil. 3. 13. 24. — s Acta 10. 14. — t Job 42. 8. 9. Ps. 145. 19. — u Heb. thy face. — v See Ch. 32. 25. 26. Exod. 32. 10. Deut. 9. 14. Mark 6. 5. — w Ch. 13. 10. & 14. 2. — x That is, little. Ver. 20. — y Heb. give forth. z Deut. 29. 25. Hos. 13. 19. Jer. 20. 16. & 50. 10. Ezek. 16. 49. 50. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7.

chap. xix. 17. See a similar case of Elisha and the Syrians, 2 Kings vi. 18, &c.

Verse 12. Hast thou here any besides? son-in-law] Here there appears to be but one meant, as the word חתן *chatan* is in the singular number: but in ver. 14. the word is plural, חתני *chulanai*, his sons-in-law. There were only two in number; as we do not hear that Lot had more than two daughters; and these seem not to have been actually married to those daughters, but only betrothed, as is evident from what Lot says, ver. 8. for they had not known man, but were the spouses elect of those who are here called his sons-in-law. But though these might be reputed as a part of Lot's family, and entitled on this account to God's protection, yet it is sufficiently plain that they did not escape the perdition of these wicked men; and the reason is given ver. 14. they received the solemn warning as a ridiculous tale, the creature of Lot's invention, or the offspring of his fear. Therefore they made no provision for their escape, and doubtless perished, (notwithstanding the sincerely offered grace) in the perdition that fell on this ungodly city.

Verse 16. While he lingered] Probably in affectionate, though useless entreaties to prevail on the remaining parts of his family to escape from the destruction that was now descending, laid hold upon his hand; pulled them away by mere force, the Lord being merciful; else they had been left to perish in their lingering, as the others were in their gainsaying.

Verse 17. When they had brought them forth, &c.] Every word here is emphatic, escape for thy life; thou art in the most imminent danger of perishing; thy life and thy soul are both at stake. Look not behind thee—Thou hast but barely time enough to escape from the judgment that is now descending; no lingering or thou art lost! one look back may prove fatal to thee, and God commands thee to avoid it. Neither stay thou in all the plain, because God will destroy that as well as the city; escape to the mountain; on which these judgments shall not light; and which God has appointed thee for a place of refuge; lest thou be consumed. It is not an ordinary judgment that is coming; a fire from heaven shall burn up the cities, the plain, and all that remain in the cities and in the plains. Both the beginning and end of this exhortation are addressed to his personal feelings. "Skin for skin, yea, all that a man hath will he give for his life;" and self-preservation is the first law of nature, to which every other consideration is minor and unimportant.

Verse 19. I cannot escape to the mountain] He saw the destruction so near, that he imagined he should not have time sufficient to reach the mountain before it arrived. He did not consider, that God could give no command to his creatures, that it would be impossible for them to fulfil;

but the hurry and perturbation of his mind, will at once account for and excuse this gross oversight.

Verse 20. It is a little one] Probably Lot wished to have it for an inheritance, and therefore pleaded its being a little one, that his request might be the more readily granted. Or, he might suppose, that being a little city, it was less depraved than Sodom and Gomorrah, and therefore not so ripe for punishment, which was probably the case.

Verse 21. See I have accepted thee] How prevalent is prayer with God! Far from refusing to deny a reasonable petition, he shows himself as if under embarrassment to deny any.

Verse 22. I cannot do any thing till thou be come thither] So these heavenly messengers had the strictest commission to take care of Lot and his family; and even the purposes of divine justice could not be accomplished on the rebellious, till this righteous man and his family had escaped from the place. A proof of Abraham's assertion; the Judge of all the earth will do right. The name of that city was called Zoar, זואר, *zôar*, LITTLE; its former name being Bela.

Verse 24. The Lord rained—brimstone and fire from the Lord] As all judgment is committed to the Son of God, many of the primitive fathers, and several modern divines, have supposed that the words זואר *zôar*, and מלך *me-êl* *Yehovah*, imply *Jehovah the Son*, raining brimstone and fire from *Jehovah the Father*: and that this place affords no mean proof of the proper divinity of our blessed Redeemer. It may be so: but though the point is sufficiently established elsewhere, it does not appear to me to be plainly indicated here. And it is always better on a subject of this kind, not to have recourse to proofs which require proofs to confirm them. It must however be granted, that two persons, mentioned as *Jehovah*, in one verse, is both a strange and curious circumstance: and it will appear more remarkable when we consider that the person called *Jehovah*, who conversed with Abraham, see chap. xviii. and sent those two angels to bring Lot and his family out of this devoted place; and seems, himself, after he left off talking with Abraham, to have ascended to heaven, ver. 33. does not any more appear on this occasion till we hear that *Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven*. This certainly gives a full countenance to the opinion referred to above; though still it may fall short of positive proof.

Brimstone and fire] The word זופר *gaphrith*, which we translate *brimstone*, is of very uncertain derivation. It is evidently used metaphorically, to point out the utmost degrees of punishment executed on the most flagitious criminals, in Deut. xxix. 23. Job xviii. 15. Psal. xi. 6.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the

a Ch. 14. 8. Psa. 107. 34.

b Ver. 17. Numb. 16. 38. Prov. 14. 14. Wisd. 10. 7. Luke 17. 32. Heb. 10. 38. c Ps. 5. 3.

Isa. xxxiv. 9. Ezek. xxxviii. 22. And as hell, or an everlasting separation from God and the glory of his power, is the utmost punishment that can be inflicted on sinners; hence brimstone and fire are used in Scripture to signify the torments in that place of punishment. See Isa. xxx. 33. Rev. xiv. 10. xix. 20. xx. 10. xxi. 8. We may safely suppose, that it was quite possible that a shower of nitrous particles might have been precipitated from the atmosphere, here, as in many other places, called heaven, which by the action of fire, or the electric fluid, would be immediately ignited, and so consume the cities. And as we have already seen that the plains about Sodom and Gomorrah abounded with asphaltus or bitumen pits, see chap. xiv. 10. that what is particularly meant here in reference to the plain, is the setting fire to this vast store of inflammable matter by the agency of the lightning, or the electric fluid; and thus, in the most natural and literal manner, accounts for the whole plain being burnt up; as that plain abounded with this bituminous substance: and thus we find three agents employed in the total ruin of these cities, and all the circumjacent plain: 1. Innumerable nitrous particles precipitated from the atmosphere. 2. The vast quantity of asphaltus or bitumen which abounded in that country: and, 3. Lightning, or the electric spark which ignited the nitre and bitumen, and thus consumed both the cities and the plain, or champaign country in which they were situated.

Verse 25. And he overthrew those cities, and all the plain] This forms what is called the lake Asphaltites, Dead sea, or Salt sea; which, according to the most authentic accounts, is about 70 miles in length, and 18 in breadth.

The most strange and incredible tales are told by many of the ancients, and by many of the moderns, concerning the place where these cities stood. Common fame says, that the waters of this sea are so thick that a stone will not sink in them; so tough and clammy, that the most boisterous wind cannot ruffle them; so deadly, that no fish can live in them; and that if a bird happen to fly over the lake, it is killed by the poisonous effluvia which proceeds from the waters; that scarcely any verdure can grow near the place, and that in the vicinity where there are any trees, they bear a most beautiful fruit, but when you come to open it, you find nothing but ashes! and that the place was burning long after the apostles' times. These, and all similar tales, may be safely pronounced great exaggerations of facts, or fictions of ignorant, stupid, and superstitious monks, or impositions of unprincipled travellers, who, knowing that the common people are delighted with the marvellous, have stuffed their narratives with such accounts merely to procure a better sale for their works.

The truth is, the waters are exceedingly salt, far beyond the usual saltiness of the sea; and hence it is called the Salt sea. In consequence of this circumstance, bodies will float in it, that would sink in common salt water; and probably it is on this account that few fish can live in it. But the monks of St. Saba affirmed to Dr. Shaw that they had seen fish caught in it; and as to the reports of any noxious quality in the air, or in the evaporations from its surface, the simple fact is, lumps of bitumen often rise from the bottom to its surface, and exhale a fetid odour which does not appear to have any thing poisonous in it. Dr. Pococke swam in it for nearly a quarter of an hour, and felt no kind of inconvenience; the water, he says, is very clear, and having brought away a bottle of it, he "had it analyzed, and found it to contain no substances besides salt and a little alum." As there are frequent eruptions of a bituminous matter from the bottom of this lake, which seem to argue a subterraneous fire, hence the accounts that this place was burning even after the days of the apostles. And this phenomenon still continues, for "masses of bitumen," says Dr. Shaw, "in large hemispheres, are raised at certain times from the bottom, which, as soon as they touch the surface, and are thereby acted upon by the external air, burst at once with great smoke and noise, like the pulvis fulminans of the chymists, and disperse themselves in a thousand pieces. But this only happens near the shore; for, in greater depths, the eruptions are supposed to discover themselves in such columns of smoke, as are now and then observed to arise from the lake. And perhaps to such eruptions as these we may attribute that variety of pits and hollows, not unlike the traces of many of our ancient lime-kilns, which are found

in the neighbourhood of this lake. The bitumen is, in all probability, accompanied from the bottom with sulphur, as both of them are found promiscuously upon the shore; and the latter is precisely the same with common native sulphur; the other is friable, yielding upon friction, or by being put into the fire, a fetid smell.

For several curious particulars on this subject, see Dr. Pococke's Travels, vol. ii. part i. c. 9. and Dr. Shaw's Travels, 4to. edit. p. 346, &c.

Verse 26. She became a pillar of salt] The vast variety of opinions, both ancient and modern, on the crime of Lot's wife, her change, and the manner in which that change was effected, are in many cases as unsatisfactory as they are ridiculous. On this point the Sacred Scripture says little. God had commanded Lot and his family not to look behind them; the wife of Lot disobeyed this command; she looked back from behind him, Lot, her husband, and she became a pillar of salt. This is all the information the inspired historian has thought proper to give us on this subject; it is true, the account is short, but commentators and critics have made it long enough by their laborious glosses. The opinions which are the most probable are the following: 1. "Lot's wife, by the miraculous power of God, was changed into a mass of rock salt, probably retaining the human figure." 2. "Tarrying too long in the plain, she was struck with lightning, and enveloped in the bituminous and sulphuric matter which abounded in that country, and which, not being exposed afterward to the action of the fire, resisted the air and the wet, and was thus rendered permanent." 3. "She was struck dead and consumed in the burning up of the plain, and this judgment on her disobedience being recorded, is an imperishable memorial of the fact itself, and an everlasting warning to sinners in general, and to backsliders or apostates in particular." On these opinions it may be only necessary to state, that the two first understand the text literally; and that the last considers it metaphorically. That God might in a moment convert this disobedient woman into a pillar or mass of salt, or any other substance, there can be no doubt. Or that by continuing in the plain, till the brimstone and fire descended from heaven, she might be struck dead with lightning, and indurated or petrified on the spot, is as possible. And that the account of her becoming a pillar of salt, may be designed to be understood metaphorically, is also highly probable. It is certain that salt is frequently used in the Scriptures as an emblem of incorruption, durability, &c. Hence a covenant of salt, Num. xviii. 19. is a perpetual covenant, one that is ever to be in full force, and never broken; on this ground a pillar of salt may signify no more, in this case, than an everlasting monument against criminal curiosity, unbelief, and disobedience.

Could we depend upon the various accounts given by different persons who pretend to have seen the wife of Lot, standing in her complete human form, with all her distinctive marks about her, the difficulty would be at an end. But we cannot depend on these accounts; they are discordant, improbable, ridiculous, and often grossly absurd; some profess to have seen her as a heap of salt, others as a rock of salt, others as a complete human being, as to shape, proportion of parts, &c. &c. but only petrified. This human form, according to others, has still resident in it a continual miraculous energy: break off a finger, a toe, an arm, &c. it is immediately reproduced; so that though multitudes of curious persons have gone to see this woman, and every one has brought away a part of her, yet still she is found by the next comer a complete human form! To crown this absurd description, the author of the poem De Sodoma, usually attributed to Tertullian, and annexed to his works, represents her as yet instinct with a portion of animal life, which is unequivocally designated by certain signs which every month produces. I shall transcribe the whole passage, and refer to my author; and as I have given above the sense of the whole, my readers must excuse me from giving a more literal translation.

in fragilis molata salis, et simul ille
ipse linga salis, formam sine corpore servans
Dura adhuc etiam unda antequam sibi struam,
Nec phœnix dilapsa nitu, nec divisa rotas.
Quintium, si quis multaverit adversa formam,
Protinus se nec successit vulnere compit.
Dicitur et vivens alio sibi corpore secus
Mutilatos salis dissipare sanguine moros.
Tertulliani Opera, vol. ii. p. 731 Edit. Oberthur.

morning, to the place where he stood before the Lord:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

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.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters

a Ch. 18. 22. Ezek. 16. 49, 50. Hab. 2. 1. Heb. 2. 1.—b 2Pet. 2. 7. Rev. 18. 9. c Ch. 8. 1. & 13. 23. Hos. 11. 8.—d Ver. 17, 19.

The sentiment in the last lines is supported by Irenæus, who assures us, that though still remaining as a pillar of salt, this statue in form, and other natural accidents, exhibits decisive proofs of its original—*Jam non caro corruptibilibus, sed statua salis semper manens, et per naturalia, ea quæ sunt consuetudinis hominis ostendens*, lib. iv. c. 51. To complete this absurdity, this father makes her an emblem of the true church; which, though she suffers much, and often loses whole members, yet preserves the pillar of salt, that is, the foundation of the true faith, &c.

Josephus says, that this pillar was standing in his time, and that himself had seen it—Εἰς τὴν αἰὸν ὑπάρχουσαν ἡ στήλη ἡ ἀληθῆς ἐκκλησίας. Ant. lib. I. c. xi. 3, 4.

St. Clement, in his 1st Ep. to the Corinthians, ch. ii. follows Josephus, and asserts, that Lot's wife was remaining, even in that time, as a pillar of salt.

Authors of respectability and credit, who have since travelled into the Holy Land, and made it their business to inquire into this subject in the most particular and careful manner, have not been able to meet with any remains of this pillar: and all accounts begin now to be confounded in the pretty general concession both of Jews and Gentiles, that either the statue does not now remain, or that some of the heaps of salt or blocks of salt rock, which are to be met with in the vicinity of the Dead sea, may be the remains of Lot's wife! All speculations on this subject are perfectly idle; and if the general prejudice in favour of the continued existence of this monument of God's justice had not been very strong, I should not have deemed myself justified in entering so much at length into the subject. Those who profess to have seen it, have in general sufficiently invalidated their own testimony, by the monstrous absurdities with which they have encumbered their relations. Had Lot's wife been changed in the way that many have supposed, and still preserved somewhere in the neighbourhood of the Dead sea, surely we might expect some account of it in after parts of the Scripture history. But it is never more mentioned in the Bible; and occurs nowhere in the New Testament, but in the simple reference of our Lord to the judgment itself, as a warning to the disobedient and the backsliding, Luke xvii. 32. Remember Lot's wife!

Verse 27. Abraham gat up early in the morning] Anxious to know what was the effect of the prayers which he had offered to God the preceding day, what must have been his astonishment, when he found that all these cities, with the plain which resembled the garden of the Lord, ch. xiii. 10. burnt up, and the smoke ascending like the smoke of a furnace, and was thereby assured that even God himself could not discover ten righteous persons in four whole cities!

Verse 29. God remembered Abraham] Though he did not descend lower than ten righteous persons, (see ch. xviii. 32.) yet the Lord had respect to the spirit of his petitions, and spared all those which could be called righteous; and, for Abraham's sake, offered salvation to all the family of Lot, though neither his sons-in-law elect, nor his own wife, ultimately profited by it. The former ridiculed the warning; and the latter, though led out by the hands of the angel, yet, by breaking the command of God, perished with the other gaisavers.

Verse 30. Lot went up out of Zoar] From seeing the universal desolation that had fallen upon the land, and that the fire was still continuing its depredations, he feared to dwell in Zoar, lest that also should be consumed; and then went to those very mountains, to which God had ordered him at first to make his escape. Foolish man is ever preferring his own wisdom to that of his Maker. It was wrong at first not to betake himself to the mountain: it was wrong in the next place, to go to it, when God had

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:

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

33 And they made their father 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.

e Ch. 16. 2, 4. Ch. 38. 8, 9. Dent. 25. 5.—f Ch. 9. 21. Prov. 23. 13-33. Mark 12. 13. g Lev. 18. 6, 7. Hab. 2. 15, 16.

given him the assurance that Zoar should be spared for his sake. Both these cases argue a strange want of faith, both in the truth and providence of God. Had he still dwelt at Zoar, the shameful transaction afterward recorded, had in all probability, not taken place.

Verse 31. Our father is old—and consequently not likely to remarry—and there is not a man in the earth] None left, according to their opinion, in all the land of Canaan, of their own family and kindred; and they might think it unlawful to match with others, such as the inhabitants of Zoar, whom they knew were devoted to destruction as well as those of Sodom and Gomorrah, and were only saved at the earnest request of their father: and probably, while they lived among them, they found them ripe enough for destruction, and therefore would have thought it both dangerous and criminal to have formed any matrimonial connexions with them.

Verse 32. Come, let us make our father drink wine] On their flight from Zoar, it is probable they had brought with them certain provisions to serve them for the time being, and the wine here mentioned among the rest.

After considering all that has been said to criminate both Lot and his daughters in this business, I cannot help thinking, that the transaction itself will bear a more favourable construction than that which has been generally put on it.—1. It does not appear that it was through any base or sensual desire that the daughters of Lot wished to deceive their father. 2. They might have thought, that it would have been criminal to have married into any other family; and they knew that their husbands elect, who were probably of the same kindred, had perished in the overthrow of Sodom. 3. They might have supposed, that there was no other way left to preserve the family, and consequently, that righteousness, for which it had been remarkable, but the way which they now took. 4. They appear to have supposed, that their father would not come into the measure, because he would have considered it as profane; yet, judging the measure to be expedient and necessary, they endeavour to sanctify the improper means used, by the goodness of the end at which they aimed; a doctrine which, though resorted to by many, should be reprobated by all. Acting on this bad principle, they caused their father to drink wine.

Verse 33. And he perceived not when she lay down, nor when, &c.] That is, he did not perceive the time she came to his bed, nor the time she quitted it; consequently did not know who it was that had lain with him. In this transaction Lot appears to me to be in many respects excusable. 1. He had no accurate knowledge of what took place either on the first or second night; therefore he cannot be supposed to have been drawn away by his own lust, and enticed. That he must have been sensible that some person had been in his bed, it would be ridiculous to deny; but he might have judged it to have been some of his female domestics, which, it is reasonable to suppose he might have brought from Zoar. 2. It is very likely that he was deceived in the wine, as well as in the consequences; either he knew not the strength of wine, or wine of a superior power had been given to him on this occasion. As he had in general followed the simple pastoral life, it is not to be wondered at if he did not know the intoxicating power of wine; and being an old man, and unused to it, a small portion would be sufficient to overcome him; sound sleep would soon, at his time of life, be the effect of taking the liquor to which he was unaccustomed, and cause him to forget the effects of his intoxication. Except in this case, his moral conduct stands unblemished in the Sacred Writings: and as the whole transaction, especially as it relates to him, is capable of an interpretation not wholly injurious to his piety, both reason and religion conjoin to recommend that explanation. As to his daughters, let their ignorance of the real state of the case plead for them,

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.

37 And the firstborn bare a son and called his name Moab: *the same is the father of the Moabites unto this day.

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.

CHAPTER XX.

Abraham leaves Mamre, and after having sojourned at Kadesh and Shur, settles in Gerar. 1. Abimelech takes Sarah, Abraham having solemnly pledged her only as his sister; 2. Abimelech is warned by God in a dream to restore Sarah, 3. He asserts his innocence, 4, 5. He is further warned, 6, 7. Expulsives with Abraham, 8-10. Abraham vindicates his conduct, 11-13. Abimelech restores Sarah, makes Abraham a present of sheep, oxen, and male and female slaves, 14. Offers him a residence in any part of the land, 15; and reproves Sarah, 16. At the intercession of Abraham, the curse of barrenness is removed from Abimelech and his household, 17, 18.

AND Abraham journeyed from Gerar toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

a Num. 22. 26. Deut. 2. 9. 2 Sam. 8. 2. 2 Kings 3. 4-27.

b Deut. 2. 19. Judges 10. 6-19.—c Ch. 18. 1.—d Ch. 16. 7, 14.—e Ch. 26. 6.

as far as that can go: and let it be remembered, that their sin was of that very peculiar nature, as never to be capable of becoming a precedent. For it is scarcely possible, that any shall ever be able to plead similar circumstances in vindication of a similar line of conduct.

Verse 37. Called his name Moab] This name is generally interpreted of the father; or, according to Calmet, מוֹאב Moab, the waters of the father.

Verse 38. Ben-ammi] בֶּן-אֲמִי Ben-ammi, the son of my people. Both these names seem to justify the view taken of this subject above, viz. that it was merely to preserve the family that the daughters of Lot made use of the above expedient; and hence we do not find that they ever attempted to repeat it; which, had it been done for any other purpose, they certainly would not have failed to do. On this subject Origen, in his Fifth Homily on Genesis, has these remarkable words: *Ubi hic libidinis culpa, ubi incesti criminis arguitur? Quomodo dabitur in vitio quod non iteratur in facto? Vereor proloqui quod sentio, vereor, inquam, ne castior fuerit harum incestus, quam pudicitia multarum*—"Where, in all this transaction, can the crime of lust or of incest be proved? How can this be proved to be a vice, where the fact was never repeated? I am afraid to speak my whole mind on the subject, lest the incest of these should appear more laudable than the chastity of multitudes." There is a distinction made here by Origen, which is worthy of observation. A single bad act, though a sin, does not necessarily argue a vicious heart: as to be vicious, a man must be habituated to sinful acts.

The generation which proceeded from this incestuous connexion, whatever may be said in behalf of the transaction, (its peculiar circumstances being considered), was certainly a bad one. The Moabites soon fell from the faith of God, and became idolaters, the people of Chemosh and of Baal-Peor, Num. xxi. 29. xxv. 1-3. and were enemies to the children of Abraham. See Num. xxii. Judg. iii. 14, &c. And the Ammonites, who dwelt near to the Moabites, united with them in idolatry, and were also enemies to Israel. See Judg. xi. 4, 24. Deut. xxiii. 3, 4. As both these people made afterward a considerable figure in the Sacred History, the impartial inspired writer, takes care to introduce, at this early period, an account of their origin. See what has been said on the case of Noah's drunkenness, Gen. ix. 20, &c.

This is an awful history; and the circumstances detailed in it are as distressing to piety as to humanity. It may, however, be profitable to review the particulars.

1. From the commencement of the chapter, we find that the example and precepts of Abraham had not been lost on his nephew Lot. He also, like his uncle, watches for opportunities to call in the weary traveller. This, Abraham had taught his household; and we see the effect of this blessed teaching. Lot was both hospitable and pious, though living in the midst of a crooked and perverse race. It must be granted, that from several circumstances in his history, he appears to have been a weak man; but his weakness was such, as was not inconsistent with general uprightness and sincerity. He and his family were not forgetful to entertain strangers; and they alone were free from the pollutions of this accursed people. How powerful are the effects of a religious education, enforced by pious example! It is one of God's especial means of grace. Let a man only do justice to his family, by bringing them up in the fear of God, and he will crown it with his blessing. How many excuse the profligacy of their family, which is often entirely owing to their own neglect, by saying—"Oh, we cannot give them grace!" No, you cannot; but you can afford them the means of grace. This is your work; that is the Lord's. If through your neglect of precept and example, they perish, what an awful

account must you give to the Judge of quick and dead!—It was the sentiment of a great man, that should the worst of times arrive, and magistracy and ministry were both to fail, yet, if parents would but be faithful to their trust, pure religion could not fail to be handed down to posterity, both in its form and in its power.

2. We have already heard of the wickedness of the inhabitants of the cities of the plain—the cup of their iniquity was full—their sin was of no common magnitude, and what a terrible judgment fell upon them! Brimstone and fire are rained down from heaven upon these traders in iniquity: and what a correspondence between the crime and the punishment! They burned in lust toward each other; and God burned them up with fire and brimstone. Their sin was unnatural; and God punished it by supernatural means. Divine Justice not only observes a proportion between the crime and the degree of punishment, but also between the species of crime, and the kind of punishment inflicted.

3. Disobedience to the command of God must ever meet with severe reprobation, especially in those who have already partaken of his grace, because these know his salvation, and are justly supposed to possess, by his grace, the power of resisting all solicitations to sin. The servant who knew his lord's will, and did it not, was to be beaten with many stripes. See Luke xii. 47.—Lot's wife stands as an everlasting monument of admonition and caution to all backsliders. She ran well—she permitted Satan to hinder, and she died in her provocation! While we lament her fate, we should profit by her example. To begin in the good way is well; to continue in the path is better; and to persevere unto the end, best of all. The exhortation of our blessed Lord on this subject should awake our caution, and strongly excite our diligence—Remember Lot's wife!—On the conduct of Lot and his daughters, see the notes on ver. 31, &c.

NOTES ON CHAPTER XX.

Verse 1. And Abraham journeyed] It is very likely that this holy man was so deeply affected with the melancholy prospect of the ruined cities, and not knowing what was become of his nephew Lot and his family, that he could no longer bear to dwell within sight of the place. Having, therefore, struck his tents, and sojourned for a short time at Kadesh and Shur, he fixed his habitation in Gerar, which was a city of Arabia Petraea, under a king of the Philistines, called Abimelech, my father king, who appears to have been not only the father of his people, but also a righteous man.

Verse 2. She is my sister] See the parallel account, ch. xii. and the notes there. Sarah was now about ninety years of age, and probably pregnant with Isaac. Her beauty, therefore must have been considerably impaired since the time she was taken in a similar manner by Pharaoh, king of Egypt; but she was probably now chosen by Abimelech, more on the account of forming an alliance with Abraham, who was very rich, than on account of any personal accomplishments. A petty king, such as Abimelech, would naturally be glad to form an alliance with such a powerful chief as Abraham was: we cannot but recollect his late defeat of the four confederate Canaanitish kings. See on ch. xiv. 14, &c. This circumstance was sufficient to establish his credit, and cause his friendship to be courted; and what more effectual means could Abimelech use in reference to this, than the taking Sarah to be his concubine, or second wife, which in those times had no kind of disgrace attached to it?

Verse 3. But God came to Abimelech] Thus we find that persons, who were not of the family of Abraham, had the knowledge of the true God. Indeed, all the Gerarites are termed בני גוי צדיק, a righteous nation, ver. 4.

2 And Abraham said of Sarah his wife, * She is my sister: and Abimelech king of Gerar sent, and took Sarah.

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

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister, and she, even she herself said, He is my brother: in the integrity of my heart, and innocency of my hands, have I done this.

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

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

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all

these things in their ears: and the men were sore afraid.

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

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

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

12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham and restored him Sarah his wife.

a Ch. 12. 13. & 26. 7.—b Ch. 12. 15.—c Gen. 105. 14.—d Job 33. 15.—e Ver. 7. f Heb. married to an husband.—g Ch. 19. 23. Ver. 18.—h 2 Kings 20. 3. 2 Cor. 1. 12.—i Or, simplicity, or sincerity.—k Ch. 31. 7. & 35. 5. Exod. 31. 24. 1 Sam. 25. 26, 34.—l Ch. 29. 9. Lev. 6. 2. Psa. 51. 1.—m 1 Sam. 7. 5. 2 Kings 5. 11. Job 42. 5.

James 5. 14, 15. 1 John 5. 16.—n Ch. 2. 17.—o Num. 16. 32, 33.—p Ch. 26. 10. Exod. 32. 21. Josh. 7. 25.—q Ch. 24. 7.—r Ch. 42. 18. Gen. 31. 1. Prov. 16. 6.—s Ch. 12. 12. & 26. 7.—t See Ch. 11. 29.—u Ch. 12. 1, 9, 11, & c. Heb. 11. 8.—v Ch. 12. 13. w Ch. 12. 16.

Verse 5. In the integrity of my heart, &c.] Had Abimelech any other than honourable views in taking Sarah, he could not have justified himself thus to his Maker; and that these views were of the most honourable kind, God himself, to whom the appeal was made, asserts, in the most direct manner—*Yea, I know that thou didst this in the integrity of thy heart.*

Verse 7. He is a prophet, and he shall pray for thee] The word prophet, which we have from the Greek προφητης, and which is compounded of προ, before; and εφημι, I speak, means in its general acceptation, one who speaks of things before they happen; i. e. one who foretells future events. But that this was not the original notion of the word, its use in this place sufficiently proves, Abraham certainly was not a prophet in the present general acceptation of the term; and for the Hebrew נביא nabi, we must seek some other meaning. I have, in a discourse entitled, "The Christian Prophet and his Work," proved, that the proper ideal meaning of the original word, is, to pray, entreat, make supplication, &c. and this meaning of it, I have justified at large, both from its application in this place, and from its pointed use in the case of Saul, mentioned 1 Sam. x. and from the case of the priests of Baal, 1 Kings xviii. where prophesying, most undoubtedly means, making prayer, and supplication. As those who were in habits of intimacy with God by prayer and faith, were found the most proper persons to communicate his mind to man both with respect to the present and the future, hence נביא nabi, the intercessor, became, in process of time, the public instructor or preacher; and also the predictor of future events; because to such faithful praying men God revealed the secret of his will. Hence St. Paul, 1 Cor. xiv. 3. seems to restrain the word wholly to the interpreting the mind of God to the people, and their instruction in divine things, for, says he, he that prophesieth speaketh unto men to edification, and exhortation, and comfort. See the discourse on this text referred to above. The title was also given to men eminent for eloquence and for literary abilities: hence Aaron, because he was the spokesman of Moses to the Egyptian king, was termed נביא nabi, prophet; Exod. iv. 16. and vii. 1. And Epimachus, a heathen poet, is expressly styled προφητης, a prophet, by St. Paul, Tit. i. 12. just as poets in general were termed rates among the Romans, which properly signifies the persons who professed to interpret the will of the gods to their votaries, after prayers and sacrifices duly performed. In Arabic the word نبي nabi, has nearly the same meaning as in Hebrew; but in the first conjugation it has a meaning which may cast light upon the subject in general. It signifies to itinerate, move from one place or country to another, compelled thereto either by persecution, or the command of God; exiit de una regione in aliam.—مهاجرين migrants de loco in locum. GOLIUS. Hence Mohammed was called نبي النبي an nabi, because of his sudden removal from Mecca to Medina, when, pretending to a divine commission, his townsmen sought to take away his

life. & Mecca exiens Medinam, unde Muhammad suis dictus fuit. GOLIUS. If this meaning belonged originally to the Hebrew word; it will apply with great force to the case of Abraham, whose migratory, itinerant kind of life, generally under the immediate direction of God, might have given him the title nabi. However this may be, the term was a title of the highest respectability and honour, both among the Hebrews and Arabs, and continues so to this day. And from the Hebrews, the word, in all the importance and dignity of its meaning, was introduced among the heathens, in the προφητης and rates of the Greeks and Romans. See on the word seer, Gen. xv. 1.

Verse 8. Abimelech rose early, &c.] God came to Abimelech in a dream by night, and we find, as the day broke, he arose, assembled his servants, what we would call his courtiers, and communicated to them what he had received from God. They were all struck with astonishment, and discerned the hand of God. Abraham is then called, and in a most respectful and pious manner, the king expostulates with him, for bringing him and his people under the Divine displeasure, by withholding from him the information that Sarah was his wife; when, by taking her, he sought only an honourable alliance with his family.

Verse 11. And Abraham said] The best excuse he could make for his conduct, which, in this instance, is far from defensible.

Verse 12. She is my sister] I have not told a lie, I have suppressed only a part of the truth. In this place it may be proper to ask, What is a lie? It is any action done, or word spoken, whether true or false in itself, which the doer, or speaker wishes the observer or hearer, to take in a contrary sense to that which he knows to be true. It is, in a word, any action done, or speech delivered, with the intention to deceive; though both may be absolutely true and right in themselves; see the note on chap. xii. 13.

The daughter of my father, but not of my mother] Ebn Batril in his annals, among other ancient traditions, has preserved the following: "Terah first married Yona, by whom he had Abraham; afterward he married Tchevita, by whom he had Sarah." Thus she was the sister of Abraham, being the daughter of the same father, by a different mother.

Verse 13. When God caused me to wander] Here the word אלהים Elohim is used with a plural verb (yrat hitcheu, caused me to wander,) which is very unusual in the Hebrew language, as this plural noun is generally joined with verbs in the singular number. Because there is a departure from the general mode in this instance, some have contended that the word Elohim signifies princes, in this place, and suppose it to refer to those in Chaldea, who expelled Abraham, because he would "not worship the fire;" but the best critics, and with them the Jews, allow that Elohim here, signifies the true God. Abraham probably refers to his first call.

Verse 16. And unto Sarah he said] But what did he

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 * thy brother a thousand pieces of silver : * behold, he is to thee * a covering of the eyes, unto all that are with thee, and with all other : * thus she was reproved.

17 ¶ So Abraham * prayed unto God : and God healed Abimelech, and his wife, and his maid-servants ; and they bare children.

18 For the Lord * had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

CHAPTER XXI.

Isaac is born according to the promise, 1-3, and is circumcised when eight days old, 4. Abraham's age, and Sarah's exultation at the birth of their son, 5-7. Isaac is weaned, 8. Kindling of mocking to the occasion, Sarah reports that both he and his mother if ever shall be divorced, 9, 10. Abraham distressed on the account, is ordered by the Lord to comply, 11, 12. The promise renewed to Ishmael, 13. Abraham dismisses Hagar and her son, who go to the wilderness of Beer-sheba, 14. They are greatly distressed for want of water, 15, 16. An Angel of God appears to, and rebukes them, 17-19. Ishmael proper and is married, 20, 21. Abimelech, and Pharaoh his chief captain, make a covenant with Abraham, and surrender the well of Beer-sheba for seven ewe lambs, 22-32. Abraham plants a grove, and invokes the name of Jehovah, the everlasting God, 33.

AND the LORD * visited Sarah as he had said, and the LORD did unto Sarah * as he had spoken.

2 For Sarah * conceived, and bare Abraham a

a Ch. 13. 9-22. Heb. *as in good in thine eyes*.—Ver. 4.—d Ch. 25. 11.—e Ch. 24. 65.—f Prov. 9. 8, & 25. 12 & 27. 5. Matt. 9. 7.—g Ch. 29. 31. 1 Sam. 5. 11. 12. Job. 12. 8, 10.—h Ch. 12. 17. & 16. 2.—i 1 Sam. 2. 21.—k Ch. 17. 19. & 18. 10, 11. Gal. 4. 21, 24.

say? Here there is scarcely any agreement among interpreters: the Hebrew is exceedingly obscure, and every interpreter takes it in his own sense.

A thousand pieces of silver] SHEKELS are very probably meant here, and so the Targum understands it. The Septuagint has *χιλίας διδραχμας*, a thousand didrachma, no doubt meaning shekels; for in chap. xxiii. 15, 16. this translation uses *διδραχμας* for the Hebrew שֶׁקֶל shekel. As shekel signifies literally to weigh, and the shekel was a coin of such a weight, Mr. Ainsworth and others, think this to be the origin of our word scale, the instrument to weigh with.

The shekel of the sanctuary weighed twenty gerahs, Exod. xxx. 13. And according to the Jews, the gerah weighed sixteen grains of barley. R. Maymon observes, that after the captivity, the shekel was increased to three hundred and eighty-four grains, or barley corns. On the subject of ancient weights and measures, very little that is satisfactory is known.

Behold, he is to thee for a covering of the eyes] If, the one thousand shekels, not he, (Abraham) is to thee for a covering, to procure thee a veil to conceal thy beauty (unto all that are with thee, and with all other) from all thy own kindred and acquaintance, and from all strangers, that none, seeing thou art another man's wife, may covet thee on account of thy comeliness.

And thus she was reproved] The original is *נאמא רעמו-צחאח*, but the word is probably the second person preterite, used for the imperative mood, from the root *נאח* *naach*, to make straight, direct, right—or to speak rightly, correctly; and may, in connexion with the rest of the text, be thus paraphrased. Behold, I have given thy brother (Abraham, gently alluding to the equivocation, ver. 2. 5.) a thousand shekels of silver; behold, it is (that is, the silver is, or may be, or let it be) to thee a covering of the eyes (to procure a veil, see before) with regard to all those who are with thee, and to all, (or and in all) speak thou the truth. Correctly translated by the Septuagint *καὶ εἰς πάντα ἀδελφούς, and in all things speak the truth*. Not only tell a part of the truth, but tell the whole—say not merely, he is my brother; but say also, he is my husband too. Thus in all things, speak the truth. I believe the above to be the sense of this difficult passage; and shall not puzzle my reader with criticisms.

Verse 17. So Abraham prayed] This was the prime office of the *נביא nabi*, see ver. 7.

Verse 18. For the Lord had fast closed up all the wombs] Probably by means of some disease, with which he had afflicted them; hence it is said, they were healed at Abraham's intercession; and this seems necessarily to imply, that they had been afflicted by some disease that rendered it impossible for them to have children, till it was removed. And possibly this disease, as Dr. Dodd conjectures, had afflicted Abimelech, and by this he was withchild, ver. 6. from defiling Abraham's bed.

1. On the prevarication of Abraham and Sarah, see the notes and concluding observations on chap. xii. and while we pity this weakness, let us take it as a warning.

son in his old age; * at the set time, of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, * Isaac.

4 And Abraham * circumcised his son Isaac, being eight days old, * as God had commanded him.

5 And * Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, * God hath made me to laugh, so that all that hear * will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? * for I have borne 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, * the Egyptian, * which she had born unto Abraham, * mocking.

10 Wherefore she said unto Abraham, * Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac.

A. M. cir. 2110.

B. C. cir. 1894.

1 Acta 7. 8. Gal. 4. 22. Heb. 11. 11.—m Ch. 17. 21.—n Ch. 17. 19.—o Acta 7. 8. p Ch. 17. 10, 12.—q Job. 17. 1. 17.—r 1 Pet. 12. 2. 1 Cor. 5. 1. Gal. 4. 27.—s Luke 1. 57. t Ch. 18. 11, 12.—u Ch. 16. 1.—v Ch. 16. 15.—w Gal. 4. 22.—x Gal. 4. 30. See Ch. 25. 6. & 36. 6, 7.

2. The cause why the patriarch did not acknowledge Sarah as his wife, was a fear lest he should lose his life on her account, for he said, surely the fear, i. e. the true worship of the true God, is not in this place. Such is the natural bigotry and narrowness of the human heart, that we can scarcely allow that any besides ourselves possess the true religion. To indulge a disposition of this kind, is highly blamable. The true religion is neither confined to one spot, nor to one people: it is spread in various forms over the whole earth. He who fills immensity, has left a record of himself in every nation and among every people under heaven. Beware of this spirit! for bigotry produces uncharitableness, and uncharitableness harsh judging, and in such a spirit, a man may think he does God service, when he dashes out the brains, or makes a burnt-offering of the person, whom his narrow mind and hard heart have dishonoured with the name of heretic. Such a spirit is not confined to any one community, though it has predominated in some more than in others. But these things are highly displeasing in the sight of God. HE, as the Father of the spirits of all flesh, loves every branch of his vastly extended family; and as far as we love one another, no matter of what sect or party, so far we resemble HIM. Had Abraham possessed more charity for man, and confidence in God, at this time, he had not fallen into that snare from which he barely escaped. A hasty judgment is generally both erroneous and harsh, and those who are the most apt to form it, are generally the most difficult to be convinced of the truth.

NOTES ON CHAPTER XXI.

Verse 1. The Lord visited Sarah] That is, God fulfilled his promise to Sarah, by giving her, at the advanced age of ninety, power to conceive and bring forth a son.

Verse 3. Isaac] See the reason and interpretation of this name in the note on chap. xvii. 17.

Verse 4. Circumcised his son] See on chap. xvii. 10, &c.

Verse 6. God hath made me to laugh] Sarah alludes here to the circumstance mentioned chap. xvii. 12, and as she seems to use the word to laugh, in this place, not in the sense of being incredulous, but to express such pleasure or happiness, as almost suspends the reasoning faculty for a time, it justifies the observation on the above named verse. See a similar case in Luke xxiv. 41. where the disciples were so overcome with the good news of our Lord's resurrection, that it is said, They believed not for joy.

Verse 8. The child was weaned] We have the verb to wean from the Anglo-Saxon, *apenban, arendan*, which signifies to convert, transfer, turn from one thing to another, which is the exact import of the Hebrew word *נאח gamal*, in the text. Hence to turn a child from the breast, to receive another kind of aliment; and hence the word wean, wean, which is still in use in the northern parts of Great Britain, and properly signifies a child taken from the breast. At what time children were weaned

11 And the thing was very grievous in Abraham's sight, ^a 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 bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for ^b in Isaac, shall thy seed be called.

13 And also of the son of the bond-woman will I make ^c 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 ^d 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 bow-shot; 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.

^a Ch. 17. 18.—^b Rom. 9. 7, 8. Heb. 11. 18.—^c Ver. 18. Ch. 16. 10. & 17. 20. d John 8. 35.—^e Exod. 3. 7.—^f Ver. 13.—^g Num. 22. 31. See 2 Kings 6. 17, 18, 30.

17 And ^e God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for ^f I will make him a great nation.

19 And ^g 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 ^h was with the lad; and he grew, and dwelt in the wilderness, ⁱ and became an archer.

21 And he dwelt in the wilderness of Paran; and his mother ^j took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that ^k time, that ^l Abimelech, and Pichol the chief captain of his host spake unto Abraham, saying, ^m God *is* with thee in all that thou doest:

23 Now therefore ⁿ swear unto me here by

Luke 24. 16. 31.—h Ch. 29. 15. & 39. 2, 3, 21.—i Ch. 16. 12.—k Ch. 24. 4.—l Ch. 22. 2. & 26. 25.—m Ch. 26. 24.—n Josh. 2. 12. 1 Sam. 24. 21.

among the ancients, is a disputed point. St. Jerom says there were two opinions on this subject. Some hold that children were always weaned at five years of age; others that they were not weaned till they were twelve. From the speech of the mother to her son, 2 Mac. vii. 27. it seems likely that among the Jews they were weaned when three years old: *O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee and brought thee up.* And this is farther strengthened by 2 Chron. xxxi. 16. where Hezekiah, in making provision for the Levites and priests, includes the children from three years old and upwards; which is a presumptive proof that previous to this age they were wholly dependent on the mother for their nourishment. Samuel appears to have been brought to the sanctuary when he was just weaned, and then he was capable of ministering before the Lord, 1 Kings i. 22—23. and this certainly could not be before he was three years of age. The term among the Mohammedans is fixed by the Koran, chap. xxxi. 14. at two years of age.

Verse 9. *Mocking*] What was implied in this mocking is not known. St. Paul, Galat. iv. 29. calls it *persecuting*, but it is likely he meant no more than some species of *ridicule* used by Ishmael on the occasion, and probably with respect to the age of Sarah at Isaac's birth, and her previous barrenness. *Jonathan ben Uzziel*, and the *Jerusalem Targum*, represent Ishmael as performing some idolatrous rite on the occasion, and that this had given the offence to Sarah. Conjectures are as useless as they are endless. Whatever it was, it became the occasion of the expulsion of himself and mother. Several authors are of opinion, that the Egyptian bondage of four hundred years, mentioned chap. xv. 13. commenced with this persecution of the righteous seed by the son of an Egyptian woman.

Verse 10. *Cast out this bond woman and her son*] Both Sarah and Abraham have been accused of cruelty in this transaction, because every word reads harsh to us. *Cast out*, פרו גרש, signifies not only to thrust out, drive away, and expel, but also to divorce, see Lev. xxi. 7. And it is in this latter sense the word should be understood here. The child of Abraham by Hagar might be considered as having a right at least to a part of the inheritance, and as it was sufficiently known to Sarah that God had designed that the succession should be established in the line of Isaac, she wished Abraham to divorce Hagar, or to perform some sort of legal act, by which Ishmael might be excluded from all claim on the inheritance.

Verse 12. *In Isaac shall thy seed be called.*] Here God shows the propriety of attending to the counsel of Sarah. And lest Abraham, in whose eyes the thing was grievous, should feel distressed on the occasion, God renews his promises to Ishmael and his posterity.

Verse 14. *Took bread, and a bottle*] By the word *bread*, we are to understand the food or provisions which were necessary for her and Ishmael, till they should come to the place of their destination; which, no doubt, Abraham particularly pointed out. The *bottle*, which was made of skin, ordinarily a goat's skin, contained water sufficient to last them till they should come to the next well; which, it is likely, Abraham particularly specified also. This well, it appears, Hagar missed, and therefore wandered about in the wilderness, seeking more water till all she had brought with her was expended. We may therefore

safely presume that she and her son were sufficiently provided for their journey, had they not missed their way. Travellers in those countries, take only, to the present day, provisions sufficient to carry them to the next village or encampment; and water to supply them till they should meet with the next well. What adds to the appearance of cruelty in this case is, that our translation seems to represent Ishmael as being a young child; and that Hagar was obliged to carry him, the bread, and the bottle of water, on her back, or shoulder, at the same time. But that Ishmael could not be carried on his mother's shoulder, will be sufficiently evident when his age is considered: Ishmael was born when Abraham was eighty-six years of age, chap. xvi. 16. Isaac was born when he was one hundred years of age, chap. xxi. 5. hence Ishmael was fourteen years old at the birth of Isaac. Add to this, the age of Isaac when he was weaned, which, from ver. 8. of this chapter, (see the note) was probably three, and we shall find that Ishmael was, at the time of his leaving Abraham, not less than seventeen years old; an age at which, in those primitive times, a young man was able to gain his livelihood, either by his bow in the wilderness, or by keeping flocks as Jacob did.

Verse 15. *And she cast the child*] פתחה את הילד ופיתחה את האילת, and she sent the lad—under one of the shrubs—viz. to screen him from the intensity of the heat. Here Ishmael appears to be utterly helpless, and this circumstance seems further to confirm the opinion that he was now in a state of infancy—but the preceding observations do this supposition entirely away; and his present helplessness will be easily accounted for on this ground:—1. Young persons can bear much less fatigue than those who have arrived at mature age. 2. They require much more fluid from the greater quantum of heat in their bodies, strongly marked by the impetuosity of the blood; and from them a much larger quantity of the fluids is thrown off by sweat and insensible perspiration, than from grown up or aged persons. 3. Their digestion is much more rapid, and hence they cannot bear hunger and thirst as well as the others. On these grounds Ishmael must be much more exhausted with fatigue than his mother.

Verse 19. *God opened her eyes*] These words appear to me to mean no more than that God directed her to a well, which probably was at no great distance from the place in which she then was; and therefore she is commanded, ver. 18. to support the lad, literally to make her hand strong in his behalf—namely, that he might reach the well and quench his thirst.

Verse 20. *Became an archer.*] And by his skill in this art, under the continual superintendance of the Divine Providence, for God was with the lad, he was undoubtedly enabled to procure a sufficient supply for his own wants and those of his parent.

Verse 21. *He dwelt in the wilderness of Paran*] This is generally allowed to have been a part of the desert belonging to Arabia Petraea, in the vicinity of mount Sinai; and this seems to be its uniform meaning in the Sacred Writings.

Verse 22. *At that time*] This may either refer to the transactions recorded in the preceding chapter, or to the time of Ishmael's marriage; but most probably to the former.

God, * that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me; neither yet heard I of it, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

a Heb. if thou shalt be unto me.—b See Ch. 26. 15, 18, 20, 21, 22.—c Ch. 26. 31. d Ch. 28. 2.—e Ch. 31. 44, 45.—f Ch. 26. 33.—g That is, the well of the oath.—h Or,

God is with thee] מַיְמְרָא דַּיָּאֵי Meymra dayai, the WORD of Jehovah, see before, chap. xv. 1. That the Chaldee Paraphrasts use this term not for a word spoken, but in the same sense in which St. John uses the Λόγος τῶν Θεῶν, the WORD of God, chap. i. is evident to every unprejudiced reader.

Verse 23. Now therefore swear unto me] The oath on such occasions probably meant no more than the mutual promise of both the parties, when they slew an animal, poured out the blood as a sacrifice to God, and then passed between the pieces. See this ceremony, chap. v. 18. and on chap. xv.

According to the kindness I have done] The simple claims of justice, were alone set up among virtuous people in those ancient times, which constituted the basis of the famous Lex talionis, or law of like for like, kind office for kind office, and breach for breach.

Verse 25. Abraham reproved Abimelech] Wells were of great consequence in those hot countries; and especially where the flocks were numerous, because the water was scarce, and digging to find it was accompanied with much expense of time and labour.

Verse 26. I wot not who hath done this thing] The servants of Abimelech had committed these depredations on Abraham without any authority from their master; who appears to have been a very amiable man, possessing the fear of God, and ever regulating the whole of his conduct by the principles of righteousness and strict justice.

Verse 27. Took sheep and oxen] Some think that these were the sacrifices which were offered on the occasion, and which Abraham furnished at his own cost; and in order to do Abimelech the greater honour, gave them to him to offer before the Lord.

Verse 28. Seven ewe lambs] These were either given as a present, or they were intended as the price of the well; and being accepted by Abimelech, they served as a witness that he had acknowledged Abraham's right to the well in question.

Verse 31. He called the name of the place Beer-sheba] Beer-sheba, literally, the well of swearing, or of the oath, because they both swore there, mutually confirmed the covenant.

Verse 33. Abraham planted a grove] The original word, אֶשֶׁל eshel, has been variously translated, a grove, a plantation, an orchard, a cultivated field, and an oak. From this word, says Mr. Parkhurst, may be derived the name of the famous Asylum, opened by Romulus, between two groves of oaks, at Rome, (ἀστυλιον ὀνομασθῆναι, Dionys. Hal. lib. 2. c. 15.) And as Abraham, Gen. xxi. 33. agreeably, no doubt, to the institutes of the patriarchal religion, planted an oak in Beer-sheba, and called on the name of Jehovah the everlasting God, (compare Gen. xiii. 8. xviii. 1.) so we find that oaks were sacred among the idolaters also. Ye shall be ashamed of the oaks ye have chosen, says Isaiah (chap. i. 29.) to the idolatrous Israelites. And in Greece we meet, in very early times, with the oracle of Jupiter at the oaks of Dodona. Among the Greeks and Romans we have sacra Jovi quercus, the oak, sacred to Jupiter, even to a proverb. And in Gaul and Britain, we find the highest religious regard paid to the same tree, and to its mistletoe, under the direction of the Druids, that is, the oak-prophets or priests, from the Celtic, deru, and Greek, ἄρου, an oak. Few are ignorant that the mistletoe is indeed a very extraordinary plant, not to be cultivated in the earth, but always growing on some other tree. "The Druids," says Pliny, Nat. Hist. l. xvii. c. 44. "hold nothing more sacred than the mistletoe, and the tree on which it is produced, provided it be the oak. They make choice of groves of oak on this account, nor do they per-

29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beer-sheba; because there they 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 called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

tree. Amos 8. 14.—l Ch. 4. 26. & 26. 23, 25, 33.—k Deut. 33. 27. lml. 40. 28. Rom. 1. 20. & 16. 26. 1 Tim. 1. 17. Jer. 10. 10.

form any of their sacred rites without the leaves of those trees, so that one may suppose that they are for this reason called, by a Greek etymology, *Druids*. And whatever mistletoe grows on the oak, they think is sent from heaven, and is a sign that God himself has chosen that tree. This, however, is very rarely found; but when discovered, is treated with great ceremony. They call it by a name which signifies, in their language, the curer of all ills; and, having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls, whose horns are then for the first time tied: the priest, dressed in a white robe, ascends the tree, and with a golden pruning-hook cuts off the mistletoe, which is received in a white sagram or sheet. Then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it." It is impossible for a Christian to read this account, without thinking of HIM who was the desire of all nations, of the Man whose name was the BRANCH, who had indeed no father upon earth, but came down from heaven; was given to heal all our ills, and after being cut off through the divine counsel, was wrapped in fine linen, and laid in the sepulchre, for our sakes. I cannot forbear adding, that the mistletoe was a sacred emblem to other Celtic nations, as for instance, to the ancient inhabitants of Italy. The golden branch, of which Virgil speaks so largely, in the sixth book of the Æneis, and without which, he says, none could return from the infernal regions, see line 126, seems an allusion to the mistletoe, as he himself plainly intimates, by comparing it to that plant, line 205, &c. See Parkhurst, under the word אֶשֶׁל eshel.

In the first ages of the world, the worship of God was exceedingly simple; there were no temples, nor covered edifices of any kind: an altar, sometimes a single stone, sometimes it consisted of several, and at other times merely of turf, was all that was necessary; on this the fire was lighted and the sacrifice offered. Any place was equally proper, as they knew that the object of their worship filled the heavens and the earth. In process of time, when families increased, and many sacrifices were to be offered, groves or shady places were chosen, where the worshippers might enjoy the protection of the shade, as a considerable time must be employed in offering many sacrifices. These groves became afterward abused to impure and idolatrous purposes, and were therefore strictly forbidden. See Exod. xxxiv. 13. Deut. xii. 3. xvi. 21.

And called there on the name of the Lord] On this important passage, Dr. Shuckford speaks thus:—"Our English translation very erroneously renders this place he called upon the name of Jehovah; but the expression קָרָא בְשֵׁם kara beshem, never signifies, to call upon the name: קָרָא שֵׁם kara shem, would signify, to invoke or call upon the name; or שָׁם קָרָא kara el shem, would signify, to cry unto the name, but קָרָא בְשֵׁם, kara be shem, signifies to invoke in the name, and seems to be used, where the true worshippers of God offered their prayers in the name of the true Mediator, or where the idolaters offered their prayers in the name of false ones, 1 Kings xviii. 26.; for as the true worshippers had but one God and one Lord, so the false worshippers had gods many and lords many; 1 Cor. viii. 5. We have several instances of קָרָא kara, and a noun after it, sometimes with, and sometimes without the particle לְ, and then it signifies to call upon the person there mentioned: thus קָרָא יְהוָה kara Jehovah, is to call upon the Lord; Psal. xiv. 4. xvii. 6. xxxi. 7. liii. 4. cxviii. 5, &c. and קָרָא יְהוָה kara el Jehovah, imports the same; 1 Sam. xvii. 17. Jon. i. 6, &c. but קָרָא בְשֵׁם kara be shem, is either to name by the name, Gen. iv. 17. Num. xxxii. 42. Psal. xlix. 11. Isai. xliiii. 7. or, to invoke in

CHAPTER XXII.

The faith and obedience of Abraham put to a most extraordinary test, 1: he is com-
manded to offer his beloved son Isaac, for a burnt-offering; 2: he prepares, with the
unmost promptitude, to accomplish the will of God, 3-4. Addressing speech of
Isaac, 7: and Abraham's answer, 8. Having arrived at mount Moriah, he pre-
pares to sacrifice his son, 9, 10; and is prevented by an angel of the Lord, 11, 12.
A ram is offered in the stead of Isaac, 13; and the place is named Jhervah-jrah,
13, 14. The angel of the Lord calls to Abraham a second time, 15; and, in the
most solemn manner, he is assured of innumerable blessings in the multiplication
and prosperity of his seed, 16-18. Abraham returns and dwells at Beer-sheba, 19;
hears that his brother Nahor has eight children by his wife Milcah, 20; their
names, 21-25; and four by his concubine Reumah, 24.

AND it came to pass after these things, that
a God did tempt Abraham, and said unto
him, Abraham: and he said, b Behold, here I
am.

a 1 Cor. 10. 13. Heb. 11. 17. James 1. 12. 1 Pet. 1. 7.—b Heb. Behold me.—c Heb. 11. 17.

the name, when it is used as an expression of religious
worship, CONNEX. v. l. p. 293. I believe this to be a
just view of the subject, and therefore I admit it without
reservation.

The everlasting God] יְהוָה אֱלֹהֵינוּ *Yehovah el olam*,
JEHOVAH the STRONG GOD, the ETERNAL ONE. This is the
first place in Scripture in which אֱלֹהֵינוּ *olam* occurs, as an
attribute of God; and here it is evidently designed to
point out his eternal duration: that it can mean no limited
time is self-evident, because nothing of this kind can be
attributed to God. The Septuagint renders the words,
ἰσχυρὸς ἀειπῶν, the ever-existing God; and the Arabic says
الْعَزِيزُ الدَّائِمُ *ve dūha thamma bismillahi
shahid alāmi*, and he invoked there, in the name of God,
the eternal God. The word is from the same root with the
Hebrew, and is used by the Arab lawgiver in the
commencement of his Koran, to express the perfections
and essence of the supreme God. From this application
of both words, we learn that אֱלֹהֵינוּ *olam*, and אֱוֹן *eon*,
originally signified ETERNAL, or duration without end.
אֱלֹהֵינוּ *olam*, signifies he was hidden, concealed, or kept
secret: and אֱוֹן, according to Aristotle, *De Caelo*, lib. 1.
cap. 9. and a higher authority need not be sought, is com-
pounded of αἰς, always, and οὐκ, being—*αις οὐκ εὐ
μεν εἰσιν*. The same author informs us that God was
termed *Aisan*, because he was always existing, *μαλιστα
αισεν*, 2e αἰς οὐκ εὐν. *De Mundo*, chap. vii. in fine. Hence
we see that no words can more forcibly express the grand
characteristics of eternity than these. It is that duration
which is concealed, hidden, or kept secret from all created
beings:—which is always existing; still running on,
but never running out—an interminable, incessant, and
immeasurable duration: it is THAT, in the whole of which
God alone can be said to exist; and that which the eternal
mind can alone comprehend.

IN all languages words have, in process of time, de-
viated from their original acceptations, and have become
accommodated to particular purposes, and limited to par-
ticular meanings. This has happened both to the Hebrew
אֱלֹהֵינוּ *olam*, and the Greek Αἰών: they have been both used
to express a limited time, but, in general, a time, the limits
of which are unknown; and thus a pointed reference to
the original ideal meaning is still kept up. Those who
bring any of these terms in an accommodated sense, to
favour a particular doctrine, &c. must depend on the good
graces of their opponents for permission to use them in
this way. For as the real grammatical meaning of both
words is eternal, and all other meanings only accommo-
dated ones, sound criticism, in all matters of dispute con-
cerning the import of a word or term, must have recourse
to the grammatical meaning, and its use among the earliest
and most correct writers in the language; and will deter-
mine all accommodated meanings by this alone. Now,
the first and best writers in both these languages apply
olam and Αἰών to express eternal, in the proper meaning
of that word; and this is their proper meaning in the Old
and New Testaments when applied to God, his attributes,
his operations taken in connexion with the ends for which
he performs them, for *whosoever he doth, it shall be for
ever*.—יְהוָה יְחַיֶּיהָ לֵאלֹהֵינוּ *Yehovah yehiye'h le-alam*, Eccl. iii. 14. it shall be
for eternity; forms and appearances of created things
may change, but the counsels and purposes of God, rela-
tively to them, are permanent and eternal; and none of
them can be frustrated—hence the words, when applied to
things which, from their nature, must have a limited
duration, are properly to be understood in this sense;
because those things, though temporal in themselves,
shadow forth things that are eternal. Thus the Jewish
dispensation, which in the whole, and in its parts, is fre-
quently said to be לֵאלֹהֵינוּ *le-alam*, for ever; and which has
terminated in the Christian dispensation, has the word
properly applied to it, because it typified and introduced

2 And he said, Take now thy son, ° thine only
son Isaac, whom thou lovest, and get thee d 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 morn-
ing, 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 lifted up
his eyes, and saw the place afar off.

d 2 Chron. 3. 1.—e Pa. 119. 60. Eccl. 10. 1a. 26. 3. 4. Luke 14. 26. Heb. 11. 17-19.

that dispensation which is to continue, not only while time
shall last, but is to have its incessant, accumulating con-
sumption throughout eternity. The word is, with the
same strict propriety, applied to the duration of the rewards
and punishments in a future state. And the argument that
pretends to prove, and it is only pretension, that in the
future punishment of the wicked, "the worm shall die,"
and "the fire shall be quenched," will apply as forcibly to
the state of happy spirits, and as fully prove, that a point
in eternity shall arrive, when the repose of the righteous
shall be interrupted, and the glorification of the children
of God have an eternal end! See the notes on chap. xvii.
7, 8. The absurdity of such tenets prevents them from
becoming very dangerous.

Faithfulness is one of the attributes of God, and none
of his promises can fail. According to the promise to
Abraham, Isaac is born; but according to the course of
nature, it fully appears, that both Abraham and Sarah had
passed that term of life in which it was possible for them
to have children. Isaac is the child of the promise, and
the promise is supernatural. Ishmael is born according
to the ordinary course of nature, and cannot inherit,
because the inheritance is spiritual, and cannot come by
natural birth: hence, we see that no man can expect to
enter into the kingdom of God by birth, education, profes-
sion of the true faith, &c. &c. Those alone who are born
from above, and are made partakers of the divine nature,
can be admitted into the family of God in heaven, and
everlastingly enjoy that glorious inheritance. Render, art
thou born again? Hath God changed thy heart and thy
life? If not; canst thou suppose that, in thy present state,
thou canst possibly enter into the paradise of God? I leave
conscience to answer.

The actions of good men may be misrepresented, and
their motives suspected, because those motives are not
known; and those who are prone to think evil, are the
last to take any trouble to inform their minds, so that they
may judge righteous judgment. Abraham, in the dismissal
of Hagar and Ishmael, has been accused of cruelty. Though
objections of this kind have been answered already, yet it
may not be amiss farther to observe, that what he did,
he did in conformity to a divine command; and a com-
mand so unequivocally given, that he could not doubt
its divine origin; and this very command was accompanied
with a promise that both the child and his mother should
be taken under the divine protection. And it was so:
nor does it appear that they lacked any thing but water,
and that only for a short time, after which it was miracu-
lously supplied. God will work a miracle when necessary;
and never till then: and at such a time the divine inter-
position can be easily ascertained, and man is under no
temptation to attribute to second causes, what has so evi-
dently flowed from the first. Thus, while he is promoting
his creature's good, he is securing his own glory: and he
brings men into straits and difficulties, so that he may
have the fuller opportunity to convince his followers of his
providential care, and to prove how much he loves them.

Did we acknowledge God in all our ways, he would
direct our steps. Abimelech, king of Gerar, and Phicol,
captain of his host, seeing Abraham a worshipper of the
true God, made him swear by the object of his worship,
that there should be a lasting peace between them and
him: for, as they saw that God was with Abraham, they
well knew that he could not expect the divine blessing
any longer than he walked in integrity before God: they
therefore require him to swear by God, that he would not
deal falsely with them, or their posterity. From this
very circumstance we may see the original purpose, design,
and spirit of an oath, viz. Let God prosper or curse me
in all that I do, as I prove true or false to my engage-
ments! This is still the spirit of all oaths, where God is
called to witness, whether the form be by the water of
the Ganges, the sign of the cross, kissing the Bible, or



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

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, 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?

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

a. Lxx. 53. 6. Matt. 8. 17. John 19. 17. 1 Pet. 2. 24.—b. Heb. Behold me.

c. Or. Kid.—d. John 1. 29. 36. Rev. 5. 6, 12 & 13. 8.

lifting up the hand to heaven. Hence we may learn, that he who falsifies an oath or promise, made in the presence and name of God, thereby forfeits all right and title to the approbation and blessing of his Maker.

But it is highly criminal to make such appeals to God upon trivial occasions. Only the most solemn matters should be thus determined. Legislators who regard the morals of the people, should take heed not to multiply oaths in matters of commerce and revenue.

NOTES ON CHAPTER XXII.

Verse 1. God did tempt Abraham] The original here is very emphatic, וְיִטְּטֵם אֱלֹהִים אֶת אַבְרָהָם Ve-ha-Elohim, nissah eth Abraham, and the Elohim he tried this Abraham: God brought him into such circumstances as exercised and discovered his faith, love, and obedience. Though the word tempt, from tento, signifies no more than to prove or try; yet as it is now generally used to imply a solicitation to evil, in which way God never tempts any man, it would be well to avoid it here. The Septuagint uses the word πειρασμοῖς, which signifies to try, pierce through: and Symmachus translates the Hebrew וְיִטְּטֵם אֱלֹהִים, God glorified Abraham, or rendered him illustrious, supposing the word to be the same with וְנִסָּה, which signifies to glister with light, whence וְנִסָּה, an ensign or banner displayed. Thus, then, according to him, the words should be understood, "God put great honour on Abraham, by giving him this opportunity of showing to all successive ages the nature and efficacy of an unshaken faith in the power, goodness, and truth of God." The Targum of Jonathan ben Uzziel paraphrases the place thus:

"And it happened that Isaac and Ishmael contended, and Ishmael said, I ought to be my father's heir because I am his first-born; but Isaac said, It is more proper that I should be my father's heir, because I am the son of Sarah his wife; and thou art only the son of Hagar, my mother's slave. Then Ishmael answered, I am more righteous than thou, because I was circumcised when I was thirteen years of age, and if I had chosen, I could have prevented my circumcision; but thou wert circumcised when thou wert but eight days old, and if thou hadst had knowledge, thou wouldst probably not have suffered thyself to be circumcised. Then Isaac answered and said, Behold, I am now thirty-six years old, and if the holy and blessed God should require all my members, I would freely surrender them. These words were immediately heard before the Lord of the universe, and וַיִּשְׁמַע יְיָ meymra dayat, the WORD of the Lord, did try Abraham." I wish once for all to remark, though the subject has been referred to before, that the Chaldee term מַיְמְרָא meymra, which we translate word, is taken personally in some hundreds of places in this Targum. When the author, Jonathan, speaks of the Divine Being as doing or saying any thing, he generally represents him as performing the whole by his meymra, which he considers not as a speech, or word spoken, but as a person, quite distinct from the Most High, and to whom he gives all the attributes of the Deity. St. John uses the word λεγεις in precisely the same sense with the Targumists, chap. i. 1. see the notes there, and see before, ver. 22. and on chap. xv. 1.

Verse 2. Take now thy son] Bishop Warburton's observations on this passage are weighty and important. "The order in which the words are placed in the original, gradually increase the sense, and raise the passions higher and higher, Take now thy son, (rather, take I beseech thee my son) thine only son, whom thou lovest, even Isaac. Jarchi imagines this minuteness was to preclude any doubt in Abraham. Abraham desired earnestly to be let into the mystery of redemption; and God, to instruct him in the infinite extent of the divine goodness to mankind, who spared not his own Son, but delivered him up for us all, let Abraham feel by experience, what it was to lose a beloved son, the son born miraculously, when Sarah was past child-bearing, as Jesus was miraculously born of a virgin. The duration too of the action, ver. 4. was the same as that between Christ's death and resurrection, both which were designed to be represented in it; and still farther, not only the final archetypal sacrifice of the Son

of God, was figured in the command to offer Isaac, but the intermediate typical sacrifice in the Mosaic economy was represented, by the permitted sacrifice of the ram, offered up, ver. 13. instead of Isaac."—See Dodd.

Only son] All that he had by Sarah his lawful wife. The land of Moriah] This is supposed to mean all the mountains of Jerusalem; comprehending mount Gihon or Calvary, the mount of Sion, and of Acra. As mount Calvary is the highest ground to the west, and the mount of the temple is the lowest of the mounts, Mr. Mann conjectures that it was upon this mount Abraham offered up Isaac; which is well known to be the same mount on which our blessed Lord was crucified. Beer-sheba, where Abraham dwelt, is about forty-two miles distant from Jerusalem; and it is not to be wondered at, that Abraham, Isaac, the two servants, and the ass laden with wood for the burnt-offering, did not reach this place till the third day; see ver. 4.

Verse 3. Two of his young men] Eliezar and Ishmael according to the Targum.

Clave the wood] Small wood, fig and palm, proper for a burnt-offering. Targum.

Verse 4. Saw the place afar off.] The Targum says, he knew the place, by seeing the cloud of glory smoking on the top of the mountain.

The third day] "As the number SEVEN," says Mr. Ainsworth, "is of especial use in Scripture, because of the sabbath day, Gen. ii. 2. so THREE is a mystical number, because of Christ's rising from the dead the third day, Matt. xvii. 23. 1 Cor. xv. 4. as he was crucified the third hour after noon, Mark xv. 25.; and Isaac, as he was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, Rom. viii. 32. so in sundry particulars he resembled our Lord; the third day Isaac was to be offered up; so it was the third day in which Christ also was to be perfected, Luke xiii. 32.: Isaac carried the wood for the burnt-offering, ver. 6. as Christ carried the tree whereon he died, John xix. 17.; the binding of Isaac, ver. 9. was also typical: so Christ was bound, Matt. xxvii. 2. Moses desired to go three days' journey in the wilderness to sacrifice, Exod. v. 3. and they travelled three days in it before they found water, Exod. xv. 22. and three days' journey the ark of the covenant went before them, to search out a resting place, Num. x. 33.: by the third day the people were to be ready to receive God's law, Exod. xix. 11. and after three days to pass over Jordan into Canaan, Josh. i. 11.; the third day Father put on the apparel of the kingdom, Eath. v. 1.; on the third day Hezekiah, being recovered from his illness, went up to the house of the Lord, 2 Kings xx. 5.; on the third day the prophet said, God will raise us up, and we shall live before him, Hos. vi. 2.; and on the third day, as well as on the seventh, the unclean person was to purify himself, Num. xix. 12.; with many other memorable things which the Scripture speaks concerning the third day, and not without mystery; see Gen. xl. 12, 13. xlii. 17, 18. John i. 17. Josh. 2. 16.; unto which we may add a Jew's testimony in Bereshith Rabba, in a comment on this place: There are many THREE DAYS mentioned in the Holy Scripture, of which one is, the resurrection of the Messiah." Ainsworth in loco.

Verse 5. I and the lad will go—and come again] How could Abraham consistently with truth say this, when he knew he was going to make his son a burnt-offering? The apostle answers for him: By faith Abraham, when he was tried, offered up Isaac—accounting that God was able to raise him up even from the dead, from whence also he received him in a figure, Heb. xi. 17, 19. He knew, that previously to the birth of Isaac, both he and his wife were dead to all the purposes of procreation—that his birth was a kind of life from the dead—that the promise of God was most positive, In Isaac shall thy seed be called, chap. xxi. 12.—that this promise could not fail—that it was his duty to obey the command of his Maker; and that it was as easy for God to restore him to life after he had been a burnt-offering, as it was for him to give him life in the beginning. Therefore he went fully purposed to offer his son, and yet confidently expecting to have him

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 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.

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

13 And Abraham lifted up his eyes, and looked, and 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 thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor;

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

a Heb. 11. 17. James 2. 21.—b 1 Sam. 15. 22. Mic. 6. 7, 8.—c Ch. 26. 5. Rom. 8. 32. James 2. 22. 1 John 4. 9, 10.—d That is, The LORD will see, or, provide.—e Ps. 105. 9. Eccles. 44. 21. Luke 1. 73. Heb. 6. 13, 14.—f Ch. 15. 5. Jer. 33. 22.

g Ch. 13. 16.—h Heb. 11.—i Ch. 24. 60.—k Mic. 1. 2.—l Ch. 12. 3. & 18. 18. & 28. 4. Eccles. 44. 22. Acta 3. 25. Gal. 3. 8, 9, 16, 18.—m Ver. 3. 10. Ch. 26. 5.—n Ch. 21. 31.—o Ch. 11. 29.—p Job 1. 1.—q Job 32. 2.

restored to life again. We will go yonder, and worship, perform a solemn act of devotion which God requires, and come again to you.

Verse 6. Took the wood—and laid it upon Isaac] Probably the mountain top, to which they were going, was too difficult to be ascended by the ass; therefore either the father or the son must carry the wood; and it was most becoming in the latter.

Verse 7. Behold the fire and the wood: but where is the lamb?] Nothing can be conceived more tender, affectionate, and affecting than the question of the son, and the reply of the father on this occasion. A paraphrase would spoil it—nothing can be added, without injuring those expressions of affectionate submission on the one hand, and dignified tenderness and simplicity on the other.

Verse 8. My son, God will provide himself a lamb] Here we find the same obedient unshaken faith, for which this pattern of practical piety was ever remarkable. But we must not suppose that this was the language merely of faith and obedience; the patriarch spoke prophetically, and referred to that Lamb of God which HE had provided for himself, who, in the fulness of time, should take away the sin of the world; and of whom Isaac was a most expressive type. All the other lambs which had been offered from the foundation of the world had been such as MEN chose, and MEN offered: but this was the Lamb which GOD had provided—emphatically THE LAMB OF GOD.

Verse 9. And bound Isaac his son] If the patriarch had not been upheld by the conviction that he was doing the will of God, and had he not felt the most perfect confidence that his son should be restored, even from the dead; what agony must his heart have felt at every step of the journey, and through all the circumstances of this extraordinary business! What must his affectionate heart have felt at the questions asked by his innocent and amiable son! What must he have suffered while building the altar—laying on the wood—binding his lovely son—placing him on the wood—taking the knife, and stretching out his hand to slay the child of his hopes! Every view we take of the subject interests the heart, and exalts the character of this father of the faithful. But has the character of Isaac been duly considered? Is not the consideration of his excellence lost, in the supposition that he was too young to enter particularly into a sense of his danger; and too feeble to have made any resistance, had he been unwilling to submit? Josephus supposes that Isaac was now twenty-five; see the chronology on ver. 1. some rabbins, that he was thirty-six; but it is more probable that he was now about thirty-three, the age at which his great Antitype was offered up: and on this medium I have ventured to construct the chronology, of which I think it necessary to give this notice to the reader. Allowing him to be only twenty-five, he might have easily resisted; for can it be supposed that an old man, of at least one hundred and twenty-five years of age, could have bound, without his consent, a young man in the very prime and vigour of life? In this case we cannot say that the superior strength of the father prevailed; but the piety, filial affection, and obedience of the son yielded. All this was most illustriously typical of Christ. In both cases the father himself offers up his only-begotten son; and the father

himself binds him on the wood or to the cross; in neither case is the son forced to yield, but yields of his own accord—in neither case is the life taken away by the hand of violence—Isaac yields himself to the knife; Jesus lays down his life for the sheep.

Verse 11. The angel of the Lord] The very person who was represented by this offering; the Lord Jesus, who calls himself Jehovah, ver. 17. and, on his own authority, renews the promises of the covenant: He was ever the great Mediator between God and man. See this point proved, chap. xv. 7.

Verse 12. Lay not thine hand upon the lad] As Isaac was to be the representative of Jesus Christ's real sacrifice, it was sufficient for this purpose, that in his own will, and the will of his father, the purpose of the immolation was complete. Isaac was now fully offered both by his father and by himself. The father yields up the son—the son gives up his life: on both sides, as far as will and purpose could go, the sacrifice was complete. God simply spares the father the torture of putting the knife to his son's throat. Now was the time when it might properly be said, "Sacrifice and offering, and burnt-offering and sacrifice for sin thou wouldst not, neither hadst pleasure in them: then said the Angel of the covenant, Lo! I come to do thy will, O God." Lay not thy hand upon the lad: an irrational creature will serve for the purpose of a representative sacrifice, from this till the fulness of time. But without this most expressive representation, of the father offering his beloved, only-begotten son, what reference can such sacrifices be considered to have, to the great event of the incarnation and crucifixion of Christ? Abraham, the most dignified, the most immaculate of all the patriarchs; Isaac, the true pattern of piety to God, and filial obedience; may well represent God, the Father, so loving the world as to give his only-begotten son, JESUS CHRIST, to die for the sin of man. But the grand circumstances necessary to prefigure these important points, could not be exhibited through the means of any or of the whole brute creation. The whole sacrificial system of the Mosaic economy had a retrospective and prospective view; referring from the sacrifice of Isaac to the sacrifice of Christ; in the first, the dawning of the Sun of righteousness was seen: in the latter, his meridian splendour and glory. Taken in this light, and this is the only light in which it should be viewed, Abraham offering his son Isaac, is one of the most important facts and most instructive histories in the whole Old Testament. See farther on this subject, chap. xxiii. 2.

Verse 14. Jehovah-jireh] יהוה יראה Yehovah-jireh, literally interpreted, in the margin, The Lord will see: that is, God will take care that every thing shall be done that is necessary, for the comfort and support of them who trust in him: hence the words are usually translated, The Lord will provide; so our translators, ver. 8. יהוה יראה elohim jireh, God will provide; because his eye ever affects his heart; and the wants he sees, his hand is ever ready to supply. But all this seems to have been done under a divine impulse, and the words to have been spoken prophetically: hence Houbigant and some others, render the words thus, Dominus videbitur, the Lord shall be seen; and this translation the following clause seems to require, as it is said to this day, יהוה יראה בהר behar,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also, Tebah, and Gaham, and Thabash, and Maachah.

CHAPTER XXIII.

The age and death of Sarah, 1, 2. Abraham mourns for her, and requests a burial place from the sons of Heth, 2-4. They freely offer him the choice of all their sepulchres, 5, 6. Abraham refuses to receive any as a free gift, and requests to buy the cave of Machpelah from Ephron, 7-9. Ephron proffers the cave and the field in which it was situated as a free gift unto Abraham, 10, 11. Abraham insists on giving its value in money, 12, 13. Ephron at last consents, and names the sum of four hundred shekels, 14, 15. Abraham weighs him the money in the presence of the people; in consequence of which, the cave, the whole field, trees, &c. are made sure to him and his family for a possession, 16-18. The transaction being completed, Sarah is buried in the cave, 19. The sons of Heth testify the largess, 20.

A. M. 2145. B. C. 1859. AND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

a Ch. 24. 15, 24, 47. & 25. 20. & 28. 2-5.—b Called Rom. 9. 10. Rebecca.—c Ch. 16. 3. & 25. 6.—d Josh. 14. 15. Judge 1. 19.

Yehovah yirah; ON THIS MOUNT, THE LORD SHALL BE SEEN. From this it appears, that the sacrifice offered by Abraham was understood to be a representative one; and a tradition was kept up, that Jehovah should be seen in a sacrificial way on this mount. And this renders the opinion stated on ver. 1. more than probable, viz. that Abraham offered Isaac on that very mountain, on which, in the fulness of time, Jesus suffered. See Bishop Warburton.

Verse 16. By myself have I sworn] So we find that the person who was called the angel of the Lord, is here called Jehovah, see on ver. 1. An oath, or an appeal to God, is among men an end to strife; as God could swear by no greater, he swears by himself: being willing more abundantly, says the apostle to show unto the heirs of promise the immutability of his counsel, he confirmed it by an oath, that by two immutable things, (his PROMISE and his OATH) in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us. See Heb. vi. 13-18.

Verse 17. Shall possess the gate of their enemies] Instead of gates, the Septuagint has πύλαι, cities; but as there is a very near resemblance between πύλαι, cities, and πύλας, gates, the latter might have been the original reading in the Septuagint, though none of the MSS. now acknowledge it. By the gates may be meant all the strength, whether troops, counsels, or fortified cities, of their enemies. So Matt. xvi. 18. On this rock will I build my church, and the gates of hell shall not prevail against it—the counsels, stratagems, and powers of darkness shall not be able to prevail against or overthrow the true church of Christ—and possibly our Lord had this promise to Abraham and his spiritual posterity in view, when he spoke these words.

Verse 18. And in thy seed, &c.] We have the authority of St. Paul, Gal. iii. 8, 16, 18. to restrain this to our blessed Lord, who was THE SEED through whom alone, all God's blessings of providence, mercy, grace, and glory, should be conveyed to the nations of the earth.

Verse 20. Behold, Milcah hath borne children unto thy brother] This short history seems introduced solely for the purpose of preparing the reader for the transactions related chap. xxiv. and to show, that the providence of God was preparing, in one of the branches of the family of Abraham, a suitable spouse for his son Isaac.

Verse 21. Uz] He is supposed to have peopled the land of Uz or Ausitia, in Arabia Deserta, the country of Job. Buz his brother] From this person Eliku the Buzite, one of the friends of Job, is thought to have descended.

Kemuel the father of Aram] Kamouel, קמואל, ארמי, the father of the Syrians, according to the Septuagint. Probably the Kamiletes, a Syrian tribe, to the westward of the Euphrates, are meant: they are mentioned by Strabo.

Verse 23. Bethuel begat Rebekah] Who afterward became the wife of Isaac.

Verse 24. His concubine] We borrow this word from the Latin compound, concubina, from con, together, and cubo, to lie, and apply it solely to a woman cohabiting with a man without being legally married. The Hebrew word is v'ho pilgash, which is also a compound term, contracted, according to Parkhurst, from v'ho palag, to divide or share, and v'ho nagash, to approach; because the husband, in the delicate phrase of the Hebrew tongue,

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

4 And the children of Heth answered Abraham, saying unto him,

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

6 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

7 And he communed with them, saying, If it

e Ch. 12. 18. Ver. 19.—f Ch. 17. 8. 1 Chron. 29. 15. Psa. 105. 12. Heb. 11. 9, 13. g Acta 7. 5.—h Heb. a Prince of God.—i Ch. 13. 2. & 14. 14. & 24. 35.

approaches the concubine, and shares the bed, &c. of the real wife with her. The pilgash or concubine, (from which comes the Greek πάλλαξ palaké, and also the Latin peller) in Scripture, is a kind of secondary wife, not unlawful in the patriarchal times; though the progeny of such could not inherit. The word is not used in the Scriptures in that disagreeable sense in which we commonly understand it. Hagar was properly the concubine, or pilgash, of Abraham; and this, annuente Deo, and with his wife's consent. Keturah, his second wife, is called a concubine, chap. xxvi. 15. 1 Chron. 1. 32. and Bilha and Zilpah were concubines to Jacob, chap. xxxv. 22. After the patriarchal times, many eminent men had concubines, viz. Caleb, 1 Chron. ii. 46, 48. Manasses, 1 Chron. vii. 14. Gideon, Judg. viii. 31. Saul, 2 Sam. iii. 7. David, 2 Sam. v. 13. Solomon, 2 Kings xi. 3. and Rehobam, 2 Chron. xi. 21. The pilgash, therefore, differed widely from a prostitute; and however unlawful under the New Testament, was not so under the Old.

From this chapter a pious mind may collect much useful instruction. From the trial of Abraham, we again see, 1. That God may bring his followers into severe straits and difficulties, that they may have the better opportunity of both knowing and showing their own faith and obedience: and that he may seize on those occasions to show them the abundance of his mercy; and thus confirm them in righteousness all their days. There is a foolish saying among religious people, which cannot be too severely reprobated; untried grace is no grace. On the contrary, there may be much grace, though God, for good reasons, does not think proper to put it to any severe trial or proof. But grace is certainly not fully known, but in being called to trials of severe and painful obedience. But as all the gifts of God should be used, and they are increased and strengthened by exercise, it would be unjust to deny trials and exercises to grace, as this would be to preclude it from the opportunities of being strengthened and increased. 2. The offering up of Isaac is used by several religious people in a sort of metaphorical way, to signify their easily besetting sins, beloved idols, &c. But this is a most reprehensible abuse of the Scripture. It is both insolent and wicked to compare some abominable lust, or unholly affection, to the amiable and pious youth, who for his purity and excellence was deemed worthy to prefigure the sacrifice of the Son of God. To call our vile passions and unlawful attachments by the name of our Isaacs, is unpardonable: and to talk of sacrificing such to God, is downright blasphemy. Such sayings as these appear to be legitimated by long use; but we should be deeply and scrupulously careful not to use any of the words of God in any sense in which he has not spoken them. If, in the course of God's providence, a parent is called to give up to death, an amiable, only son, then there is a parallel in the case; and it may be justly said, if pious resignation fill the parent's mind, such a person, like Abraham, has been called to give his Isaac back to God.

Independently of the typical reference in this transaction, there are two points which seem to be recommended particularly to our notice. 1. The astonishing faith, and prompt obedience of the father. 2. The innocence, filial respect, and passive submission of the son. Such a father and such a son, were alone worthy of each other.

NOTES ON CHAPTER XXIII.

Verse 1. And Sarah was an hundred and seven and twenty years old] It is worthy of remark, that Sarah is 97

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 *a* as much money as it is worth, he shall give it me for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the *b* audience of the children of Heth, *even* of all that *c* went in at the gate of his city, saying,

11 *d* Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee;

^a Heb. full money — ^b Heb. ears. — Ch. 24. 20, 24. Ruth 4. 4.

the only woman in the Sacred Writings, whose *age, death, and burial*, are distinctly noted. And she has been deemed worthy of *higher honour*; for St. Paul, Gal. iv. 22, 23, makes her a type of the *church of Christ*; and her faith in the accomplishment of God's promise, that she should have a son, when all natural probabilities were against it, is particularly celebrated in the epistle to the Hebrews, chap. xi. ver. 11. Sarah was about ninety-one years old when Isaac was born, and she lived thirty-six years after, and saw him grown up to man's estate. With SARAH the promise of the incarnation of Christ commenced, though a comparatively obscure prophecy of it had been delivered to Eve, chap. iii. 15. and with MARY it terminated, having had its exact completion. Thus God put more honour upon those two women than upon all the daughters of Eve besides. Her conception of Isaac was *supernatural*, she had passed the age and circumstances in which it was possible, naturally speaking, to have a child; therefore she laughed when the promise was given, knowing that the thing was impossible, because it had ceased to be with her after the manner of women. God allows this natural impossibility, and grants that the thing must be the effect of divine interposition; and therefore asks, *is any thing too hard for God?* The physical impossibility was increased in the case of *Mary*, she having no connexion with man. But the same power interposed as in the case of Sarah; and we find, that when all aptitude for natural procreation was gone, *Sarah received strength to conceive seed*, and bore a son, from whom, in a direct line, the Messiah, the Saviour of the world, was to descend: and through this same power we find a *virgin* conceiving and bearing a son against all natural impossibilities. Every thing is *supernatural* in the births, both of the type and antitype; can it be wondered at then if the spiritual offspring of the Messiah must have a supernatural birth likewise? hence the propriety of that saying, *unless a man be born again—born from above—born, not only of water, but of the Holy Ghost, he cannot see the kingdom of God.* These may appear hard sayings, and those who are little in the habit of considering spiritual things may exclaim, "*It is enthusiasm!* Who can bear it?" Such things cannot possibly be." To such persons I have only to say, God hath spoken. This is sufficient for those who credit his Being and his Bible; nor is there any thing *too hard* for him. He, by whose almighty power, Sarah had strength to conceive and bear a son in her old age; and by whose miraculous interference a virgin conceived, and the man Christ Jesus was born of her, can, by the same power, transform the sinful soul, and cause it to bear the image of the heavenly, as it has borne the image of the earthly.

Verse 2. *Sarah died in Kirjath-arba*] Literally in the city of the four. Some suppose this place was called the city of the four, because it was the burial-place of Adam, Abraham, Isaac, and Jacob; others, because, according to the opinion of the rabbins, Eve, was buried there, with Sarah, Rebekah and Leah. But it seems evidently to have had its name from a Canaanite, one of the Anakim, probably called *Arba*, for the text, Josh. xiv. 15. does not actually say, this was his name; who was the chief of the four brothers who dwelt there; the names of the others being *Sheshai, Ahiman, and Talmai*, see Judges i. 1. These three were destroyed by the tribe of Judah; probably the other had been previously dead.

Abraham came to mourn for Sarah] From ver. 19. of the preceding chapter it appears that Abraham had settled at Beer-sheba; and here we find that Sarah died at Hebron, which was about twenty-four miles distant from Beer-sheba. For the convenience of feeding his numerous flocks Abraham had probably several places of temporary residence, and particularly one at Beer-sheba, and another

in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *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 *e* shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron;

^d See 2 Sam. 21. 21-24 — Exod. 30. 15. Ezek. 45. 12.

at Hebron: and it is likely that while he sojourned at Beer-sheba, Sarah died at Hebron; and his *coming to mourn and weep for her*, signifies his coming from the former to the latter place on the news of her death.

Verse 3. *Abraham stood up from before his dead*] He had probably sat on the ground some days in token of sorrow, as the custom then was; see Tobit ii. 12, 13. Isai. xlvi. 1. and Gen. xxxvii. 35. and when this time was finished, he arose, and began to treat about a burying-place.

Verse 4. *I am a stranger and a sojourner*] It appears from Heb. xi. 13—16. 1 Pet. ii. 11. that these words refer more to the *state of his mind* than of his body. He felt that he had no certain dwelling-place, and was seeking by faith a city that had foundations.

Give me a possession for a burying-ground] It has been remarked, that in different nations it was deemed ignominious to be buried in another's ground; probably this prevailed in early times in the east: and it may be in reference to a sentiment of this kind, that Abraham refuses to accept the offer of the children of Heth to bury in any of their sepulchres, and earnestly requests them to sell him one, that he might bury his wife in a place that he could claim as his own.

Verse 6. *Thou art a mighty prince*] נָשִׂא אֱלֹהִים *Nasi Elohim, a prince of God*; a person whom we know to be divinely favoured; and whom, in consequence, we deeply respect and reverence.

Verse 8. *Entreat for me to Ephron*] Abraham had already seen the cave and field, and finding to whom they belonged, and that they would answer his purpose, came to the gate of Hebron, where the elders of the people sat to administer justice, &c. and where bargains and sales were made and witnessed; and having addressed himself to the elders, among whom *Ephron was*, though it appears he was not personally known to Abraham, he begged them to use their influence with the owner of the cave and field to sell it to him, that it might serve him and his family for a place of sepulture.

Verse 10. *And Ephron dwelt among the children of Heth*] And Ephron יָשָׁב *yosheb*, was sitting among the children of Heth, but as was before conjectured was personally unknown to Abraham; he therefore answered for himself, making a free tender of the field, &c. to Abraham in the presence of all the people, which amounted to a *legal conveyance* of the whole property to the patriarch.

Verse 13. Instead of, if thou *will give it*, we should read, But if thou *wilt sell it*, I will give thee money for the field.] כֶּסֶף *keseph*, silver, not coined money, for it is not probable that any such was then in use.

Verse 15. *The land is worth four hundred shekels of silver*] Though the words *is worth*, are not in the text, yet they are necessarily expressed here to adapt the Hebrew to the idiom of our tongue. A shekel, according to the general opinion, was equal to two shillings and sixpence; but according to Dr. Prideaux, whose estimate I shall follow, three shillings English, four hundred of which are equal to sixty pounds sterling; but it is evident that a certain *weight* is intended, and not a *coin*; for in ver. 16. it is said, and Abraham weighed *ראַ יִשְׁכֶּל* *ra yishekal*, the silver, and hence it appears that this *weight* itself passed afterward as a current coin; for the word שֶׁקֶל *shekel*, is not only used to express a coin, or piece of silver, but also to *weigh*; see the note on chap. xxi. 16.

Verse 16. *Current—with the merchant.*] אֲרָמָה *Ober lasocher, passing to, or with the traveller*, such was commonly used by those who travelled about with merchandise of any sort. The word signifies the same as *hawker or pedlar* among us.

Verse 17. *All the trees that were in the field*] It is possible that all these were specified in the agreement.

and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure,

18 Unto Abraham for a possession in the presence of the children of Heth, before all that were in at the gate of his city.

19 And after this Abraham buried 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.

a Jer. 32 2-b (Ch. 25 9 & 49 20, 31, 32 & 50, 13. Acta 7. 16-18. See Ruth 4. 7, 8, 9, 10. Jer. 32. 10, 11.-d Ch. 50. 13. 2 Kings 21. 19c.

Verse 20. And the field, &c. were made sure] ויקן Vayakam, were established, caused to stand; the whole transaction having been regulated according to all the forms of law then in use.

In this transaction between Abraham and the sons of Heth, concerning the cave and field of Machpelah, we have the earliest account on record of the purchase of land. The simplicity, openness, and candour on both sides, cannot be too much admired.

Sarah being dead, and Abraham being only a sojourner in that land, shifting from place to place, for the mere purpose of pasturing his flocks, and having no right to any part of the land, wished to purchase a place in which he might have the continual right of sepulture. For this purpose, 1. He goes to the gate of the city, the place where, in all ancient times, justice was administered, and bargains and sales concluded; and where, for these purposes, the elders of the people sat. 2. He there proposes to buy the cave, known by the name of the cave of Machpelah, the cave of the turning, or the double cave, for a burying place for his family. 3. To prevent him from going to any unnecessary expense, the people, with one voice, offer him the privilege of burying his wife in any of their sepulchres; this appearing to them to be no more than the common rights of hospitality and humanity required. 4. Abraham, intent on making a purchase, Ephron, the owner of the field and cave, values them at four hundred shekels; but at the same time wishes Abraham to receive the whole as a gift. 5. Abraham refuses the gift, and weighs down the silver specified. 6. The people who enter in at the gate, i. e. the inhabitants coming from or going to their ordinary occupations in the country, witness the transaction, and thus, the conveyance to Abraham is made sure, without the intervention of those puzzlers of civil affairs, by whose tricks and chicanery, property often becomes insecure, and rights and succession precarious and uncertain. But this censure does not fall on lawyers properly so called, who are men of honour, and whose office, in every well regulated state, is as useful as it is respectable. But the accumulation and complex nature of almost all modern systems of law, puzzles even justice herself, and often induces decisions, by which truth falls in the streets, and equity goes backwards. In the first ages of mankind, suspicion, deceit, and guile, seem to have had a very limited influence. Happy days of primitive simplicity! past, for ever past. When shall they return?

We often hear of the rudeness and barbarity of the primitive ages; but on what evidence? Every rule of politeness that could be acted upon in such a case as that mentioned here, is brought into full practice. Is it possible to read the simple narration in this place without admiring the amiable, decent, and polite conduct displayed on both sides? Had even Lord Chesterfield read this account, his good sense would have led him to propose it as a model in all transactions between man and his fellows. There is neither awkward stiff formality on the one hand, nor frippery affectation on the other. Decent respect, good sense, good nature, and good breeding, are all prominently displayed. And how highly laudable and useful is all this! A pedant or a boor on either side, might have destroyed the simplicity of the whole transaction; the one by engendering caution and suspicion, and the other by exciting disgust. In all such transactions, the beau and the boor are equally to be avoided. From the first, no sincerity can be expected; and the manners of the latter render him intolerable. The religion of the Bible recommends and inculcates orderly behaviour, as well as purity of heart and life. They

CHAPTER XXIV.

Abraham being solicitous to get his son Isaac properly married, calls his confidential servant, probably Eliezer, and makes him swear that he will not take a wife for Isaac from among the Canaanites, 1-3, but from among his own kindred. 4. The servant proposes certain difficulties, 5; which Abraham removes by giving him the strongest assurances of God's direction in the business, 6, 7; and then specifies the conditions of the oath, 8. The form of the oath itself, 9. The servant makes preparations for his journey, and sets out for Mesopotamia, the residence of Abraham's kindred, 10. Arrives at a well near to the place, 11. His prayer to God, 12-14. Rebekah, the daughter of Bethuel, son of Nahor, Abraham's brother, comes to the well to draw water, 15. She is described, 16. Conversation between her and Abraham's servant, in which every thing took place according to his prayer to God, 17-21. He makes her presents, and learns whose daughter she is, 22-24. She invites him to her father's house, 25. He returns thanks to God for having thus far given him a prosperous journey, 26, 27. Rebekah runs home, and informs her father, 28, on which her brother Laban comes out, and invites the servant home, 29-31. His reception, 32, 33. Tells his errand, 34, and how he had proceeded in executing the trust reposed in him, 35-48. Requests an answer, 49. The family of Heberak consent that she should become the wife of Isaac, 50, 51. The servants worship God, 52 and gives presents to Milah, Laban, and Heberak, 53. He requests to be dismissed, 54-56. Rebekah being consulted consents to go, 57, 58. She is accompanied by her nurse, 59, and having received the blessing of her parents and relatives, 60, she departs with the servant of Abraham, 61. They are met by Isaac who was on an evening walk, for the purpose of visitation, 62-65. The servant relates to Isaac all that he had done, 66. Isaac and Rebekah are married, 67.

AND Abraham was old, and well stricken in age; and the Lord had blessed Abraham in all things.

a Ch. 18. 11. & 21. 5.-f Heb. gone into days.-g Ch. 13. 2. Ver. 35. Pa. 112. 3. Prov. 10. 22.

who, under the sanction of religion, trample under foot the decent forms of civil respect, supposing, that because they are religious, they have a right to be rude, totally mistake the spirit of Christianity, for love or charity (the soul and essence of that religion) beareth not itself unseemly. Every attentive reader of the thirteenth chapter of St. Paul's first epistle to the Corinthians, will clearly discern that the description of true religion, given in that place, applies as forcibly to good breeding, as to inward and outward holiness. What lessons of honesty, decent respect, and good manners, could a sensible man derive from Abraham treating with the sons of Heth for the cave of Machpelah; and William Penn, treating with the American Indians for the tract of land now called Pennsylvania! I leave others to draw the parallel, and to show how exactly the conduct and spirit of patriarch the first, were exemplified in the conduct and spirit of patriarch the second. Let the righteous be had in everlasting remembrance!

NOTES ON CHAPTER XXIV.

Verse 1. And Abraham was old] He was now about one hundred and forty years of age, and consequently Isaac was forty, being born when his father was one hundred years old. See chap. xxi. 5. & xxv. 20.

Verse 2. Eldest servant] As this eldest servant is stated to have been the ruler over all that he had, it is very likely that Eliezar is meant. See chap. xv. 2, 3.

Put, I pray thee, thy hand] See on ver. 9.

Verse 3. I will make thee swear] See on ver. 9.

Of the Canaanites] Because these had already been devoted to slavery, &c. and it would have been utterly inconsistent, as well with prudence as with the design of God, to have united the child and heir of the promise with one who was under a curse, though that curse might be considered to be only of a political nature. See the curse of Canaan, chap. ix. 25.

Verse 4. My country] Mesopotamia: called here, Abraham's country, because it was the place where the family of Haran, his brother, had settled; and where himself had remained a considerable time with his father Terah. In this family, as well as in that of Nahor, the true religion had been in some sort preserved, though afterward considerably corrupted. See chap. xxxi. 19.

Verse 5. Peradventure the woman will not be willing] We may see, says Calmet, by this and other passages of Scripture, Josh. ix. 18. what the sentiments of the ancients were relative to an oath. They believed they were bound precisely by what was spoken, and had no liberty to interpret the intentions of those to whom the oath was made.

Verse 7. The Lord God, &c.] He expresses the strongest confidence in God, that the great designs for which he had brought him from his own kindred, to propagate the true religion in the earth, would be accomplished; and that therefore, when earthly instruments failed, heavenly ones should be employed. He shall send his angel, probably meaning the angel of the covenant, of whom see chap. xv. 7.

Verse 9. Put his hand under the thigh of Abraham] This form of swearing has greatly puzzled the commentators; but it is useless to detail opinions which I neither believe myself, nor would wish my readers to credit. I believe the true sense is given in the Targum of Jonathan ben Uzziel, and that called the Jerusalem Targum. In the former it is said, Put now thy hand בנורת ביגזיראח מהולתי—in seclione circumcisioms meæ: in the latter, יר קמי ירך תכחל ירעק keyami—sub femore fœderis mei. When we put the circumstances mentioned in this and the third verse together, we shall

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

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

4 ^f But thou shalt go ^g 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, ^h 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, ⁱ Unto thy seed will I give this land ; ^k he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then ^l 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.

10 ¶ And the servant took ten camels of the camels of his master, and departed ; (^m for ⁿ all the goods of his master were in his hand :) and he arose, and went to Mesopotamia, unto ^o the city of Nahor.

^a Ch. 18. 2.—^b Ver. 10. Ch. 29. 4, 5, 6.—^c Ch. 47. 29. 1 Chron. 29. 21. Lam. 5. 6. d Ch. 14. 22. Deut. 6. 13. Josh. 2. 12.—^e Ch. 28. 23. & 27. 16. & 28. 2.—^f Exod. 31. 16. Deut. 7. 3.—^g Ch. 28. 2.—^h Ch. 12. 1.—ⁱ Ch. 12. 7. & 13. 15. & 15. 18. & 17. 8. Exod. 32. 13. Deut. 1. 8. & 34. 4. Acta 7. 5.—^k Exod. 23. 20, 21. & 33. 2. Heb. 1. 14.—^l Josh. 2. 17, 20.—^m Ver. 2.—ⁿ Or, and.—^o 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 ^p that women go out to draw water.^q

12 ¶ And he said, ^r O LORD God of my master Abraham, I pray thee, ^s send me good speed this day, and show 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 ^v thereby shall I know that thou hast showed kindness unto my master.

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

16 And the damsel ^x was ^y 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.

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.

19 And when she had done giving him drink,

^p Heb. that women which draw water go forth.—^q Exod. 2. 16. 1 Sam. 9. 11. r Ver. 27. Ch. 25. 24. & 28. 13. & 29. 9. Exod. 3. 6. 15.—^s Nels. 1. 11. Gen. 37. 5. t Ver. 43.—^u Ch. 29. 9. Exod. 2. 16.—^v See Judges 6. 17, 37. 1 Sam. 6. 7. & 14. 8. & 20. 7. 1 Mac. 5. 40.—^w Ch. 11. 29. & 22. 23.—^x Ch. 25. 7.—^y Heb. good of countenance.—^z 1 Pet. 3. 8. & 4. 9.

find that they fully express the ancient method of binding by oath, in such transactions as had a religious tendency. 1. The *rite or ceremony* used on the occasion: the person binding himself, put his hand under the thigh of the person to whom he was to be bound; i. e. he put his hand on the part that bore the mark of *circumcision*, the sign of God's covenant; which is tantamount to our *kissing the book*, or laying the hand upon the *New Testament, or covenant* of our Lord Jesus Christ. 2. The *form of the oath* itself: the person swore by *Jehovah, the God of heaven, and the God of the earth*. Three essential attributes of God are here mentioned: 1. His *self-existence* and *eternity* in the name *Jehovah*. 2. His *dominion of glory*, and *blessedness* in the kingdom of heaven. 3. His *providence* and *bounty* in the earth. The meaning of the oath seems to be this: "As God is unchangeable in his nature and purposes, so shall I be in this engagement, under the penalty of forfeiting all expectation of temporal prosperity, the benefits of the mystical covenant, and future glory." An oath of this kind, taken at such a time, and on such an occasion, can never be deemed irreligious or profane. *Thou shalt swear by his name*—shalt acknowledge and bind thyself unto the *true God*, as the just Judge of thy motives and actions, is a command of the Most High; and such an oath as the above, is at once (on such an occasion,) both proper and rational. The person binding himself, proposes for a *pattern the unchangeable and just God*; and as *He* is the avenger of wrong, and the punisher of falsehood, and has all power in the heavens and in the earth, so he can punish perjury by privation of spiritual and temporal blessings; by the loss of life, and by inflicting the perdition due to ungodly men, among whom liars and perjured persons occupy the most distinguished rank. Our ideas of delicacy may revolt from the *rite* used on this occasion; but when the nature of the covenant is considered, of which *circumcision* was the sign, we shall at once perceive, that this rite could not be used without producing sentiments of reverence and godly fear, as the contracting party must know that the God of this covenant was a consuming fire.

Verse 10. *Took ten camels*] It appears that Abraham had left the whole management of this business to the discretion of his servant, to take with him what *retinue* and what *dowry* he pleased; for it is added—*All the goods of his master were in his hand*; and in those times, it was customary to give a dowry for a wife, and not to receive one with her.

Verse 11. *He made his camels to kneel down*] To rest

themselves, or lie down, as the Septuagint has very properly expressed it—*Κατ' ἐκταμίους τῆς ἀμνηλούς*.

Verse 12. *And he said, O Lord God, &c.*] "The conduct of this servant," says Dr. Dodd, "appears no less pious than rational. By supplicating for a sign, he acknowledges God to be the great Superintendent and Director of the universe, and of that event in particular; and, at the same time, by asking a *natural* sign, such as betokened humanity, condescension, and other qualities, which promised a discreet and virtuous wife, he puts his prayer upon such a discreet rational footing, as to be a proper example for all to imitate, who would not tempt the providence of God by expecting extraordinary signs to be given them for the determination of cases, which they are capable of deciding by a proper use of their rational faculties." This is all very good; but certainly the case referred to here, is such an one as required especial direction from God; a case which no use of the rational faculties, without divine influence, could be sufficient to determine. It is easy to run into extremes, and it is very natural so to do. In all things, the assistance and blessing of God are necessary, even where human strength and wisdom have the fullest and freest sphere of action: but there are numberless cases of infinite consequence to man, where his strength and prudence can be of little or no avail; and where the God of all grace must work all things according to the counsel of his own will. To expect the accomplishment of any good end, without a proper use of the means, is the most reprehensible enthusiasm; and to suppose, that any good can be done or procured without the blessing and mercy of God, merely because proper means are used, is not less reprehensible. Plan, scheme, and labour, like Eliezar, and then, by earnest faith and prayer, commit the whole to the direction and blessing of God.

Verse 15. *Behold, Rebekah came out*] How admirably had the providence of God adapted every circumstance to the necessity of the case; and so as in the most punctual manner to answer the prayer which his servant had offered up!

Verse 19. *I will draw water for thy camels also*] Had Rebekah done *no more* than Eliezar had prayed for, we might have supposed, that she acted not as a free agent, but was *impelled* to it by the absolutely controlling power of God; but as she exceeds all that was requested, we see that it sprang from her native benevolence, and sets her conduct in the most amiable point of view.

Verse 21. *The man wondering at her*] And he was so

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.

21 And the man wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

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?

24 And she said unto him, 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.

26 And the man bowed down his head, and worshipped the Lord.

27 And he said, Blessed be the Lord God of my master Abraham, who hath not left desolate my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren.

28 And the dameel ran, and told them of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring 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, thou blessed of the Lord; wherefore standest thou without? for I prepared the house, and room for the camels.

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

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

34 ¶ And he said, I am Abraham's servant.

35 And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old, and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the

a Ver. 19. 21. b Rud. 32. 2. 2. c Gen. 2. 18. 20. 21. d Gen. 14. 11. 12. e 1 Pet. 2. 2. f Or, jewel for the forehead. g Ch. 28. 28. h Ver. 52. i Exod. 4. 21. j Exod. 12. 10. k Ruth 4. 14. l Sam. 23. 32. m 2 Sam. 13. 23. Luke 1. 66. g Ch. 32. 10. Psa. 98. 2.

b Ver. 48. c Ch. 28. 5. d Ch. 28. 28. Judges 17. 2. Ruth 2. 14. Psa. 115. 15. e Ch. 28. 24. Judges 16. 21. f Job 23. 12. John 4. 24. Eph. 6. 4. 6. 7. g Ver. 1. Ch. 13. 2. o Ch. 2. 2. p Ch. 28. 10. d 23. 5. q Ver. 3.

lost in wonder and astonishment at her simplicity, innocence, and benevolence, that he permitted this delicate female to draw water for ten camels, without ever attempting to afford her any kind of assistance! I know not which to admire most, the benevolence and condescension of Rebekah, or the cold and apparently stupid indifference of the servant of Abraham. Surely, they are both of an uncommon cast.

Verse 22. The man took a golden ear-ring] נטע נזמזז nezem zahab. That this could not be an ear-ring is very probable, from its being in the singular number. The margin calls it a jewel for the forehead; but it most likely means a jewel for the nose, or nose-ring, which is in universal use through all parts of Arabia and Persia, particularly among young women. They are generally worn in the left nostril. The word is very properly translated "an ornament for the nose," by Symmachus.

And two bracelets] שני זמזזימ usheney taemidim. As taemidim comes from טעז tamad, to join or couple together, it may very properly mean bracelets, or whatever may clasp round the arms or legs; for rings and ornaments are worn round both, by females in India and Persia. The small part of the leg is generally decorated in this way: and so is the whole arm from the shoulder to the wrist. As these taemidim were given to Rebekah for her hands, it sufficiently distinguishes them from a similar ornament used for the ankles.

In different parts of the Sacred Writings, there are allusions to ornaments of various kinds, still in use in different Asiatic countries. They are of seven different sorts: 1. For the forehead; 2. For the nose; 3. For the ears; 4. For the arms; 5. for the fingers; 6. The neck and breast; 7. The ankles.—See above, ver. 22. and see ver. 47. also Ezek. xvi. 12. Prov. xii. 22. Isai. iii. 21. Gen. xxxv. 4. Exod. xxiii. 2. 3. Job xlii. 11. Judg. viii. 24. The principal female ornaments are enumerated in the third chapter of Isaiah, which are very nearly the same that are in use in Persia and India to the present time.

Half a shekel weight] For the weight of a shekel, see ch. xx. 16.

Verse 26. Bowed down his head, and worshipped] Two acts of adoration are mentioned here: 1. Bowing the head, נטע yikkod—and, 2. Prostration upon the earth, נטעז vayshtachu. The bowing of the head was to Rebekah, to return her thanks for her kind invitation. The prostration was to Jehovah, in gratitude for the success with which he had favoured him.

Verse 27. I being in the way, the Lord led me] By desire of his master, he went out on this journey; and as he acknowledged God in all his ways, the Lord directed all his steps.

Verse 28. Her mother's house] Some have conjectured from this, that her father Bethuel was dead; and the per-

son called Bethuel, ver. 50. was a younger brother. This is possible; but the mother's house might be unmentioned, were even the father alive: for in Asiatic countries, the women have apartments entirely separate from those of the men, in which their little children and grown up daughters reside with them. This was probably the case here, though it is very likely that Bethuel was dead, as the whole business appears to be conducted by Rebekah's brothers.

Verse 31. Thou blessed of the Lord] Probably a usual mode of expressing kindness, and wishing prosperity; as he that is blessed of the Lord is worthy of all respect, for, enjoying the Divine favour, he is in possession of the sum of happiness.

Verse 32. Provender for the camels] These were the first objects of his care; for a good man is merciful to his beast.

Water to wash his feet, &c.] Thus it appears that he had servants with him; and as the fatigues of the journey must have fallen as heavily upon them as upon himself, so we find no distinction made, but water is provided to wash their feet also.

Verse 33. I will not eat until I have told] Here is a servant who had his master's interest more at heart than his own. He refuses to take even necessary refreshment, till he knows whether he is likely to accomplish the object of his journey. Did not our blessed Lord allude to the conduct of Abraham's servant, John iv. 34.—My meat is to do the will of him who sent me, and to finish his work?

Verse 36. Unto him he hath given all that he hath] He has made Isaac his sole heir. These things appear to be spoken to show the relatives of Rebekah, that his master's son was a proper match for her; for, even in those primitive times, there was regard had to the suitability of station and rank in life, as well as of education, in order to render a match comfortable. Persons of dissimilar habits, as well as of dissimilar religious principles, are never likely to be very happy in a married life. Even the poor and the rich may better meet together in matrimonial alliances, than the religious and the profane, the well bred and the vulgar. A person may be unequally yoked in a great variety of ways:—Bear ye one another's burdens, is the command of God; but where there is unsuitableness in the dispositions, education, mental capacity, &c. of the persons, then one side is obliged to bear the whole burden, and endless dissatisfaction is the result. See at the end.

Verse 42. O Lord God of my master] As Abraham was the friend of God, Eliezar makes use of this, to give weight and consequence to his petitions.

Verse 43. When the virgin] חטמח hadtmah, from חטעז dam, to hide, cover, or conceal—a pure virgin, a woman uncovered, and in this respect still concealed from man. The same as חטמח bathulah, ver. 16. which, from the ex-

daughters of the Canaanites, in whose land I dwell:

38 * But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 ^b And I said unto my master, Peradventure the woman will not follow me.

40 ^c And he said unto me, The LORD, ^d before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 * Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, ' O LORD God of my master Abraham, if now thou do prosper my way which I go;

43 ^e Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

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

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: 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 Milchah bare unto him: and I ^h put the ear-ring upon her face, and the bracelets upon her hands.

48 ⁱ And I bowed down my head, and wor-

shipped the LORD: and blessed the LORD God of my master Abraham, which had led me in the right way, to take ^m my master's brother's daughter unto his son.

49 And now if ye will ⁿ deal kindly and truly with my master, tell me: 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, ^o The thing proceedeth from the LORD: we cannot ^p speak unto thee bad or good.

51 Behold, Rebekah ^q is 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 ^r worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth ^s jewels of silver, ^t and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother ^u precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they arose up in the morning, and he said, ^v Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us ^w a few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and inquire 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 ^x her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou ^y the mother of thousands of millions, and ^z let thy seed possess the gate of those which hate them.

a Ver. 4.—b Ver. 5.—c Ver. 7.—d Ch. 17. 1.—e Ver. 8.—f Ver. 12.—g Ver. 13. h Ver. 5, 8.—i Sam. 1. 13.—j Ezek. 16. 11, 12.—k Ver. 26.—l Ch. 32. 23.—m Ch. 47. 25. Josh. 2. 14.—n Psa. 118. 32. Matt. 21. 42. Mark 12. 11.—p Ch. 31. 24.

q Ch. 20. 15.—r Ver. 25.—s Heb. vessels.—t Fixed 3. 22 & 11. 2 & 12. 25.—u 2 Chron. 35. 3. Ezra 1. 6.—v Ver. 55. & 58.—w Or, a full year, or ten months. Judges 14. 8. x Ch. 35. 8.—y Ch. 17. 16.—z Ch. 22. 17.

planation there given, incontestably means a virgin in the proper sense of the word—a young woman, not that is covered, or kept at home, the common gloss; but who was not uncovered, in the delicate sense in which the Scripture uses this word.—See this interpretation vindicated on Isai. vii. 14.

Verse 44. *Before I had done speaking in mine heart*] So we find that the whole of this prayer, so circumstantially related ver. 12—14, and again 42—44, was mental, and heard only by that God to whom it was directed. It would have been improper to have used public prayer on the occasion; as his servants could have felt no particular interest in the accomplishment of his petitions, because they were not concerned in them, having none of the responsibility of this mission.

Verse 49. *That I may turn to the right hand, or to the left*] That is, that I may go elsewhere, and seek a proper match for the son of my master. Some have imagined, that Eliezar intimated by these expressions, that if he did not succeed in obtaining Rebekah, he would go and seek for a wife either among the descendants of Ishmael, or the descendants of Lot. This interpretation is fanciful.

Verse 50. *Laban and Bethuel*] These seem both to be brothers, of whom Laban was the eldest and chief; for the opinion of Josephus appears to be very correct, viz. that Bethuel the father had been some time dead. See ver. 23.

Bad or good] We can neither speak for, nor against:—it seems to be entirely the work of God; and we cordially submit—consult Rebekah; if she be willing, take her and go. See ver. 58.

Verse 53. *Jewels of silver and jewels of gold*] The word כלי *keley*, which we here translate *jewels*, signifies properly *vessels* or *instruments*; and those presented by Eliezar might have been of various kinds. What he had given before, ver. 22, was in token of respect—what he gave now, appears to have been in the way of dowry.

Precious things] מִגְדוֹנֹת *midgonoth*. This word, is used to express *exquisite fruits, or delicacies*, Deut. xxxiii. 13, 14, 15, 16. *precious plants, or flowers*, Cant. iv. 16. vii. 13.

But it may mean *gifts* in general, though rather of an inferior kind to those mentioned above.

Verse 54. *And they did eat and drink*] When Eliezar had got a favourable answer, then he and his servants sat down to meat: this he had refused to do till he had told his message, ver. 33.

Verse 55. *Let the damsel abide with us a few days, at least ten*] The original is very abrupt and obscure, because we are not acquainted with the precise meaning of the *form of speech* which is here used—יָמִים יָמִים *yamin au esor*, DAYS, or TEN, probably meaning a year, or ten months, as the margin reads it, or a week or ten days. This latter is the most likely sense, as there would be no propriety, after having given their consent that she should go, in detaining her for a year or ten months. In matters of simple phraseology, or in those which concern peculiar customs, the Septuagint translation, especially in the Pentateuch, where it is most accurate and pure, may be considered a legitimate judge: this translation renders the words יָמִים יָמִים *about ten days*. Houbigant contends strongly, that instead of the words יָמִים יָמִים *yamin au esor*, days, or ten, we should read יָמִים יָמִים *chodesh yamin*, a month of days, i. e. a full month; without which emendation, he asserts, *locus explicari non possit*—"the passage cannot be explained." This emendation is supported by the Syriac version, which reads here יָרַח יָמִים *yerach yomin*, a month of days, or a full month. The reader may adopt the Syriac, or the Septuagint, as he judges best.

Verse 58. *Wilt thou go with this man*] So it appears it was left ultimately to the choice of Rebekah, whether she would accept the proposals now made to her, unless we suppose that the question meant—*Wilt thou go immediately, or stay with us a month longer?*

She said, I will go] It fully appears to be the will of God that it should be so, and I consent. This at once determined the whole business.

Verse 59. *And her nurse*] Whose name, we learn from ch. xxxv. 8. was *Deborah*, and who, as a second mother, was deemed proper to accompany Rebekah. This

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

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

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, 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 was comforted after his mother's death.

a Ch. 14. 14. & 25. 11.—b Or, to pray.—c Josh. 1. 8. Psa. 1. 2. & 77. 12. & 119. 15. & 143. 5.—d Josh. 15. 18.

e Ch. 20. 16. 1 Cor. 11. 1, 6, 10.—f Ch. 18. 6, 9, 10.—g Ch. 28. 13. 1 Thes. 4. 15.

was a measure dictated by good sense and prudence. Rebekah had other female attendants.—See ver. 61.

Verse 60. *Be thou the mother of thousands of millions*] רבבה אלפי רבבה *le-alphey rababah*, "for thousands ten thousand," or *for myriads of thousands*—a large family being ever considered, in ancient times, as a proof of the peculiar blessing and favour of God.

Verse 62. *And Isaac came*] Concerning this well, see chap. xvi. 13, &c. As it appears from chap. xxv. 11. that Isaac dwelt at the well *Lachai-roi*, it has been conjectured that he had now come on a visit to his aged father at Beer-sheba, where he waited in expectation of his bride.

For he dwelt in the south country] The southern part of the land of Canaan.—See chap. xii. 9.

Verse 63. *Isaac went out to meditate*] יצא לראשית *la-ra'shith*, to bend down the body, or the mind, or both. He was probably in deep thought, with his eyes fixed upon the ground. What the subject of his meditation was, it is useless to inquire: he was a pious man, and he could not be triflingly employed.

Verse 65. *She took a veil*] נשאת חסות *ha-tsadif*. This is the first time this word occurs, and it is of doubtful signification; but most agree to render it a *veil* or a *cloak*. The former is the most likely, as it was generally used by women in the east, as a sign of *chastity, modesty, and subjection*.

Verse 67. *Sarah's tent*] Sarah being dead, her tent became now appropriated to the use of Rebekah.

And he took Rebekah, &c.] After what *form* this was done, we are not told; or whether there was any form used on the occasion, more than solemnly receiving her as the person whom God had chosen to be his wife; for it appears from ver. 66. that the servant told him all the especial providential circumstances which had marked his journey. The primitive *form* of marriage we have already seen, chap. ii. 23, 24. which, it is likely, as far as *form* was attended to, or judged necessary, was that which was commonly used in all the patriarchal times.

In this chapter we have an affecting and edifying display of that *providence*, by which God disposes and governs the affairs of the universe, descending to the minutest particulars, and managing the great *whole* by directing and influencing all its *parts*. This *particular* or *especial* providence, we see, is not confined to work by *general laws*—it is wise and intelligent; for it is the mind, the will, and energy of God. It steps out of common ways, and takes particular directions, as endlessly varied human necessities may need, or the establishment and maintenance of godliness in the earth may require. What a history of providential occurrences, coming all in answer to the prayer and faith of a simple, humble individual, does this chapter exhibit!

As Abraham's servant has God's glory only in view in the errand on which he is going, he may well expect the divine direction. See with what simplicity and confidence he prays to God! He even prescribes the way in which the divine choice and approbation shall be made known: and God honours the purity of his motives, and his pious faith, by giving him precisely the answer he wished. How honourable in the sight of God is *simplicity* of heart! It has nothing to fear, and all good to hope for: whereas a spirit, warped by *self-interest* and *worldly views*, is always *uncertain* and *agitated*; as it is ever seeking that from its *own counsels, projects, and schemes*, which should be sought in God alone. In every place the upright man meets with his God, his heart acknowledges his Maker, and his Maker acknowledges him; for such an one, the whole economy of providence and grace is ever at work.

Abraham's solicitude to get a suitable wife for his son is worthy of the most serious regard. He was well aware, that if Isaac formed a matrimonial alliance with the *Canaanites*, it might be ruinous to his piety, and prevent the dissemination of the true religion: therefore he binds his most trusty servant by a solemn oath, not to take a wife for his son from the daughters of Canaan, but from his

own kindred, among whom the knowledge of the true God was best preserved. Others had different rays of the light of truth; but Abraham's family alone had *the truth*; and to the descendants of this family were the promises made.

How careful should parents be to procure alliances for their children with those who fear God, as so much of the peace and comfort of the children, and the happiness of their posterity, depends on this circumstance. But, alas! how many sacrifice the comfort and salvation of their offspring at the shrine of Mammon! If they can procure *rich husbands* and *wives* for their daughters and sons, then all, in their apprehension, is well. Marriages of this kind may be considered as mere *bargain and sale*; for there is scarcely ever any reference to God or eternity in them. The divine institution of marriage is left out of sight; and the persons are united, not properly to each other, in the love, fear, and according to the ordinance of God, but they are wedded to so many *thousand pounds sterling*, and to so many *houses, fields, &c.* Thus, like goes to like, *metal to metal, and earth to earth*. Marriages formed on such principles, are mere *licensed adulteries*. Let such *contractors* hear these awful words of God—"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity to God?" James iv. 4. See on ver. 36.

Though, under the patriarchal dispensation, parents had a kind of absolute authority over their children, and might dispose of them as they pleased in general cases; yet it appears, that in matrimonial connexions they were under no compulsion. The suitable person was pointed out and recommended; but it does not appear that children were *forced* against the whole tide of their affections, to take those persons who were the objects of the parents' choice. *Will thou go with this man?* was, in all likelihood, deemed essential to the completion of the contract; and by the answer, *I will go*, was the contract fully ratified. Thus the persons were ultimately left to their own choice, though the most prudent and proper means were no doubt used in order to direct and fix it. Whether this was precisely the plan followed in primitive times, we cannot *absolutely* say; they were times of great *simplicity*; and, probably, connexions on the mere principle of *affection*, independently of all other considerations, seldom existed. And it must be allowed, that matches formed on the sole principle of *convenience*, might as well be formed by the parents as by any others; and in Asiatic countries it was generally so; for *there* the female seldom presumes to have a choice of her own.

In all cases of this kind, the child should invariably consult the *experience* and *wisdom* of the parents; and the parents should ever pay much respect to the *feelings* of the child, nor oppose an alliance which may be in all other respects suitable, because there may be a lack of *property on one side* of the intended match. If parents would proceed in this way, God would pour his blessing upon their seed, and his Spirit upon their offspring.

NOTES ON CHAPTER XXV.

Verse 1. *Then again Abraham took a wife*] When Abraham took Keturah, we are not informed: it might have been in the lifetime of Sarah; and the original נשאת *vaiyoseph*, and he added, &c. seems to give some countenance to this opinion. Indeed it is not very likely that he had the children mentioned here *after* the death of Sarah; and from the circumstances of his age, feebleness, &c. at the birth of Isaac, it is still more improbable. Even at that age, forty years before the marriage of Isaac, the birth of his son is considered as not less miraculous on his part, than on the part of Sarah; for the apostle expressly says, Rom. iv. 19. that Abraham *considered not his own body now dead, when he was about a hundred years old, nor the deadness of Sarah's womb*: hence we learn, that they were both past the procreation of children; inasmuch that the birth of Isaac is ever represented as *supernatural*. It is therefore very improbable that he had

CHAPTER XXV.

Abraham marries Keturah. 1. Their issue, 2-4. Makes Isaac his heir, 5. Bot gives portions to the sons of his concubines, and son is then eastward from Isaac, to find portions, 6. Abraham's age, 7, and death, 8, borne by his son Isaac and Ishmael, in the cave of Machpelah, 9, 10. Isaac's blessing upon Isaac, 11. The generation of Ishmael, 12-16. His age and death, 17. Of the generations of Isaac, 18, who was married in his fortieth year, 20. Rebekah his wife being barren, on his prayer to God, conceives, 21. She inspires of the Lord concerning her state, 22. The Lord's answer, 23. She is delivered of twins, 24. Peculiarities in the birth of her sons Esau and Jacob, from which they had their names, 25, 26. Their different manner of life, 27, 28. Esau, returning from the field, begs portage from his brother, 29, 30. Jacob refuses to grant him any, but on condition of his selling him his birthright, 31. Esau, ready to die, parts with the birthright to save his life, 32. Jacob crosses him to confirm the sale with an oath, 33. He receives bread and portage of lentils, and departs, 34.

THEN again Abraham took a wife, and her name was Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

a. Ch. 23. 1, 2-3 | Chron. 1. 32, 33.—c. Ch. 37. 28. Exod. 2. 15, 16 & 18. 1-4.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoah, and Abidah, and Eldaah. All these were the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

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

7 ¶ And these are the days of the years of Abraham's life which he lived, a hundred, threescore and fifteen years.

Num. 22. 4. Judges 6. 7 & 8.—d. Ch. 24. 26.—e. Ch. 21. 14.—f. Judges 6. 2.

any child after the birth of Isaac; and therefore we may well suppose, that Moses has related this transaction out of its chronological order, which is not infrequent in the Sacred Writings, when a variety of important facts relative to the accomplishment of some grand design are thought necessary to be produced in a connected series. On this account, *interrenning* matters of a different complexion are referred to a future time. Perhaps we may be justified in reading the verse—"And Abraham had added, and had taken a wife, (besides Hagar) whose name was Keturah," &c. Jonathan ben Uzziel, and the Jerusalem Targum, both assert, that Keturah was the same as Hagar. Some rabbins, and with them Dr. Hammond, are of the same opinion; but both Hagar and Keturah are so distinguished in the Scriptures, that the opinion seems destitute of probability.

Verse 2. Zimran] Stephanus Byzantinus mentions a city in Arabia Felix called Zadrma, which some suppose to have taken its name from this son of Keturah; but it is more likely, as Calmet observes, that all these sons of Abraham had their residence in Arabia Deserta; and Pliny, Hist. Nat. l. vi. c. 28. mentions a people in that country called Zamarenians, who were probably the descendants of this person.

Jokshan] Several learned men have been of opinion that this Jokshan was the same as Kachlan, the father of the Arabs. The testimonies in favour of this opinion see in Dr. Hunt's Oration, De Antiquitate, &c. Linguae Arabicae, p. 4. Calmet supposes that the Catanians, who inhabited a part of Arabia Deserta, sprang from this Jokshan.

Medan and Midian] Probably those who peopled that part of Arabia Petraea, contiguous to the land of Moab, eastward of the Dead sea. St. Jerom terms the people of this country Madianians; and Ptolemy mentions a people called Madianites, who dwell in the same place.

Ishbak] From this person, Calmet supposes, the brook Jabok, which has its source in the mountains of Gilead, and falls into the sea of Tiberias, took its name.

Shuah, or Shuach] From this man the Sarceans, near to Batania, at the extremity of Arabia Deserta, towards Syria, are supposed to have sprung. Bildad, the Shuhite, one of Job's friends, is supposed to have descended from this son of Abraham.

Verse 3. Sheba] From whom sprang the Sabaeans, who robbed Job of his cattle.—See Bochart and Calmet.

Ashurim, Letushim, and Leummim] We know not who these were; but as each name is plural, they must have been tribes, or families, and not individuals. Onkelos interprets these words of persons dwelling in camps, tents, and islands; and Jonathan ben Uzziel calls them merchants, artificers, and heads, or chiefs of people.

Verse 4. Ephah, and Epher, &c.] Of these we know no more than of the preceding; and it is useless to multiply conjectures: an abundance is already furnished by the commentators.

Verse 5. Gave all that he had unto Isaac] His principal flocks, and especially his right to the land of Canaan, including a confirmation to him and his posterity of whatever was contained in the promises of God.

Verse 6. Unto the sons of the concubines] Viz. Hagar and Keturah, Abraham gave gifts. Cattle for breed, seed to sow the land, and implements for husbandry, may be what is here intended.

And sent them away—while he yet lived] Lest, after his death, they should dispute a settlement in the land of promise with Isaac; therefore he very prudently sent them to procure settlements during his lifetime, that they might be under no temptation to dispute the settlement with Isaac in Canaan. From this circumstance arose that

law which has prevailed in almost all countries, of giving the estates to the eldest son by a lawful wife: for though concubines, or wives of the second rank, were perfectly legitimate in those ancient times, yet their children did not inherit, except in case of the failure of legal issue, and with the consent of the lawful wife; and it is very properly observed by Calmet, that it was in consequence of the consent of Leah and Rachel that the children of their slaves by Jacob had a common and equal lot with the rest. By a law of Solon, all natural children were excluded from the paternal inheritance: but their fathers were permitted to give them any sum not beyond a thousand drachma, by way of present.

Eastward, unto the east country] Arabia Deserta, which was eastward of Beer-sheba, where Abraham lived.

Verse 7. The days of the years, &c.] There is a beauty in this mode of expression, which is not sufficiently regarded. Good men do not live by centuries, though many such have lived several hundred years; nor do they count their lives even by years, but by days, living as if they were the creatures only of a day, having no more time that they can with any propriety call their own; and living that day in reference to eternity.

Verse 8. Then Abraham gave up the Ghost] Highly as I value our translation for general accuracy, fidelity and elegance, I must beg leave to dissent from this version. The original word נָפַח נְשָׁמוֹתָו, from the root נָפַח, signifies to pant for breath, to expire, to cease from breathing, or to breathe one's last; and here, and wherever the original word is used, the simple term expired, would be the proper expression. In our translation this expression occurs Gen. xxv. 8, 17. xxxv. 29. xlix. 33. Job iii. 11. x. 18. xi. 20. xiii. 19. xiv. 10. Lam. i. 19. in all of which places the original is נָפַח נְשָׁמוֹתָו. It occurs also in our translation, Jerem. xv. 9. but there the original is נָפַח נְשָׁמוֹתָו naphchah naphshah—she breathed out her soul; the verb נָפַח, not being used. Now as our English word ghost, from the Anglo Saxon gæst, gæst, an inmate, inhabitant, guest, (a casual visitant), and a spirit, is now restricted among us to the latter meaning, always signifying the immortal spirit or soul of man, the guest of the body; and as giving up the spirit, ghost, or soul, is an act not proper to man, though commending it to God, in our last moments, is both an act of faith and piety; and as giving up the ghost, i. e. dismissing his spirit from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in every other case.

Every man, since the fall, has not only been liable to death, but has deserved it; as all have forfeited their lives because of sin. Jesus Christ, as born immaculate, and having never sinned, had not forfeited his life; and therefore may be considered as naturally and properly immortal. No man, says he, taketh it, my life, from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again; therefore doth the Father love me because I lay down my life that I might take it again, John x. 17, 18. Hence we rightly translate Matt. xxvii. 50. ἀποτίθημι τὸ πνεῦμά μου, he gave up the ghost, i. e. he dismissed his spirit, that he might die for the sin of the world. The evangelist St. John (xix. 30.) makes use of an expression to the same import, which we translate in the same way: παρατίθημι τὸ πνεῦμά μου, he delivered up his spirit. We translate Mark xv. 37. and Luke xxiii. 46. he gave up the ghost, but not correctly, because the word in both those places is very different—ἐξέπνευσεν, he breathed his last, or expired; though in the latter place, Luke xxiii. 46. there is an equivalent expression—Ὁ Πατήρ, into thy hands, παρατίθημι τὸ πνεῦμά μου, I commit my spirit; i. e. I place my soul in thy hand: proving that the act was his own; that no man could take his life away from him; that he

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and b was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zoar the Hittite, which is before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are the generations of Ishmael,

a Ch. 18. 15. & 49. 28.—b Ch. 25. 29. & 49. 33.—c Ch. 35. 29. & 50. 13.—d Ch. 23. 16. e Ch. 49. 31.

Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And these are the names of the sons of Ishmael, by their names, according to their generations: the first born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam.

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

f Ch. 16. 14. & 24. 62.—g Ch. 16. 15.—h 1 Chron. 1. 29.—i Or, Hadad. 1 Chron. 1. 30.—k Ch. 17. 20.

did not die by the *perfidy* of his disciple, or the *malice* of the Jews, but by his *own free act*. Thus HE LAID DOWN his life for the sheep. Of Ananias and Sapphira, Acts v. 5, 10. and of Herod, Acts xii. 23. our translation says they gave up the ghost: but the word in both places is ἐξέψυξε, which simply means to breathe out, to expire, or die: but in no case, either by the Septuagint in the Old, or any of the sacred writers in the New Testament, is ἀπέβητο τοῦ πνεύματος, or παύθητι τοῦ πνεύματος, he dismissed his spirit, or delivered up his spirit, spoken of any but Christ. Abraham, Isaac, Ishmael, Jacob, &c. breathed their last; Ananias, Sapphira, and Herod, expired; but none, Jesus Christ excepted, gave up the ghost, dismissed, or delivered up, his own spirit, and was consequently free among the dead. Of the patriarchs, &c. the Septuagint use the word ἀπέβητο, father, or satisfactor, he ceased, or rested.

An old man, viz. one hundred and seventy-five, the youngest of all the patriarchs, and full of years] The word years is not in the text; but as our translators saw that some word was necessary to fill up the text, they added this in *Italics*. It is probable that the true word is *yamim*, days, as in Gen. xxxv. 29. and this reading is found in several of Kennicott's and De Rossi's MSS. in the Samaritan text, Septuagint, Vulgate, Syraic, Arabic, Persian, and Chaldee. On these authorities it might be safely admitted into the text.

Being full of days, or full of life] To be satiated with days, or life, has been in use among different nations, to express the termination of life, and especially life ended without reluctance. It seems to be a metaphor taken from a guest regaled by a plentiful banquet, and is thus used by the Roman poets.

Lucretius, ridiculing those who were unreasonably attached to life, and grievously afflicted at the prospect of death, addresses them in the following manner:

Quid mortem congemis ac fas?
Nam et grata tibi vita anteacta, priorque,
Et non omnia peritura congesca quæ in te
Commode perferre, cupis ingratis interire:
Cur non, ut plenas vitæ covivis, roscida?

Lucret. lib. iii. v. 947.

Food mortal, what's the matter thou dost sigh?
Why all these fears, because thou soon must die?
For if the race thou hast already run
Was pleasant; if with joy thou saw'st the sun;
If all thy pleasures did not pass thy mind
As dew's a dew, but leave some sweets behind,
Why dost thou not then, like a thankful guest,
Rise cheerfully from life's abundant feast?

Creech.

Et nec opinatus, mors ad caput extitit ante
Quæ nescitur, ac plenas posside discolorum rerum.

Id. v. 972.

And unexpected heavy death destroys,
Before thy greedy mind is full of joys.

Idem.

Horace makes use of the same figure:
Inde fit, ut raro, quod se vitæ beatum
Dicit, et ætatis concussit tempora vitæ
Codal nil covivis atar, reperire quænasus.

Sat. l. i. Sat. l. v. 117.

From hence, how few, like satia'd guests depart
From life's full banquet with a cheerful heart?

Francis.

The same image is expressed with strong ridicule in his last Epistle:

Locustis satia, edisti etiam, aquas bibisti;
Tempus abire tibi est.

Epist. l. ii. v. 218.

Thou hast eaten, drunk, and play'd enough: then why
So start'st reluctant to leave off, and die?

The poet Statius uses *abire paratum, plenum vitæ*—prepared to depart, being full of life—in exactly the same sense. Sylv. l. ii.

Dubio quem non in turbine rerum
Dependens suprema dice; sed abire paratum,
Ac plenas vitæ.

Sylvar. l. ii. Villa Surrentina, v. 128.

The man whose mighty soul is not immov'd
In dubious whirl of concuss'd temporal scenes
His final hour ne'er taken him by surprise;
But, full of life, he stands prepar'd to die.

It was the opinion of Aristotle, that a man should depart from life, as he should rise from a banquet. Thus Abraham died, full of days, and satisfied with life: but in a

widely different spirit from that recommended by the above writers—HE left life with a hope full of immortality, which they could never boast; for HE saw the day of Christ, and was glad—and his hope was crown'd; for here it is expressly said, He was gathered to his fathers—surely not to the bodies of his sleeping ancestors, who were buried in Chaldea, and not in Canaan; nor with his fathers in any sense, for he was deposited in the cave where his wife alone slept; but he was gathered to the spirits of just men made perfect, and to the church of the firstborn, whose names are written in heaven. Heb. xii. 23.

Verse 9. His sons Isaac and Ishmael buried him] Though Ishmael and his mother had been expelled from Abraham's family on the account of Isaac, yet as he was under the same obligations to a most loving, affectionate father, as his brother Isaac, if any personal feuds remained they agreed to bury them on this occasion, that both might dutifully join in doing the last offices to a parent who was an honour to them and to human nature: and considering the rejection of Ishmael from the inheritance, this transaction shows his character in an amiable point of view. For though he was a wild man, (see ch. xvi. 12.) yet this appears to be more characteristic of his habits of life, than of his disposition.

For the character of Abraham, see the conclusion of this chapter.

Verse 11. God blessed his son Isaac] The peculiar blessings and influences by which Abraham had been distinguished, now rested upon Isaac: but how little do we hear in him of the work of faith, the patience of hope, and the labour of love! Only one Abraham, and one Christ, ever appeared among men: there have been some successful imitators; there should have been many.

Verse 12. These are the generations of Ishmael] The object of the inspired writer seems to be, to show how the promises of God were fulfilled to both branches of Abraham's family. Isaac has been already referred to: God blessed him according to the promise. He had also promised to multiply Ishmael; and an account of his generations is introduced, to show how exactly the promise had also been fulfilled to him.

Verse 13. Nebajoth] From whom came the Nabatheans, whose capital was Petra, or, according to Strabo, Nabathea. They dwelled in Arabia Petrea, and extended themselves on the east toward Arabia Deserta.

Kedar] The founder of the Cedreans, who dwelled near to the Nabatheans. The descendants of Kedar form a part of the Saracens.

Adbeel, and Mibsam] Where these were situated is not known.

Verse 14. Mishma, and Dumah, and Massa] Where the first and last of these settled is not known; but it is probable that Dumah gave his name to a place called Dumah, in Arabia. See a prophecy concerning this place, Isai. xxi. 11. from which we find that it was in the vicinity of mount Seir.

These three names have passed into a proverb among the Hebrews, because of their signification. מְשָׁמָה mishmâ signifies HEARING; מְדִמָּה dumah SILENCE; and מְסָמָה massa, PATIENCE. Hence, "Hear much, say little, and bear much: tantamount to the famous maxim of the Stoics—*συσταίνε και ἀβσταίνε*—Sustain and abstain, is supposed to be the spirit of the original words.

Verse 15. Hadar] This name should be read Hadad, as in 1 Chron. i. 30. This reading is supported by more than three hundred MSS. versions, and printed editions.—See the note on ver. 18.

Tema] Supposed to be a place in Arabia Deserta, the same of which Job speaks, ch. vi. 19.

Jetur] From whom came the Itureans, who occupied a small tract of country beyond Jordan, which was afterward possessed by the half tribe of Manasseh.

Naphish] These are evidently the same people men-

17 And these *are* the years of the life of Ishmael, a hundred and thirty and seven years: and ^a he gave up the ghost, and died; and was gathered unto his people:

18 ^b And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria: and he ^c died ^d in the presence of all his brethren.

a Ver. 8.

b 1 Sam. 15. 7.—c Heb. fell. Psa. 78. 64.—d Ch. 16. 12.

tioned 1 Chron. v. 19. who, with the Itureans and the people of Nadab, assisted the Hagarines against the Israelites, but were overcome by the two tribes of Reuben and Gad, and the half tribe of Manasseh.

Kedemah] Probably the descendants of this person dwelt at *Kedemoth*, a place mentioned Deut. ii. 26. I wish the reader to observe, that concerning those ancient *tribes* mentioned here, or elsewhere in the Pentateuch, little is known; nor of their *places* of settlement have we more certain information. On this subject many learned men have toiled hard, with but little fruit of their labour. Those

who wish to enter into discussions of this nature, must consult *Bochart's Geographia Sacra, Calmet, &c.*

On the subject of writing the same proper *name* variously in our common Bibles, the following tables and observations will not be unacceptable to the reader.

I shall add here from the *Pentateuch*, some proper names, which are strangely varied: first *twenty-three* names expressed differently in the *Hebrew* text itself, and *seventeen* of them in our English translation; and then *thirty-one* names expressed uniformly in the *Hebrew*, yet differently in the *English*.

SAME NAMES DIFFERING IN THE HEBREW.				
1	Gen. iv. 18.	Mehujael	Mehijael	In the same verse.
2	— x. 3.	Riphath	Diphath	1 Chron. i. 6.
3	— x. 4.	Tarahiah	Tarahiahah	— i. 7.
4	— x. 4.	Dodanim	Rodanim	— i. 7.
5	— x. 23.	Mtah	Meshech	— i. 17.
6	— x. 28.	Obal	Ebal	— i. 22.
7	— xxxii. 30, 31.	Peniel	Penuel	In the next verse.
8	— xxxvi. 11.	Zepho	Zephi	1 Chron. i. 36.
9	— xxxvi. 23.	Shepho	Shephi	— i. 40.
10	— xxxvi. 39.	Pau	Pai	— i. 50.
11	— xxxvi. 40.	Alvah	Aliah	— i. 51.
12	— xlv. 10.	Jemuel	Nemuel	Num. xxvi. 12.
13	— xlv. 10.	Jachin	Jarib	1 Chron. iv. 24.
14	— xlv. 10.	Zohar	Zerah	{ Num. xxvi. 13. and 1 Chron. iv. 24.
15	— xlv. 11.	Gershon	Gerahom	1 Chron. vi. 1. 16.
16	— xlv. 13.	Job	Jashub	Num. xxvi. 24.
17	— xlv. 16.	Ezbon	Ozni	— xxvi. 16.
18	— xlv. 21.	Huppm	Huram	1 Chron. viii. 5.
19	— xlv. 21.	Ard	Addar	— viii. 3.
20	— xlv. 23.	Huham	Shuham	Num. xxvi. 42.
21	Exod. iv. 18.	Jether	Jethro	In the same verse.
22	Num. i. 14.	Deuel	Reuel	Num. ii. 14.
23	Deut. xxxii. 44.	Hoshea	Joshua	Deut. xxxiv. 9.

NAMES, THE SAME IN HEBREW YET DIFFERENT IN ENGLISH.				
1	Gen. v. 3.	Seth	Sheth	1 Chron. i. 1.
2	— v. 6.	Enos	Enosh	— i. 1.
3	— v. 9.	Cainan	Kenan	— i. 2.
4	— v. 15.	Jared	Jered	— i. 2.
5	— v. 18.	Enoch	Henoch	— i. 3.
6	— v. 21.	Methuselah	Mathushelah	— i. 3.
7	— x. 6.	Phut	Put	— i. 8.
8	— x. 14.	Philistim	The Philistines	— i. 12.
9	— x. 14.	Caphthorim	Caphthorim	— i. 12.
10	— x. 16.	Emorite	Amorites	Gen. xv. 16, 21.
11	— x. 16.	Girgashite	Girgashites	— xv. 21.
12	— x. 19. and } Jer. xlvii. 5. }	Gaza	Azzah	{ Deut. ii. 23. and Jer. xxv. 20.
13	Gen. x. 22.	Ashur	Asshur	1 Chron. i. 17.
14	— x. 24.	Salah	Shelah	— i. 18.
15	— xiv. 2. 8.	Zeboim	Zeboim	Deut. xxix. 23.
16	— xiv. 5. xv. 20.	Rephaim	Giants	— ii. 20. iii. 11, 13.
17	— xxv. 15.	Naphish	Nephish	1 Chron. v. 19.
18	— xxxix. 6.	Rachel	Rahel	Jer. xxxi. 15.
19	— xxxvi. 34.	Temani	The Temanites	1 Chron. i. 45.
20	— xxxvi. 37.	Saul	Shaul	— i. 48.
21	— xxxvii. 25, 28.	Ishmaelites	Ishmaelites	Judg. viii. 24.
22	Exod. i. 11	Rameses	Rameses	Exod. xii. 37.
23	— vi. 18.	Izhar	Izehar	Num. iii. 19.
24	— vi. 19.	Mahli	Mahli	1 Chron. vi. 4, 19.
25	Lev. xviii. 21	Molech	Moloch	Amos v. 26.
26	Num. xiii. 8, 16.	Oseha	Hoshea	Deut. xxxii. 44.
27	— xiii. 16.	Jehoshua	Joshua	Num. xiv. 6.
28	— xxi. 12.	Zared	Zered	Deut. ii. 13.
29	— xxxii. 3.	Jazar	Jaazar	Num. xxxii. 35.
30	— xxxiii. 31.	Bene-Jaakan	Children of } Jaakan }	Deut. x. 6.
31	Deut. iii. 17.	Ashdoth-pisgah	Springs of } Pisgah }	— iv. 49.

Verse 16. *These are their names*] By which their descendants were called. *Their towns*—Places of encampment in the wilderness, such as have been used by the Arabs from the remotest times. *Their castles, or towers, their towers*, probably mountain tops, fortified

rocks, and fastnesses of various kinds in woods and hilly countries.

Verse 18. *They dwell from Havilah unto Shur*] The descendants of Ishmael possessed all that country which extends from east to west, from *Havilah* on the Euphrates,

19 ¶ And these are the generations of Isaac, Abraham's son: * Abraham begat Isaac;
A. M. 2114
B. C. 1888. 20 And Isaac was forty years old when he took Rebekah to wife, ^b the daughter of Bethuel the Syrian, of Padanaram, ^c the sister to Laban the Syrian.
A. M. cir. 2167
B. C. cir. 1837. 21 ¶ And Isaac intreated the LORD for his wife, because she *was barren*:

a. Matt. 1. 2-b. Ch. 22. 23-c. Ch. 24. 23-d. 1 Chron. 5. 20. 2 Chron. 33. 13. Ezra 8.

near its junction with the Tigris, to the desert of Shur, eastward of Egypt; and which extends along the Isthmus of Suez which separates the Red Sea from the Mediterranean.

As thou goest towards Assyria] These words, says Calmet, may refer either to Egypt, to Shur, or to Havilah. The desert of Shur is on the road from Egypt to Assyria in traversing Arabia Petrea, and in passing by the country of Havilah. I know not, adds he, whether Ashurah, in the text, may not mark out rather the Assurim descended from Keturah, than the Assyrians, who were the descendants of Ashur, the son of Shem.

He died in the presence of all his brethren] The original will not well bear this translation. In ver. 17. it is said, He gave up the ghost and died, and was gathered to his people. Then follows the account of the district occupied by the Ishmaelites, at the conclusion of which it is added, לֹא יָרַד לְיָסֻב אֶל פְּנֵי עַל אַחֵיו נַפְתָּלַי, "It (the lot or district) fell (or was divided to him) in the presence of all his brethren;" and this was exactly agreeable to the promise of God, chap. xvi. 12. He shall dwell in the presence of all his brethren; and to show that this promise had been strictly fulfilled, it is here remarked, that his lot or inheritance was assigned him by the Divine Providence, contiguous to that of the other branches of the family. The same word לֹא נַפְתָּלַי, is used, Josh. xxiii. 4. for to divide by lot.

Men, who have read their Bible with care, says Dr. Kennicott, must have remarked, that the name of the same person is often expressed differently in different places. Indeed the variation is sometimes so great, that we can scarcely persuade ourselves, that one and the same person is really meant. An uniform expression of proper names is diligently attended to, in other books; perhaps in every other book, except the Old Testament. But, here we find strange variety in the expression, and consequently great confusion: and, indeed, there is scarcely any one general source of error which calls for more careful correction than the same proper names now wrongly expressed.

Nothing can be clearer, than that the above fifty-four proper names (at least, the far greater part of them) should be expressed with the very same letters, in the places where they are now different. In the second list, instances 6, 10, and 13, have been corrected, and expressed uniformly, in the English Bible printed at Oxford in 1769. And surely the same justice in the translation should be done to the rest of these proper names, and to all others through the Bible; at least, where the original words are now properly the same. Who would not wonder, at seeing the same persons named both Simon and Shimon, Richard and Ricard? And can we then admit here both Seth and Sheth, Rachel and Rahel? Again; who ever could admit (as above) both Gaza and Azzah, with Ramees and Raameses, should not object to London and Ondon, with Amsterdam and Amstrudam. In short: in a history far more interesting than any other, the names of persons and places should be distinguished accurately, and defined with exact uniformity. And no true critic will think lightly of this advice of Origen—Contemenda non est accurata circa nomina diligencia ei, qui voluerit probe intelligere sanctas literas? No person who desires thoroughly to understand the sacred writings, should undervalue a scrupulous attention to the proper names.—Kennicott's Remarks.

Verse 19. These are the generations of Isaac] This is the history of Isaac and his family. Here the sixth section of the law begins, called פְּרָשֵׁי תוֹלְדוֹת יִצְחָק; as the fifth called פְּרָשֵׁי מִן חַיָּה שָׂרָה, which begins with chap. xxiii. ends at the preceding verse.

Verse 21. Isaac entreated the Lord, for his wife] Isaac and Rebekah had now lived nineteen years together without having a child; for he was forty years old when he married Rebekah, ver. 20. and he was threescore years of age when Jacob and Esau were born, ver. 26. Hence it is evident they had lived nineteen years together without having a child.

The form of the original in this place is worthy of notice; Isaac entreated Jehovah יְהוָה אֱלֹהֵי יִשְׂרָאֵל lenocach ishto,

and the Lord was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If it beso, why am I thus? And she went to inquire of the Lord.

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

23.—Rom. 9. 10.—1 Sam. 9. 9. & 10. 22.—g. Ch. 17. 16. & 24. 60.—h. 2 Sam. 8. 14.

directly, purposely, especially for his wife. Mr. Ainsworth thinks the words imply their praying together, for this thing: and the rabbins carry it farther, for they say that, "Isaac and Rebekah went on purpose to mount Moriah, where he had been bound, and prayed together there, that they might have a son." God was pleased to exercise the faith of Isaac, previous to the birth of Jacob; as he had exercised that of Abraham previous to his own birth.

Verse 22. The children struggled together] יָרַדוּ יִצְחָק וְעֵשָׂו יַחְדָּם, they dashed against, or bruised each other—there was a violent agitation, so that the mother was apprehensive both of her own and her children's safety; and supposing that this was an uncommon case, she went to inquire of the Lord, as the good women in the present day would go to consult a surgeon or physician; for intercourse with God is not so common now, as it was in those times of great primitive simplicity. There are different opinions concerning the manner in which Rebekah inquired of the Lord. Some think it was by faith and prayer simply: others, that she went to Shem or Milchisedek; but Shem is supposed to have been dead ten years before this time; but as Abraham was yet alive, she might have gone to him, and consulted the Lord through his means. It is most likely that a prophet or priest was applied to on this occasion. It appears she was in considerable perplexity, hence that imperfect speech—If so, why am I thus—the simple meaning of which is probably this: If I must suffer such things, why did I ever wish to have a child? A speech not uncommon to mothers in their first pregnancy.

Verse 23. Two nations are in thy womb] "We have," says Bishop Newton, "in the prophecies delivered respecting the sons of Isaac, ample proof that these prophecies were not meant so much of single persons, as of whole nations descended from them; for what was predicted concerning Esau and Jacob, was not verified in themselves, but in their posterity. The Edomites were the offspring of Esau, as the Israelites were of Jacob. And who but the Author and Giver of life could foresee that two children in the womb, would multiply into two nations? Jacob had twelve sons, and their descendants were all united and incorporated into one nation; and what an overruling providence was it that two nations should arise from the two sons only of Isaac? And that they should be two such different nations. The Edomites and Israelites have been from the beginning two such different people in their manners, customs, and religion, as to be at perpetual variance among themselves. The children struggled together in the womb, which was an omen of their future disagreement: and when they grew up to manhood, they manifested very different inclinations. Esau was a cunning hunter, and delighted in the sports of the field: Jacob was a plain man dwelling in tents—minding his sheep and his cattle, ver. 27. The religion of the Jews is well known; but whatever the Edomites were at first, in process of time they became idolaters. When Amaziah king of Judah overthrew them, he brought their gods, and set them up to be his gods; see 2 Chron. xxv. 14, 15. The king of Edom having refused a passage to the Israelites through his territories on their return from Egypt, the history of the Edomites afterward, is little more than the history of their wars with the Jews."

The one people shall be stronger than the other people] The same author continues to observe, that for some time, the family of Esau was the more powerful of the two; there having been dukes and kings in Edom before there was any king in Israel, Gen. xxxvi. 31. but David and his captains made an entire conquest of the Edomites, slew several thousands of them, 1 Kings xi. 16. 1 Chron. xviii. 12. and compelled the rest to become tributaries, and planted garrisons among them to secure their obedience, 2 Sam. viii. 14. In this state of servitude they continued about one hundred and fifty years, without a king of their own; being governed by deputies or viceroys appointed by the kings of Judah, 1 Kings xxii. 42. but in the days of Jehoram, they revolted, recovered their liberties and set up a king of their own, 1 Kings xxii. 47. Afterward Amaziah king of Judah gave them a total overthrow in the valley of Salt, 2 Kings xiv. 7. 2 Chron.

one people shall be stronger than the other people; and the elder shall serve the younger.

21 ¶ And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

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 three score years old when she bare them.

27 ¶ And the boys grew: and Esau 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 birth-right do to me?

33 And Jacob said, Swear to me this day;

a Ch. 27. 29. Mal. 1. 3. Rom. 9. 12.—b Ch. 27. 11, 16, 23.—c Heb. 12. 3.—d Ch. 27. 36.—e Ch. 27. 3, 5.—f Job 1. 1, 8 & 2. 3. Psa. 37. 37.—g Hec. 11. 9.

h Heb. *evision* was in his mouth.—i Ch. 27. 19, 25, 31.—k Ch. 27. 6.—l Heb. *with that red*, with that red pottage.—m That is, red.—n Heb. *going to die*.

xxv. 12. And Azariah took Elath, a commodious harbour on the Red sea, from them, 2 Kings xiv. 22. 2 Chron. xxvi. 2. Judas Maccabeus also attacked and defeated them with the loss of more than twenty thousand at two different times, and took their chief city Hebron, 1 Macc. v. 2. 2 Macc. x. At last, Hyrcanus, his nephew, took other cities from them, and reduced them to the necessity of leaving their country or embracing the Jewish religion: on which they submitted to be circumcised, and became proselytes to the Jewish religion, and were ever after incorporated into the Jewish church and nation.

The elder shall serve the younger.] "This passage," says Dr. Dodd, "serves for a key to explain the ninth chapter of the Epistle to the Romans, where the words are quoted; for it proves to a demonstration, that this cannot be meant of God's arbitrary predestination of particular persons to eternal happiness or misery, without any regard to their merit or demerit; a doctrine which some have most impiously fathered on God, who is the best of Beings, and who cannot possibly hate, far less, absolutely doom to misery, any creature that he has made; but that it means only, his bestowing greater external favours, or if you please, higher opportunities for knowing and doing their duty, upon some men, than he does upon others; and that merely according to his own wise purpose, without any regard to their merits or demerits, as having a right to confer greater or smaller degrees of perfection on whom he pleases."

The doctrine of unconditional predestination to eternal life and eternal death cannot be supported by the example of God's dealings with Esau and Jacob; or with the Edomites and Israelites. After long reprobation, the Edomites were incorporated among the Jews, and have ever since been undistinguishable members in the Jewish church. The Jews, on the contrary, the elect of God, have been cut off and reprobated, and continue so to this day. If a time should ever come when the Jews shall all believe in Christ Jesus (which is a general opinion,) then the Edomites, which are now absorbed among them, shall also become the elect. And even now, Isaac finds both his children within the pale of the Jewish church, equally entitled to the promises of salvation by Christ Jesus, of whom he was the most expressive and the most illustrious type; see the account of Abraham's offering, chap. xxii.

Verse 24. There were twins] תומים *thomim*, from which comes the name *Thomas*, properly interpreted, John xi. 16. by the word Διδυμος. *Didymus*, which in Greek signifies a twin: so the first person who was called Thomas, or Didymus, we may take for granted, had this name from the circumstance of his being a twin.

Verse 25. Red all over like an hairy garment] This simply means, that he was covered all over with red hair or down; and that this must be intended here is sufficiently evident from another part of his history, where Rebekah, in order to make her favourite son Jacob pass for his brother Esau, was obliged to take the skins of kids and put them upon his hands, and on the smooth part of his neck.

They called his name Esau.] It is difficult to assign the proper meaning of the original עשׂו *esau* or *esav*; if we derive it from עשׂה *asah*, it must signify made, performed, and according to some, perfected; עשה *esau*, in Arabic, signifies to make firm, or hard; and also to come to man's estate, to grow old. Probably he had this name from his appearing to be more perfect, robust, &c. than his brother.

Verse 26. His name was called Jacob] יעקב *Yaacob*, from עקב *akab*, to defraud, deceive, to supplant, i. e. to overthrow a person by tripping up his heels. Hence this name was given to Jacob, because it was found he had laid hold on his brother's heel, which was emblematical of his supplanting Esau, and defrauding him of his birthright.

Verse 27. A man of the field] איש שדה *Ish Saadeh*,

one who supported himself and family by hunting and by agriculture.

Jacob was a plain man] איש פשוט *Ish tam*, a perfect or upright man—dwelling in tents, subsisting by breeding and tending cattle, which was considered in those early times, the most perfect employment; and in this sense, the word *tam*, should be here understood; as in its moral meaning it certainly could not be applied to Jacob till after his name was changed, after which time only his character stands fair and unblemished. See chap. xxxii. 26—30.

Verse 28. Isaac loved Esau—but Rebekah loved Jacob]—This is an early proof of unwarrantable parental attachment to one child in preference to another. Isaac loved Esau, and Rebekah loved Jacob, and in consequence of this, the interests of the family were divided, and the house set in opposition to itself. The fruits of this unreasonable and foolish attachment were afterward seen, in a long catalogue of both natural and moral evils among the descendants of both families.

Verse 29. Sod pottage] ירוד ירוד *Yazed nazid*, he boiled a boiling; and this, we are informed, ver. 34. was of *עשׂה* *adashim*, what the Septuagint render φακός; and we, following them and the Vulgate *lens*, translate *lentiles*, a sort of pulse. Dr. Shaw casts some light on this passage, speaking of the inhabitants of Barbary. "Beans, lentiles, kidney-beans, and garbanos," says he, "are the chiefest of their pulse kind; beans, when boiled and stewed with oil and garlic, are the principal food of persons of all distinctions: lentiles are dressed in the same manner with beans, dissolving easily into a mass, and making a pottage of a chocolate colour. This we find was the red pottage which Esau, from thence called *Edom*, exchanged for his birthright." Shaw's Travels, p. 140. 4to. Edit.

Verse 30. I am faint] It appears from the whole of this transaction, that Esau was so completely exhausted by fatigue, that he must have perished had he not obtained some immediate refreshment. He had been either hunting or labouring in the field, and was now returning for the purpose of getting some food; but had been so exhausted, that his strength utterly failed, before he had time to make the necessary preparations.

Verse 31. Sell me this day thy birthright] What the *בכורת* *becorath*, or birthright was, has greatly divided both ancient and modern commentators. It is generally supposed that the following rights were attached to the primogeniture:—1. Authority and superiority over the rest of the family; 2. A double portion of the parental inheritance; 3. The peculiar benediction of the father; 4. The priesthood previous to its establishment in the family of Aaron. Calmet controverts most of these rights, and with apparent reason, and seems to think that the double portion of the paternal inheritance was the only incontestable right which the first-born possessed; the others were such as were rather conceded to the first-born, than fixed by any law in the family. However this may be, it appears 1. That the first-born were peculiarly consecrated to God, Exod. xxii. 29.;—2. Were next in honour to their parents, Gen. xlix. 3.;—3. Had a double portion of their father's goods, Deut. xxi. 17.;—4. Succeeded them in the government of the family or kingdom, 2 Chron. xxi. 3.;—5. Had the sole right of conducting the service of God, both at the tabernacle and temple; and hence the tribe of Levi, which was taken in lieu of the first-born, had the sole right of administration in the service of God, Num. viii. 14—17. And hence, we may presume, had originally a right to the priesthood, previous to the giving of the law; but however this might have been, afterward the priesthood is never reckoned among the privileges of the first-born.

That the birth-right was a matter of very great importance, there can be no room to doubt; and that it was a

and he swore unto him: and he sold his birth-right unto Jacob.

31 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birth-right.

CHAPTER XXVI.

A famine in the land obliges Isaac to leave Beer-sheba and go to Gerar, 1. God appears to him, and seems not to go to Egypt, 2. He promises to him what he had made to his father, Abraham, 3-5. Isaac obeys at Gerar, 6. Being questioned concerning Rebecca, and bearing to be so laid on, he calls her his wife, 7. Although the king discovers, by certain familiarities which he had perceived, that Isaac and Rebecca, that the one is his wife, 8. Calls Isaac an Egyptian, far from his nativity, 9, 10. He gives a strict command to all his people, not to molest either Isaac or his wife, 11. Isaac applies himself to husbandry and breeding of cattle, and has a great increase, 12-14. He is vexed by the Philistines, who stop up the wells he had dugged, 15. He dares by Abimelech to remove, 16. He objects from his tent in the valley of Gerar, 17. Opens the wells dug in the days of Abraham, which the Philistines had stopped up, 18. Digs the well Ezer, 19, 20; and the well Sitbon, 21, and the well Rehoboth, 22. Returns to Beer-sheba, 23. God appears to him and renews his promise, 24. He builds an altar there, pitches his tent, and digs a well, 25. Abimelech, Abimelech, and Pharaoh visit him, 26. Isaac accuses them of unkindness, 27. They beg him to make a covenant with them, 28, 29. He makes them a feast, and they bind themselves to each other by an oath, 30, 31. The well dugged by Isaac is named, 32; called Shebath, 33. Esau, at forty years of age, marries two wives of the Hittites, 34; at which Isaac and Rebekah are grieved, 35.

A. M. cir. 2200. B. C. cir. 1804. AND there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

1. Heb. 12. 16. 4. Egypt. 9. 15. 1. Gen. 12. 13. 1. Cor. 15. 32. —Ch. 12. 10. —Ch. 12. 20. —Ch. 12. 11. —Ch. 20. 1. 1. Gen. 33. 12. Heb. 11. 9. —g. Ch. 28. 15. —Ch. 12. 1.

transferable property, the transaction here, sufficiently proves.

Verse 34. Pottage of lentiles See on verse 29.

Thus Esau despised his birth-right On this account the apostle, Heb. xii. 16. calls Esau a profane person, because he had by this act, alienated from himself and family, those spiritual offices connected with the rights of primogeniture. While we condemn Esau for this bad action, for he should rather have perished than have alienated this right; and while we consider it as a proof that his mind was little affected with divine or spiritual things; what shall we say of his most unnatural brother Jacob, who refused to let him have a morsel of food to preserve him from death, unless he gave him up his birth-right? Surely he who bought it in such circumstances, was as bad as he who sold it. Thus Jacob verified his right to the name of supplanter; a name which in its first imposition appears to have had no other object in view, than the circumstance of his catching his brother by the heel; but all his subsequent conduct proved that it was truly descriptive of the qualities of his mind; as his whole life till the time his name was changed, and then he had a change of nature, was a tissue of cunning and deception, the principles of which had been very early instilled into him by a mother, whose regard for truth and righteousness appears to have been very superficial. See on chap. xxvii.

The death of Abraham, recorded in this chapter, naturally calls to mind the virtues and excellencies of this extraordinary man. His obedience to the call of God and faith in his promises, stand supereminently. No wonders, signs, or miraculous displays of the great and terrible God, as Israel required in Egypt, were used, or were necessary to cause Abraham to believe and obey. He left his own land, not knowing where he was going, or for what purpose God had called him to remove. Exposed to various hardships, in danger of losing his life, and of witnessing the violation of his wife, he still obeyed and went on: courageous, humane, and disinterested, he cheerfully risked his life for the welfare of others; and contented with having rescued the captives and avenged the oppressed, he refused to accept even the spoils he had taken from the enemy, whom his skill and valour had vanquished. At the same time, he considers the excellency of the power to be of God; and acknowledges this by giving to him the tenth of those spoils, of which he would reserve nothing for his private use. His obedience to God in offering up his son Isaac, we have already seen and admired; together with the generosity of his temper, and that respectful decency of conduct towards superiors and inferiors, for which he was so peculiarly remarkable; see on chap. xxiii. Without disputing with his Maker, or doubting in his heart, he credited every thing that God had spoken: hence he always walked in a plain way. The authority of God was always sufficient for Abraham, he did not weary himself to find reasons for any line of conduct which he knew God had prescribed: it was his duty to obey; the success and the event he left with God. His obedience was as prompt as it was complete—As soon as he hears the voice of God, he girds himself to his work! Not a moment is lost! How rare is such conduct! But

2 ¶ And the Lord appeared unto him and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father:

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

¶ And Isaac dwelt in Gerar:

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

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and,

1. Ch. 13. 15. 4. Egypt. —Ch. 22. 16. Gen. 105. 9. —Ch. 15. 5. & 22. 17. —Ch. 12. 3. & 22. 15. —Ch. 22. 16. 18. —Ch. 12. 13. & 20. 2. 13. —p. Prov. 29. 25. —q. Ch. 21. 16.

should not we do likewise? The present moment and its duties are ours; every past moment was once present; every future will be present; and, while we are thinking on the subject, the present is past, for life is made up of the past and the present. Are our past moments the cause of deep regret and humiliation? then let us use the present so as not to increase this lamentable cause of our distresses. In other words, let us now believe—love—obey. Regardless of all consequences let us, like Abraham, follow the directions of God's word, and the openings of his providence, and leave all events to Him who doth all things well.

See to what a state of moral excellence the grace of God can exalt a character, when there is simple implicit faith, and prompt obedience! Abraham walked before God, and Abraham was perfect. Perhaps no human being ever exhibited a fairer, fuller portrait of the perfect man, than Abraham. The more I consider the character of this most amiable patriarch, the more I think the saying of Calmet justifiable. "In the life of Abraham," says he, "we find an epitome of the whole law of nature, of the written law, and of the Gospel of Christ. He has manifested in his own person those virtues, for which reason and philosophy could scarcely find out names, when striving to sketch the character of their sophist, wise, or perfect man. St. Ambrose very properly observes, that "Philosophy itself, could not equal in its descriptions and wishes, what was exemplified by this great man, in the whole of his conduct." Magnus plane vir, quem totius quæ philosophia non potuit æquare; denique minus est quod illa finxit, quam quod ille cessit. The LAW which God gave to Moses, and in which he has proposed the great duties of the law of nature, seems to be a copy of the life of Abraham. This patriarch, without being under the law, has performed the most essential duties it requires: and as to the GOSPEL, its grand object was that on which he had fixed his eye; that Jesus whose day he rejoiced to see: and as to its spirit and design, they were wondrously exemplified in that faith which was imputed to him for righteousness; receiving that grace which conformed his whole heart and life to the will of his Maker, and enabled him to persevere unto death. "Abraham," says the writer of Ecclesiasticus, xlv. 20, &c. "was a great father of many people: in glory was there none like unto him who kept the law of the Most High, and was in covenant with him: he established the covenant in his flesh, and when he was tried he was found faithful."—See Calmet.

As a son, as a husband, as a father, as a neighbour, as a sovereign, and, above all, as a man of God, he stands unrivalled; so that under the most exalted and perfect of all dispensations, the Gospel of Jesus Christ, he is proposed and recommended as the model and pattern, according to which, the faith, obedience, and perseverance of the followers of the Messiah are to be formed. Reader, while you admire the man, do not forget the God that made him so great, so good, and so useful—even Abraham had nothing but what he had received: from the free unmerited mercy of God proceeded all his excellencies: but he was a worker together with God, and therefore did not receive the grace of God in vain. Go thou, believe, love, obey, and persevere in like manner.

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 has done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all his people saying, He that toucheth this man or his wife shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him:

13 And the man waxed great, and went forward, and grew until he became very great:

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

15. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched

his tent in the valley of Gerar, and dwelt there.

18 ¶ And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Ezeq; 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 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, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

a Ch. 30. 9.—b Psa. 105. 15.—c Heb. found.—d Matt. 13. 8. Mark 4. 8.—e Ver. 3. Ch. 24. 1. 35. Job 42. 12.—f Ch. 24. 35. Psa. 112. 3 Prov. 10. 22.—g Heb. went going. h Or, husbandry.—i Ch. 37. 11. Eccles. 4. 4.—k Ch. 21. 30.—l Exod. 1. 8.

m Ch. 21. 31.—n Heb. living.—o Ch. 21. 25.—p That is, Contention.—q That is, Hatred.—r That is, Room.—s Ch. 17. 6. & 28. 3 & 41. 52. Exod. 1. 7.—t Ch. 17. 7. & 24. 12 & 28. 13. Exod. 3. 6. Acta 7. 32.—u Ch. 15. 1.—v Ver. 3. 4.

NOTES ON CHAPTER XXVI.

Verse 1. There was a famine] When this happened we cannot tell: it appears to have been after the death of Abraham.—Concerning the first famine, see chap. xii. 10.

Abimelech] As we know not the time when the famine happened, so we cannot tell whether this was the same Abimelech, Phicol, &c. which are mentioned, chap. xx. 1, &c. or the sons, or other descendants of these persons.

Verse 2. Go not down into Egypt] As Abraham had taken refuge in that country, it is probable that Isaac was preparing to go thither also; and God, foreseeing that he would there meet with trials, &c. which might prove fatal to his peace, or to his piety, warns him not to fulfil his intention.

Verse 3. Sojourn in this land] In Gerar, whither he had gone, ver. 1. and where we find he settled, ver. 6. though the land of Canaan in general might be here intended. That there were serious and important reasons why Isaac should not go to Egypt, we may be fully assured, though they be not assigned here; it is probable that even Isaac himself was not informed why he should not go down to Egypt. I have already supposed that God saw trials in his way, which he might not have been able to bear. While a man acknowledges God in all his ways, he will direct all his steps, though he may not choose to give him the reasons of the working of his providence. Abraham might go safely to Egypt—Isaac might not: in firmness and decision of character, there was a wide difference between the two men.

Verse 4. I will make thy seed—as the stars of heaven] A promise often repeated to Abraham, and which has been most amply fulfilled both in its literal and spiritual sense.

Verse 5. Abraham obeyed my voice] מִשְׁמַרְתִּי Meimri, my WORD.—See chap. xv. 1.

My charge] מִשְׁמַרְתִּי Mishmardi, from שמר shamar, he kept, observed, &c. the ordinances or appointments of God.—These were always of two kinds: 1. Such as tended to promote moral improvement, the increase of piety, the improvement of the age, &c. And 2. Such as were typical or representative of the promised seed, and the salvation which was to come by him. For commandments, statutes, &c. the reader is particularly desired to refer to Lev. xvi. 15, &c. where these things are all analyzed and explained in the alphabetical order of the Hebrew words.

Verse 7. He said, She is my sister] It is very strange that in the same place, and in similar circumstances, Isaac should have denied his wife, precisely as his father had done before him! It is natural to ask, Did Abraham never mention this circumstance to his son? Probably he did not, as he was justly ashamed of his weakness on the occasion—the only blot in his character: the son, therefore, not being forewarned, was not armed against the temptation. It may not be well, in general, for parents to tell their children of their former failings or vices, as this might lessen their authority or respect; and the children

might make a bad use of it in extenuation of their own sins; but there are certain cases which, from the nature of their circumstances, may often occur, where a candid acknowledgment, with suitable advice, may prevent those children from repeating the evil; but this should be done with great delicacy and caution, lest even the advice itself should serve as an incentive to the evil. I had not known just, says St. Paul, if the law had not said, Thou shalt not covet. On Abraham's case, see the notes on chap. xii. 11, &c. xx. 2. Isaac could not say of Rebekah, as Abraham had done of Sarah, she is my sister: in the case of Abraham this was literally true: it was not so in the case of Isaac, for Rebekah was only his cousin. Besides, though relatives, in the Jewish forms of speaking, are often called brothers and sisters, and the thing may be perfectly proper, when this use of the terms is generally known and allowed, yet nothing of this kind can be pleaded here, in behalf of Isaac; for he intended that the Gerarites should understand him in the proper sense of the term: and consequently have no suspicion that she was his wife. We have already seen that the proper definition of a lie is, any word spoken with the intention to deceive—See chap. xx. 12.

Verse 8. Isaac was sporting with Rebekah his wife] Whatever may be the precise meaning of the word, it evidently implies, that there were liberties taken, and freedoms used on the occasion, which were not lawful but between man and wife.

Verse 10. Thou shouldest have brought guiltiness upon us] It is likely that Abimelech might have had some knowledge of God's intentions concerning the family of Abraham, and that it must be kept free from all impure and alien mixtures; and that consequently, had he or any of his people taken Rebekah, the divine judgments might have fallen upon the land. Abimelech was a good and holy man: and he appears to have considered adultery as a grievous and destructive crime.

Verse 11. He that toucheth] He who injures Isaac, or defiles Rebekah, shall certainly die for it: death was the punishment for adultery among the Canaanites, Philistines, and Hebrews.—See chap. xxxviii. 24.

Verse 12. Isaac sowed in that land] Being now perfectly free from the fear of evil, he betakes himself to agricultural and pastoral pursuits, in which he has the especial blessing of God, so that his property becomes greatly increased.

A hundredfold] מאה שקלים Meah Shearim, literally "A hundredfold of barley;" and so the Septuagint, ἑκατοστονισμωσων σπιθων. Perhaps such a crop of this grain was a rare occurrence in Gerar. The words however may be taken, in a general way, as signifying a very great increase: so they are used by our Lord, in the parable of the sower: Matt. xiii. 3, 23. Mark iv. 8, 20. Luke viii. 8, 15.

Verse 13. The man waxed great] There is a strange and observable recurrence of the same term in the origi-

25 And he ^a builded an altar there, and ^b 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 Abuzzath one of his friends, ^c and Pichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ^d ye hate me, and have ^e sent me away from you?

a Ch. 12. 7. & 13. 18.—c Gen. 11. 6.—d Judg. 11. 7. e Ver. 17.

nal: *וַיִּשְׁחָבְרָה לְהוֹלֵם כִּי יִרְדּוּ מָדַי וְיִשְׁחָבְרָה לְהוֹלֵם כִּי יִרְדּוּ מָדַי וְיִשְׁחָבְרָה לְהוֹלֵם כִּי יִרְדּוּ מָדַי* *payigdal ha-ish v'ayyeloc haloc ve-gadel ad ki gadal meod*, *And the man was GREAT, and he went, going on, and was GREAT, until that he was exceeding GREAT. How simple is this language, and yet how forcible!*

Verse 14. *He had possession of flocks*] He who blessed him in the increase of his fields, blessed him also in the increase of his flocks; and as he had extensive possessions, so he must have many hands to manage such concerns; therefore it is added, *he had great store of servants*—he had many domestics, some born in his house, and others purchased by his money.

Verse 15. *For all the wells—the Philistines had stopped them*] In such countries a good well was a great acquisition; and hence, in predatory wars, it was usual for either party to fill the wells with earth or sand, in order to distress the enemy. The filling up of the wells in this case was a most unprincipled transaction; as they had pledged themselves to Abraham, by a solemn oath, not to injure each other in this or any other respect.—See chap. xxi. 25—31.

Verse 16. *Go from us, for thou art much mightier than we*] This is the first instance on record of what was termed among the Greeks *ostracism*; i. e. the banishment of a person from the state, of whose power, influence, or riches, the people were jealous. There is a remarkable saying of Bacon on this subject, which seems to intimate that he had this very circumstance under his eye: “*Public envy is an ostracism that eclipseth men when they grow too great.*” On this same principle Pharaoh oppressed the Israelites.

Verse 18. *In the days of Abraham*] Instead of *בְּיָמָיו bimet*, in the days, Houbigant contends we should read *בְּיָמֵי abadet*, servants. Isaac digged again the wells which the servants of Abraham his father had digged. This reading is supported by the Samaritan, Septuagint, Syriac, and Vulgate, and it is probably the true one.

Verse 19. *A well of springing water*] *בְּאֵר מַיִם חַיִּים beer mayim chayim*, *A well of living waters*. This is the oriental phrase for a spring; and this is its meaning both in the Old and New Testaments; Lev. xiv. 5, 60. xv. 30. Num. xix. 17. Cant. iv. 15. see also John iv. 10—14. vii. 38. Rev. xxi. 6. xxii. 1. And by these Scriptures we find that an *unspringing spring* was an emblem of the *graces and influences of the Spirit of God.*

Verse 21. *They digged another well*] Never did any man more implicitly follow the divine command—*resist not evil*—than Isaac: whenever he found that his work was likely to be a subject of strife and contention, he gave place, and rather chose to suffer wrong than to have his own peace of mind disturbed. Thus he overcame evil with good.

Verse 24. *The Lord appeared unto him*] He needed especial encouragement when insulted and outraged by the Philistines; for having returned to the place where his noble father had lately died, the remembrance of his wrongs, and the remembrance of his loss, could not fail to afflict his mind; and God immediately appears, to comfort and support him in his trials, by a renewal of all his promises.

Verse 25. *Builded an altar there*] That he might have a place for God's worship; as well as a place for himself and family to dwell in.

And called upon the name of the Lord] And invoked in the name of Jehovah.—See on chaps. xii. 8. xiii. 15.

Verse 26. *Abimelech went to him*] When a man's ways please God, he makes even his enemies to be at peace with him; so Isaac experienced on this occasion. Whether this was the same Abimelech and Pichol mentioned chap. xxi. 22. we cannot tell; it is possible both might have been now alive, provided we suppose them young in the days of Abraham, but it is more likely that *Abimelech* was a general name of the Gerarite kings, and that *Pichol* was a name of office.

Abuzzath] The Targum translates this word a company; not considering it as a proper name: “*Abimelech*

28 And they said, ‘*We saw certainly that the Lord ^c 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 ^b 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: ^d thou art now the blessed of the Lord.

f Heb. Seeing we saw—g Ch. 21. 22. 25.—h Heb. If thou shalt, &c. i Ch. 24. 31. Psa. 115. 15.

and Pichol came with a company of their friends.” The Septuagint calls him *Οχοζαθ ο υμφοσυγγος*, *Ochozath the paronymph, or friend of the bridegroom*, he who conducts the bride to the bridegroom's house. Could we depend on the correctness of this version, we might draw the following curious conclusions from it: 1. That this was the son of that Abimelech, the friend of Abraham. 2. That he had been lately married, and on this journey brings with him his confidential friend, to whom he had lately intrusted the care of his spouse.

Verse 27. *Seeing ye hate me*] He was justified in thinking thus: because, if they did not injure him, they had connived at their servants doing it.

Verse 28. *Let there be now an oath between us*] Let us make a covenant by which we shall be mutually bound; and let it be ratified in the most solemn manner.

Verse 30. *He made them a feast*] Probably on the sacrifice, that was offered on the occasion of making this covenant. This was a common custom.

Verse 31. *They rose up betimes*] Early rising was general among the primitive inhabitants of the world; and this was one cause which contributed greatly to their health and longevity.

Verse 33. *He called it Shebah*] This was probably the same well which was called *Beer-sheba* in the time of Abraham, which the Philistines had filled up: and which the servants of Isaac had re-opened. The same name is therefore given to it which it had before, with the addition of the emphatic letter *n he*, by which its signification became extended, so that now it signified not merely an oath or full, but satisfaction and abundance.—See the use made of this letter in the names of Abraham and Sarah, chap. xvii. 5.

The name of the city is Beer-sheba] This name was given to it a hundred years before this time; but as the well from which it had this name originally, was closed up by the Philistines, probably the name of the place was abolished with the well: when, therefore Isaac re-opened the well, he restored the ancient name of the place.

Verse 34. *He took to wife—the daughter, &c.*] It is very likely that the wives taken by Esau were daughters of chiefs among the Hittites; and by this union he sought to increase and strengthen his secular power and influence.

Verse 35. *Which were a grief of mind*] Not the marriage, though that was improper, but the persons; they, by their perverse and evil ways brought bitterness, into the hearts of Isaac and Rebekah. The Targum of *Jonathan ben Uzziel*, and that of *Jerusalem*, say they were addicted to idol-worship, and rebelled against and would not hearken to the instructions either of Isaac or Rebekah. From Canaanites a different conduct could not be reasonably expected: Esau was far from being spiritual, and his wives were wholly carnal.

The same reflections which were suggested by Abraham's conduct in denying his wife in Egypt and Gerar, will apply to that of Isaac; but the case of Isaac was much less excusable than that of Abraham. The latter told no falsehood; he only, through fear, suppressed a part of the truth.

1. A good man has a right to expect God's blessing on his honest industry: Isaac sowed, and received a hundred-fold, and he had possessions of flocks, &c. for the Lord blessed him. *Worldly men*, if they pray at all, ask for temporal things: “*What shall we eat, what shall we drink, and wherewithal shall we be clothed?*” Most of the truly religious people go into another extreme—they forget the body and ask only for the soul! And yet there are “*things requisite and necessary as well for the body as the soul,*” and things which are only at God's disposal. The body lives for the soul's sake; its life and comfort are in many respects essentially requisite to the salvation of the soul; and therefore the things necessary for its support, should be earnestly asked from the God of all grace, the Father of bounty and providence. *Ye have not, because ye ask not*—may be said to many poor afflicted religious people; and they are afraid to ask, lest it should

CHAPTER XXVII.

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

31 And they rose up betimes in the morning, and ^bswore 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 ^cShebah: ^dtherefore the name of the city is ^eBeer-sheba unto this day.

34 ¶ ^fAnd 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 ^gwere ^ha grief of mind unto Isaac and to Rebekah.

Isaac, grown old and feeble, and apprehending the approach of death, desires his son Esau to provide some savoury meat for him, that having eaten of it, he might convey to him the blessing connected with the right of primogeniture, 1-4. Rebekah, hearing of it, relates the matter to Jacob, and directs him how to persuade his brother, and, by deceiving his father, obtain the blessing, 5-10. Jacob bestows, 11, 12; but, being comforted and encouraged by his mother, he at last returns to use the means she prescribed, 13. He asks Isaac's blessing, and wishes him to partake with his brother, 15-17. Jacob returns to his father, and promises himself to be Esau, 18, 19. Isaac doubts, questions, and examines him closely, but does not discover the deception, 20-24. The course of the savoury meat, and conveys the blessing unto Jacob, 25-27. In what the blessing consisted, 28, 29. Esau arrives from the field with the meat he had gone to provide, and protests himself before his father, 30, 31. Isaac discovers the fraud of Jacob, and a much afflicted, 32, 33. Esau is greatly distressed on hearing that the blessing had been received by another, 34. Isaac explains the matter to Jacob, and directs him how to persuade himself to be Esau, 35. Esau describes the blessing which he has already conveyed, 37. Isaac earnestly implores a blessing, 38. Isaac pronounces a blessing on Esau, and professes that his posterity should, in process of time, come to be tributary to the posterity of Jacob, 39, 40. Esau proposes to kill his brother, 41. Rebekah hears of it, and counsels Jacob to take refuge with his brother Laban, in Padan Aram, 42-45. She proposes to be greatly afflicted lest Jacob should take any of the Cansanites to wife, 46.

AND it came to pass, that when Isaac was old, and his eyes were

a Ch. 19. 3.—b Ch. 21. 31.—c That is, an oath.—d Ch. 21. 31.—e That is, The well of the oath.

f Ch. 36. 2.—g Ch. 27. 46. & 29. 1, 8.—h Heb. bitterness of spirit.—i Ch. 68. 10. 1 Sam. 3. 2.

appear mercenary, or that they sought their portion in this life. They should be better taught. Surely to none of these will God give a stone if they ask bread: he who is so liberal of his heavenly blessings will not withhold earthly ones, which are of infinitely less consequence. Reader, expect God's blessing on thy honest industry; pray for it, and believe that God does not love thee less, who hast taken refuge in the same hope, than he loved Isaac. Plead not only his promises, but plead on the precedents he has set before thee—Lord, thou didst so and so to Abraham, to Isaac, to Jacob, and to others who trusted in thee; bless my field, bless my flocks, prosper my labour; that I may be able to provide things honest in the sight of all men, and have something to dispense to those who are in want. And will not God hear such prayers? Yea, and answer them too, for he does not willingly afflict the children of men, and we may rest assured that there is more affliction and poverty in the world, than either the justice or providence of God requires. There are, however, many who owe their poverty to their want of diligence and economy: they sink down into indolence, and forget that word, *Whatever thy hand findeth to do, do it with thy might*: nor do they consider, that by idleness, a man is clothed with rags. Be diligent in business, and fervent in spirit, and God will withhold from thee no manner of thing that is good.

2. From many examples, we find that the wealth of the primitive inhabitants of the world did not consist in gold, silver, or precious stones, but principally in flocks of useful cattle, and the produce of the field. With precious metals and precious stones they were not unacquainted, and the former were sometimes used in purchases, as we have already seen in the case of Abraham buying a field from the children of Heth. But the blessings which God promises are such as spring from the soil. Isaac sowed in the land, and had possessions of flocks and herds, and great store of servants, ver. 12-14. Commerce, by which nations and individuals so suddenly rise, and as suddenly fall, had not been then invented: every man was obliged to acquire property by honest and persevering labour, or be destitute. *Lucky hits, fortunate speculations, and adventurous risks*, could then have no place: the field must be tilled, the herds watched and fed, and the proper seasons for ploughing, sowing, reaping, and laying up, be carefully regarded and improved. No man, therefore, could grow rich by accident. Isaac reared great, and went forward, and grew until he became very great, ver. 13. Speculation was of no use, for it could have no object; and consequently many incitements to knavery, and to idleness, that bane of the physical and moral health of the body and soul of man, could not show themselves. Happy times! when every man wrought with his hands, and God particularly blessed his honest industry. As he had no luxuries, he had no unnatural and fustitious wants, few diseases, and a long life.

"O fortunatos nimium sua et bona norunt Agricolas."

Oh, thrice happy husbandmen! (5) ye but know your own mercies.

But has not what is termed commerce, produced the reverse of all this? A few are speculators, and the many are comparatively slaves; and slaves, not to enrich themselves; this is impossible: but to enrich the speculators and adventurers, by whom they are employed. Even the farmers become, at least partially, commercial men; and the soil, the fruitful parent of natural wealth, is comparatively disregarded: the consequence is, that the misery of the many, and the luxury of the few increase; and from both these spring, on the one hand, pride, insolence, contempt of the poor, contempt of God's holy word and

commandments, with the long catalogue of crimes which proceed from pampered appetites, and unsubdued passions; and on the other, murmuring, repining, discontent, and often insubordination and revolt, the most fell and most destructive of all the evils that can degrade and curse civil society. Hence wars, fightings, and revolutions of states, and public calamities of all kinds. Bad as the world and the times are, men have made them much worse, by their unnatural methods of providing for the support of life. When shall men learn, that even this is but a subordinate pursuit; and that the cultivation of the soul in the knowledge, love, and obedience of God, is essentially necessary, not only to future glory, but to present happiness!

NOTES ON CHAPTER XXVII.

Verse 1. Isaac was old] It is conjectured, on good grounds, that Isaac was now about one hundred and seventeen years of age, and Jacob about fifty-seven; though the commonly received opinion makes Isaac one hundred and thirty-seven and Jacob seventy-seven: but see the notes on chap. xxxi. 38, &c.

And his eyes were dim] This was probably the effect of that affliction, of what kind we know not, under which Isaac now laboured; and from which, as well as from the affliction, he probably recovered, as it is certain he lived forty, if not forty-three years after this time; for he lived till the return of Jacob from Padan Aram.—Chap. xxxv. 27-29.

Verse 2. I know not the day of my death] From his present weakness, he had reason to suppose that his death could not be at any great distance, and therefore would leave no act undone, which he believed it his duty to perform. He who lives not in reference to eternity, lives not at all.

Verse 3. Thy weapons] The original word *kelcy*, signifies vessels and instruments of any kind; and is probably used here for a hunting-spear, javelins, sword, &c.

Quiver] *qeli*, from *qel talah*, to hang or suspend. Had not the Septuagint translated the word *επιεταρα*, and the Vulgate *pharctram*, a quiver, I should have rather supposed some kind of shield meant; but either can be suspended on the arm or from the shoulder. Some think a sword is meant; and because the original signifies to hang or suspend; hence, they think, is derived our word hanger, so called because it is generally worn in a pendant posture; but the word hanger did not exist in our language previous to the crusades, and we have evidently derived it from the Persian *خانچار* *khanjar*, a poniard or dagger, the use of which, not only in battles, but in private assassinations, was well known.

Verse 4. Savoury meat] *מצעם* *malcammim*, from *מצא* *taam* to taste or relish; how dressed, we know not, but its name declares its nature.

That I may eat; that my soul may bless thee] The blessing which Isaac was to confer on his son was a species of divine right, and must be communicated with appropriate ceremonies. As eating and drinking were used among the Asiatics on almost all religious occasions, and especially in making and confirming covenants, it is reasonable to suppose that something of this kind was essentially necessary on this occasion; and that Isaac could not convey the right, till he had eaten of the meat provided for the purpose, by him, who was to receive the blessing. As Isaac was now old, and in a feeble and languishing condition, it was necessary that the flesh used on this occasion should be prepared in such a way as to invite the appetite, that a sufficiency of it might be taken to revive and recruit his drooping strength, that he might be the better able to go through the whole of this ceremony.

dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

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

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord, before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

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

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother,

a Prov. 27. 1. James 4. 14.—b Ch. 95. 37, 38.—c Heb. hunt.—d Ver. 27. Ch. 48. 9, 15. & 49. 23. Deut. 23. 1.—e Ver. 13.—f Ver. 4.—g Ver. 4.—h Ch. 25. 25.—i Ver. 22.

This seems to be the sole reason why *savoury* meat is so particularly mentioned in the text:—1. When we consider that no covenant was deemed *binding* unless the parties had *eaten* together: 2. That to convey this blessing some rite of this kind was necessary; and 3. That Isaac's strength was now greatly exhausted, insomuch that he supposed himself to be dying, we shall at once see why *meat* was required on this occasion, and why that meat was to be prepared in such a manner as to deserve the epithet of *savoury*. As I believe this to be the true sense of the place, I do not trouble my readers with interpretations, which I suppose to be either exceptionable or false.

Verse 5. *And Rebekah heard*] And was determined, if possible, to frustrate the design of Isaac, and procure the blessing for her favourite son. Some have pretended, that she received a *divine inspiration* to this purpose; but if she had, she needed not to have had recourse to *deceit*, to help forward the accomplishment of a divine purpose. Isaac, on being informed, would have had too much piety not to prefer the will of his Maker to his own partiality for his eldest son; but Rebekah had nothing of the kind to plead, and therefore had recourse to the most exceptionable means to accomplish her ends.

Verse 12. *I shall bring a curse upon me*] For, even in those early times, the *spirit* of that law was understood, Deut. xxvii. 18. *Cursed is he that maketh the blind to wander out of the way*; and Jacob seems to have possessed at this time, a more tender conscience than his mother.

Verse 13. *Upon me be thy curse, my son*] Onkelos gives this a curious turn—*It has been revealed to me by prophecy, that the curses will not come upon thee, my son*. What a dreadful responsibility did this woman take upon her at this time! The sacred writer states the facts as they were, and we may depend on the truth of the statement: but he no where says, that God would have any man to copy this conduct. He often relates facts and sayings which he never recommends.

Verse 16. *Goodly raiment*] Mr. Ainsworth has a sensible note on this place. "The priest in the law had *holy garments* to minister in, Exod. xxviii. 2—4 which the Septuagint there, and in this place, term *ἁγία ἱμάτια*, *the robe*, and *ἁγία ἱμάτιον*, *the holy robe*. Whether the first-born, before the law, had such to minister in, is not certain; but it is probable by this example: for had they been *common garments*, why did not Esau himself, or his wives, keep them? But being, in all likelihood, *holy robes*, received from their ancestors, the mother of the family kept them in sweet chests, from moths and the like; whereupon it is said, ver. 27. *Isaac smelled the smell of his garments*." The opinion of Ainsworth is followed by many critics.

Verse 19. *I am Esau, thy first-born*] Here are many palpable falsehoods, and such as should neither be imitated nor excused. Jacob, says Calmet, imposes on his father

Behold, *Esau my brother is a hairy man, and I am a smooth man*:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and she 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 first-born; 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 quickly, my son? And he said, Because the Lord thy God brought it to me.

k Ch. 9. 25. Deut. 27. 18.—l Ch. 43. 9. 1 Sam. 25. 24. 2 Sam. 14. 9. Matt. 27. 25. m Ver. 4. 9.—n Heb. desirable.—o Ver. 27.—p Ver. 4.—q Heb. before me.

in three different ways. 1. By his *words*—*I am thy first-born, Esau*. 2. By his *actions*—he gives him *kids' flesh* for venison, and says he had executed his orders, and *got it by hunting*. 3. By his *clothing*—he put on Esau's garments, and the kids' skins upon his hands and the smooth of his neck. In short, he made use of every species of deception that could be practised on the occasion, in order to accomplish his ends. To attempt to palliate, or find excuses for such conduct, instead of *scriving*, *discribes* the cause of religion and truth. Men have laboured, not only to excuse all this conduct of Rebekah and Jacob, but even to show that it was *consistent*, and that the whole was according to the *mind and will of God!*

Non tali auxilio, non defensoribus istis

The cause of God and truth is under no obligation to such defenders; their hands are more unhalloed than those of Uzzah; and however the bearers may stumble, the ark of God requires not *their* support. It was the design of God, that the *elder should serve the younger*; and he would have brought it about in the way of his own wise and just providence: but means, such as those here used, he could neither sanction nor recommend.

Verse 23. *And he discerned him not, because his hands were hairy*] From this circumstance we may learn, that Isaac's sense of feeling was much impaired by his present malady. When he could not discern the *skin of a kid* from the *flesh of his son*, we see that he was, through his infirmity, in a fit state to be imposed on by the deceit of his wife, and the cunning of his younger son.

Verse 27. *The smell of my son, is as the smell of a field*] The smell of these garments, the goodly raiment which had been laid up in the house, (see on ver. 15.) was probably occasioned by some aromatic herbs, which we may naturally suppose were laid up with the clothes: a custom which prevails in many countries to the present day. *Thyme, lavender, &c.* are often deposited in wardrobes, to communicate an agreeable scent, and under the supposition that the moths are thereby prevented from fretting the garments. I have often seen the leaves of aromatic plants, and sometimes whole sprigs, put in Eastern MSS. to communicate a pleasant smell, and to prevent the worms from destroying them. Persons going from Europe to the East-Indies, put pieces of Russia leather among their clothes for the same purpose. Such a smell would lead Isaac's recollections to the fields, where aromatic plants grew in abundance; and where he had often been regaled by the scent.

Verse 28. *God give thee of the dew of heaven*] Bp. Newton's view of these predictions is so correct and appropriate, as to leave no wish for any thing farther on the subject.

"It is here foretold, and in ver. 39. of these two brethren, that as to situation, and other temporal advantages, they

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, See, the smell of my son is as the smell of a field which the Lord hath blessed:

28 Therefore God give thee of the dew of

heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

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

a. Ver. 12.—b. Ver. 16.—c. Ver. 4.—d. Hos. 14. 6.—e. Heb. 11. 20.—f. Deut. 33. 13. 2 Sam. 1. 21.—g. Ch. 45. 18.—h. Deut. 33. 25.—i. Ch. 9. 25. & 25. 23.—k. Ch. 49. 8.

1 Ch. 12. 3. Numb. 21. 9.—m. Ver. 4.—n. Heb. trembled with a great trembling greatly.—o. Heb. hunted.—p. Ch. 25. 3. 4. Rom. 11. 21.

should be much alike. It was said to Jacob—*God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine:* and much the same is said to Esau, ver. 39.—*Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.* The spiritual blessing, or the promise of the blessed seed, could be given only to one; but temporal good things might be imparted to both. Mount Seir and the adjacent country, was at first the possession of the Edomites; they afterward extended themselves farther into Arabia, and into the southern parts of Judea. But wherever they were situated, we find in fact, that the Edomites in temporal advantages, were little inferior to the Israelites. Esau had cattle, and beasts, and substance in abundance, and he went to dwell in Seir of his own accord; but he would hardly have removed thither with so many cattle, had it been such a barren and desolate country as some would represent it. The Edomites had dukes and kings reigning over them, while the Israelites were slaves in Egypt. When the Israelites, on their return, desired leave to pass through the territories of Edom, it appears that the country abounded with fruitful fields and vineyards—*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,* Num. xx. 17. And the prophecy of Malachi, which is generally alleged as a proof of the barrenness of the country, is rather a proof of the contrary—*I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness,* Mal. i. 2. for this implies that the country was fruitful before; and that its present unfruitfulness was rather an effect of war and devastation, than any natural defect in the soil. If the country is barren and unfruitful now, neither is Judea what it was formerly.²²

As there was but little rain in Judea, except what was termed the *early rain*, which fell about the beginning of spring, to moisten and fertilize the earth, and the *latter rain*, which fell about September: the lack of this was supplied by the *copious dews*, which fell both morning and evening, or rather through the whole of the night. And we may judge, says Calmet, of the abundance of these dews by what fell on Gideon's fleece, Judges vi. 39, which being wrung, filled a bowl. And Hushai compares an army ready to fall upon its enemies, to a dew falling on the ground, 2 Sam. xvii. 12. which gives us the idea that this fluid fell in great profusion, so as to saturate every thing. Travellers in these countries assure us, that the dews fall there in an extraordinary abundance.

The fatness of the earth What Homer calls *ωσπερ νεμεν*, Iliad ix. l. 141. and Virgil, *uber glebæ*, Æneid i. 531. both signifying a soil naturally fertile. Under this, therefore, and the former expressions, Isaac wishes his son all the blessings which a plentiful country can produce: for, as *Le Clerc* rightly observes, if the dews and seasonable rains of heaven fall upon a fruitful soil, nothing but human industry is wanting to the plentiful enjoyment of all temporal good things. Hence they are represented in the Scripture as emblems of prosperity, of plenty, and of the blessing of God, Deut. xxxiii. 13, 29. Micah v. 7.

Zech. viii. 12. And on the other hand, the withholding of these, denotes barrenness, distress, and the curse of God, 2 Sam. i. 21. Hag. i. 10.—See Dodd.

Verse 29. *Let people serve thee*] "However alike their temporal advantages were to each other," says Bp. Newton, "in all spiritual gifts and graces the younger brother was to have the superiority, was to be the happy instrument of conveying the blessing to all nations—*In thee, and in thy seed shall all the families of the earth be blessed.* and to this are to be referred, in their full force, those expressions, *Let people serve thee; and nations bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.* The same promise was made to Abraham in the name of God, *I will bless them that bless thee, and curse him that curseth thee,* ch. xii. 3. and it is here repeated to Jacob, and thus paraphrased in the Jerusalem Targum—"He who curseth thee, shall be cursed as Balaam the son of Beor: and he who blesseth thee, shall be blessed as Moses the prophet, the law-giver of Israel." It appears that Jacob was, on the whole, a man of more religion, and believed the divine promises more than Esau. The posterity of Jacob likewise preserved the true religion and the worship of one God, while the Edomites were sunk in idolatry; and of the seed of Jacob was born at last the Saviour of the world. This was the peculiar privilege and advantage of Jacob, to be the happy instrument of conveying these blessings to all nations. This was his greatest superiority over Esau; and in this sense St. Paul understood and applied the prophecy—*The elder shall serve the younger,* Rom. ix. 12. The Christ, the Saviour of the world, was to be born of some one family; and Jacob's was preferred to Esau's, out of the good pleasure of Almighty God, who is certainly the best judge of fitness and expedience, and has undoubted right to dispense his favours as he shall see proper; for he says to Moses, as the apostle proceeds to argue, ver. 15.—"I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion." And when the Gentiles were converted to Christianity, the prophecy was fulfilled literally—*Let people serve thee, and let nations bow down to thee;* and will be more amply fulfilled, when the *fitness of the Gentiles shall come in, and all Israel shall be saved.*

Verse 33. *And Isaac trembled*] The marginal reading is very literal and proper—*And Isaac trembled with a great trembling greatly.* And this shows the deep concern he felt for his own deception, and the iniquity of the means by which it had been brought about. Though Isaac must have heard of that which God had spoken to Rebekah—*The elder shall serve the younger,* and could never have wished to reverse this divine purpose; yet he might certainly think that the spiritual blessing might be conveyed to Esau, and by him to all the nations of the earth, notwithstanding the superiority of secular dominion on the other side.

Yea, and he shall be blessed] From what is said in this verse, collated with Heb. xii. 17. we see how binding the conveyance of the birth-right was, when communicated with the rites already mentioned. When Isaac found that he had been deceived by Jacob, he certainly would have

34 ¶ And when Esau heard the words of his father, ^a he cried with a great and exceeding bitter cry, and said unto his father, Bless me, ^b 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, ^b Is not he rightly named ^c Jacob? for he hath supplanted me these two times: ^d he took away my birth-right; 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, ^e Behold, I have made him thy lord, and all his brethren have I given to him for servants; and ^f with corn and wine have I ^g sustained him; and what shall I do now unto thee, my son?

38 And Esau said unto his father; ^h Hast thou but one blessing, my father? bless me, ⁱ even me also, O my father. And Esau lifted up his voice, ^j and wept.

39 And Isaac his father answered and said unto him, Behold, ^k thy dwelling shall be ^l the fatness of the earth, and of the dew of heaven from above;

^a Heb. 12. 17.—^b Ch. 25. 26.—^c That is, a supplanter.—(Ch. 25. 33.—^d Fulfilled 2 Sam. 9. 14. Ver. 20.—^e Ver. 24.—^f Or, supported.—^g Hebr. 12. 17.—^h Ver. 25. Hebr. 11. 20.—ⁱ Or, of the fountains.—(Ch. 23. 23. Gen. 18. 19, 20. 2 Sam. 8. 14.

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

41 ¶ And Esau ⁿ hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, ^o The days of mourning for my father are at hand: ^p then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son, were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth ^q comfort himself, ^r purposing to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother ^s to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget ^t 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?

^m 2 Kings 8. 20.—ⁿ Ch. 4. 28. & 37. 4. 8. Ezech. 25. 12, 15. 1 John 3. 12, 15.—(Ch. 35. 29. & 50. 3, 4, 10.—^o Psal. 7. 9. Gen. 10. Eph. 4. 26, 27.—^p 1m. 64. 5. Prov. 2. 14. & 4. 16, 17.—^q Ch. 11. 31.

reversed the blessing, if he could; but as it had been conveyed in the proper sacramental way, this was impossible. *I have blessed him*, says he, *yea, and he must, or will, be blessed*. Hence it is said by the apostle, *Esau found no place for repentance*, *μὴ γένοιτο ἵνα μετανοήσῃ, no place for change of mind or purpose in his father, though he sought it carefully with tears*. The father could not reverse it, because the grant had already been made and confirmed. But let the reader observe, that this had nothing to do with the final salvation of poor outwitted Esau, nor, indeed, with that of his unnatural brother.

Verse 35. *Hath taken away thy blessing*] This blessing, which was a different thing from the birthright, seems to consist of *two parts*: 1. The dominion generally and finally over the other part of the family; and, 2. Being the progenitors of the Messiah. But the former is more explicitly declared than the latter.—See the notes on ch. xxv. 31.

Verse 36. *Is not he rightly named Jacob?*] See on ch. xxv. 26.

He took away my birthright] So he might say with considerable propriety; for though he *sold* it to Jacob, yet, as Jacob had taken advantage of his perishing situation, he considered the act as a species of robbery.

Verse 37. *Behold, I have made him thy lord*] See on ver. 23.

Verse 40. *By thy sword shalt thou live*] This does not absolutely mean that the Edomites should have constant wars, but that they should be of a fierce and warlike disposition, gaining their sustenance by *hunting*, and by predatory incursions upon the possessions of others. Bishop Newton speaks on this subject with his usual good sense and judgment—"The elder branch, it is here foretold, should delight more in war and violence, but yet should be subdued by the younger. *By thy sword shalt thou live, and shall serve thy brother*.—Esau himself might be said to live much by the sword; for he was a cunning hunter, a man of the field, ch. xxv. 27. He and his children got possession of Mount Seir by force and violence, expelling from thence the *Horites*, the former inhabitants, Deut. ii. 22. By what means they spread themselves farther among the Arabians is not known: but it appears that, upon a sedition and separation, several of the Edomites came and seized upon the southwest parts of Judea, during the Babylonish captivity, and settled there ever after. Before and after this, they were almost continually at war with the Jews: upon every occasion, they were ready to join with their enemies; and when Nebuchadnezzar besieged Jerusalem, they encouraged him utterly to destroy the city, saying—*Rise it, rise it, even to the foundations thereof*, Psal. cxxxvii. 7. And even long after they were subdued by the Jews, they retained the same martial spirit; for Josephus, in his time, gives them the character of "a turbulent and disorderly nation, always erect to commotions, and rejoicing in changes: at the least adulation of those who beseech them, beginning war, and hastening to battle as to a feast." And a little before the last siege of Jerusalem, they came, at the

entreaty of the *Zealots*, to assist them against the priests and people; and there, together with the Zealots, committed unheard-of cruelties, and barbarously murdered *Annas*, the high priest, from whose death Josephus dates the destruction of the city." See Dr. Dodd.

And—when thou shalt have the dominion] It is here foretold, that there was to be a time when the elder was to have dominion, and shake off the yoke of the younger. The word *תָּרִיד* *tarid*, which we translate *have dominion*, is rather of doubtful meaning, as it may be deduced from three different roots, *תָּרַד* *tarad*, to descend, to be brought down, or brought low; *רָדָה* *radah*, to obtain rule, or have dominion; and *רָדַד* *radad*, to complain: meaning either that when reduced *very low*, God would magnify his power in their behalf, and deliver them from the yoke of their brethren; or, when they should be increased so as to venture to *set up a king over them*, or that when they mourned for their transgressions, God would turn their captivity. The Jerusalem Targum gives the words the following turn:—"When the sons of Jacob attend to the law, and observe the precepts, they shall impose the yoke of servitude upon thy neck; but when they shall turn away themselves from studying the law, and neglect the precepts, thou shalt break off the yoke of servitude from thy neck."

"It was David who imposed the yoke, and at that time the Jewish people observed the law; but the yoke was very galling to the Edomites from the first; and towards the end of Solomon's reign, Hadad, the Edomite, of the blood royal, who had been carried into Egypt from his childhood, returned into his own country, and raised some disturbances, 1 Kings xi. but was not able to recover his throne, his subjects being overawed by the garrisons which David had placed among them; but in the reign of Jehoram, the son of Jehoshaphat, king of Judah, the Edomites revolted from under the dominion of Judah, and made themselves a king, 2 Kings viii. 20, 22. Jehoram made some attempts to subdue them again, but could not prevail; so the Edomites revolted from under the hand of Judah unto this day, 2 Chron. xxi. 8, 10. and hereby this part of the prophecy was fulfilled about nine hundred years after it was delivered."—See Bishop Newton.

"Thus," says Dr. Dodd, quoting Bishop Newton, "have we traced, in our notes on this and the xxvth chapter, the accomplishment of this prophecy from the beginning; and we find that the nation of the Edomites has, at several times, been conquered by, and made tributary to the Jews, but never the nation of the Jews to the Edomites: and the Jews have been the more considerable people, more known in the world, and more famous in history. We know, indeed, little more of the history of the Edomites than as it is connected with that of the Jews; and where is the name or the nation now? They were swallowed up and lost, partly among the Nabathean Arabs, and partly among the Jews; and the very name, as Dr. Prideaux has observed, was abolished and disused about the end of the first century of the Christian era. Thus were they rewarded for insulting and oppressing their

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

CHAPTER XXVIII.

Isaac directs Jacob to take a wife from the family of Laban, 1, 2; blesses and sends him away, 3, 4. Jacob begins his journey, 5. Esau perceiving that the daughters of Canaan were not pleasing to his parents, and that Jacob obeyed them in going to get a wife of his own kindred, 6-8, he went and took to wife *Mahlah*, the daughter of Ishmael, his father's brother, 9. Jacob, in his journey towards Haran, came to a certain place, (*Luz*, ver. 19) where he lodged all night, 10, 11. He was in a dream a ladder reaching from earth to heaven, on which he beheld the angels of God ascending and descending, 12. God appears above the ladder, and renounces those promises which he had made to Abraham and to Isaac, 13, 14. Promises Jacob personal protection, and a safe return to his own country, 15. Jacob awakes, and makes reflections upon his dream, 16, 17. Setting up one of the stones he had laid for his pillow, and pours oil on it, and calls the place *Bethel*, 18, 19. Makes a vow, that if God will preserve him in his journey, and bring him back in safety, the same shall be God's house, and that he would give him the tenth of all that he should have, 20-22.

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

a Ch. 26, 35, & 28, 8. Numb. 11, 15. 1 Kings 19, 4. Job 3, 20-22.—b Ch. 24, 8, c Ch. 27, 33.—d Ch. 24, 3.—e Hos. 12, 1.—f Ch. 25, 30.—g Ch. 22, 23.—h Ch. 21, 28.

brethren the Jews; and hereby other prophecies were fulfilled, viz. Jerem. xlix. 7, &c. Ezek. xxv. 12, &c. Joel iii. 19. Amos i. 11, &c. and particularly Obadiah: for at this day we see the Jews subsisting as a distinct people, while Edom is no more, agreeably to the words of Obadiah, ver. 10. For thy violence against thy brother Jacob, in the return of his posterity from Egypt, shame shall cover thee, and thou shalt be cut off for ever. And again, ver. 13. There shall not be any remaining of the house of Esau, for the Lord hath spoken it. In what a most extensive and circumstantial manner has God fulfilled all these predictions! And what a proof is this of the divine inspiration of the Pentateuch, and the omniscience of God!

Verse 41. The days of mourning for my father are at hand. Such was the state of Isaac's health at that time, though he lived more than forty years afterward, that his death was expected by all: and Esau thought, that would be a favourable time for him to avenge himself on his brother Jacob; as, according to the custom of the times, the sons were always present at the burial of the father. Ishmael came from his own country to assist Isaac to bury Abraham, ch. xxv. 9. and both Jacob and Esau assisted in burying their father Isaac, ch. xxxv. 29, but the enmity between them had happily subsided long before that time.

Verse 42. Doth comfort himself, purposing to kill thee. מְחַנְּמֵהוּ *mechnamehu leca*, Houbigant renders, *cogitat super te*, he thinks or meditates to kill thee. This sense is natural enough here, but it does not appear to be the meaning of the original; nor does Houbigant himself give it this sense in his *Racines Hebraïques*. There is no doubt that Esau, in his hatred to his brother, felt himself pleased with the thought that he should soon have the opportunity of avenging his wrongs.

Verse 44. Tarry with him a few days. It was probably forty years before he returned: and it is likely Rebekah saw him no more; for it is the general opinion of the Jewish rabbins, that she died before Jacob's return from Padan-aram, whether the period of his stay be considered twenty or forty years. See on chap. xxxi. 38, &c.

Verse 45. Why should I be deprived also of you both? If Esau should kill Jacob, then the nearest akin to Jacob, who was by the patriarchal law, Gen. ix. 6. the avenger of blood, would kill Esau; and both these deaths might possibly take place in the same day. This appears to be the meaning of Rebekah. Those who are ever endeavouring to sanctify the means by the end, are full of perplexity and distress. God will not give his blessing to even a divine service, if not done in his own way, on principles of truth and righteousness. Rebekah and her son would take the means out of God's hands—they compassed themselves with their own sparks, and warmed themselves with their own fire; and this had they at the hand of God, they lay down in sorrow. God would have brought about his designs in a way consistent with his own perfections; for he had fully determined that the elder should serve the younger, and that the Messiah should spring, not from the family of Esau, but from that of Jacob; and needed not the cunning craftiness or deceits of men to accomplish his purposes. Yet in his mercy he overruled all these circumstances, and produced good, where things, if left to their own operations and issues, would have produced nothing but evil. However, after this reprehensible transaction, we hear no more of Rebekah. The Holy Spirit mentions her no more.

Verse 46.] I am weary of my life. It is very likely that

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people:

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a 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.

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;

1 Ch. 17, 1, 8.—k Heb. an assembly of people.—l Ch. 12, 2.—m Heb. of thy journey.—n Ch. 17, 8.

Rebekah kept many of the circumstances related above from the knowledge of Isaac; but as Jacob could not go to Padan-aram without his knowledge, she appears here quite in her own character, framing an excuse for his departure, and concealing the true cause. Abraham had been solicitous to get a wife for his son Isaac from a branch of his own family; hence she was brought from Syria. She is now afraid, or pretends to be afraid, that her son Jacob may marry among the *Hittites*, as Esau had done; and therefore makes this to Isaac the ostensible reason why Jacob should immediately go to Padan-aram, that he might get a wife there. Isaac, not knowing the true cause of sending him away, readily falls in with Rebekah's proposals, and immediately calls Jacob, gives him suitable directions and his blessing, and sends him away. This view of the subject makes all consistent and natural; and we see at once the reason of the abrupt speech contained in this verse.

In the preceding notes, I have endeavoured to represent things simply as they were. I have not copied the manner of many commentators, who have laboured to vindicate the characters of Jacob and his mother in the transactions here recorded. As I fear God, and wish to follow him, I dare not bless what he hath not blessed, nor curse what he hath not cursed. I consider the whole of the conduct, both of Rebekah and Jacob, in some respects deeply criminal, and in all highly exceptionable. And the impartial relation of the facts contained in this and the xxvth chapter, gives me the fullest evidence of the truth and authenticity of the sacred original. How impartial is the history that God writes! We may see, from several commentators, what man would have done, had he had the same facts to relate. The history given by God, details as well the *vices* as the *virtues* of those who are its subjects. How widely different from that in the Bible, is the *biography* of the present day! Virtuous acts, that were never performed; voluntary privations, which were never borne; piety, which was never felt; and, in a word, *lives*, which were never lived—are the principal subjects of our biographical relations. These may be well termed the *Lives of the Saints*; for to these are attributed all the virtues which can adorn the human character, with scarcely a failing or a blemish; while, on the other hand, those in general, mentioned in the sacred writings, stand marked with deep shades. What is the inference which a reflecting mind, acquainted with human nature, draws from a comparison of the biography of the *Scriptures*, with that of *uninspired* writers? The inference is this: the Scripture history is natural, is probable, bears all the characteristics of veracity; narrates circumstances which seem to make against its own honour, yet *duells* on them, and often seeks occasion to REPEAT them. It is true! infallibly true! In this conclusion, common sense, reason, and criticism, join. On the other hand, of biography in general, we must say, that it is often unnatural, improbable, is destitute of many of the essential characteristics of truth; studiously avoids mentioning those circumstances which are dishonourable to its subject: ardently endeavours either to cast those which it cannot wholly hide into deep shades, or sublime them into virtues. This is notorious; and we need not go far for numerous examples. From these facts, a reflecting mind will draw this general conclusion—an *impartial* history, in every respect true, can be expected only from God himself.

These should be only preliminary observations on an extended examination of the characters and conduct of

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;
8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

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

a Ch. 24. 3. & 26. 35.—b Heb. were evil in the eyes, &c.

c Ch. 26. 3. she is called Basemath.—d Ch. 25. 13.

Rebekah and her two sons; but this in detail would be an ungracious task, and I wish only to draw the reader's attention to what may, under the blessing of God, promote his moral good. No pious man can read the chapter before him without emotions of grief and pain. A mother teaches her favourite son to cheat and defraud his brother, deceive his father, and tell the most execrable lies! And God, the just, the impartial God, relates all the circumstances in the most ample and minute detail! I have already hinted, that this is a strong proof of the authenticity of the sacred book. Had the Bible been the work of an impostor, a single trait of this history had never appeared. God, it is true, had purposed that the elder should serve the younger; but never designed that the supremacy should be brought about in this way. Had Jacob's unprincipled mother left the matter in the hands of God's providence, her favourite son would have had the precedence in such a way as would not only have manifested the justice and holiness of God, but would have been both honourable and lasting to himself. He got the birthright, and he got the blessing; and how little benefit did he personally derive from either? What was his life from this time till his return from Padan-aram? A mere tissue of vexations, disappointments, and calamities. Men may endeavour to palliate the iniquity of these transactions, but this must proceed either from weakness or mistaken zeal. God has sufficiently marked the whole with his disapprobation.

The enmity which Esau felt against his brother Jacob, seems to have been transmitted to all his posterity; and doubtless the matters of the birthright and the blessing, were the grounds on which that perpetual enmity was kept up between the descendants of both families, the Edomites and the Israelites. So unfortunate is an ancient family grudge, founded on the opinion, that an injury has been done by one of the branches of the family, in a period no matter how remote, provided its operations still continue, and certain secular privations to one side be the result. How possible it is to keep feuds of this kind alive to any assignable period, the state of a neighbouring island sufficiently proves: and on the subject in question, the bloody contentions of the two houses of York and Lancaster in this nation, are no contemptible comment. The facts, however, relative to this point, may be summed up in a few words. 1. The descendants of Jacob were peculiarly favoured by God. 2. They generally had the dominion, and were ever reputed superior in every respect to the Edomites. 3. The Edomites were generally tributary to the Israelites. 4. They often revolted, and sometimes succeeded so far in their revolts, as to become an independent people. 5. The Jews were never subjected to the Edomites. 6. As in the case between Esau and Jacob, who, after long enmity, were reconciled, so were the Edomites and the Jews, and at length they became one people. 7. The Edomites, as a nation, are now totally extinct; and the Jews still continue as a distinct people from all the inhabitants of the earth! So exactly have all the words of God, which he has spoken by his prophets, been fulfilled!

On the blessings pronounced on Jacob and Esau, these questions may naturally be asked. 1. Was there any thing in these blessings of such a spiritual nature, as to affect the eternal interests of either? Certainly there was not, at least, as far as might absolutely involve the salvation of the one, or the perdition of the other. 2. Was not the blessing pronounced on Esau as good as that pronounced on Jacob, the mere temporary lordship, and being the progenitor of the Messiah, excepted? So it evidently appears. 3. If the blessings had referred to their eternal states, had not Esau as fair a prospect for endless glory as his deceitful and unfeeling brother? Justice and mercy both say—Yes. The truth is, it was their posterity and not themselves, that were the objects of these blessings.

NOTES ON CHAPTER XXVIII.

Verse 1. And Isaac called Jacob] See the note on ver. 46. of the preceding chapter.

And blessed him] Now voluntarily and cheerfully confirmed to him the blessing, which he had before obtained through subtlety. It was necessary that he should have this confirmation previous to his departure; else considering the way in which he had obtained both the birthright and the blessing, he might be doubtful, according to his

own words, whether he might not have got a curse instead of a blessing. As the blessing now pronounced on Jacob was obtained without any trick or deception on his part, it is likely that it produced a salutary effect upon his mind, might have led him to confession of his sin, and prepared his heart for those discoveries of God's goodness, with which he was favoured at Luz.

Verse 2. Arise, go to Padan-aram] This mission, in its spirit and design, is nearly the same as that chap. xxiv. which see. There have been several ingenious conjectures concerning the *retinue* which Jacob had, or might have had, for his journey; and by some he has been supposed to have been well attended. Of this nothing is mentioned here, and the reverse seems to be intimated elsewhere. It appears from ver. 11. that he lodged in the open air, with a stone for his pillow; and from chap. xxxii. 10. he appears to have taken the journey on foot, with his staff in his hand; nor is there even the most indirect mention of any attendants, nor is it probable there were any. He took, no doubt, provisions with him sufficient to carry him to the nearest encampment, or village, on the way, where he would naturally recruit his bread and water to carry him to the next stage, and so on. The oil that he poured on the pillar, might be a little of that which he had brought for his own use, and can be no rational argument of his having a stock of provisions, servants, camels, &c. for which it has been gravely brought. He had God alone with him.

Verse 3. That thou mayest be a multitude of people] *עַם כְּהַרְבֵּי לֵהָאָרֶץ* *likehal ammim*. There is something very remarkable in the original words; they signify literally for an assembly, congregation, or church of peoples; referring, no doubt, to the Jewish church in the wilderness, but more particularly to the Christian church, composed of every kindred and nation and people and tongue. This is one essential part of the blessing of Abraham; see ver. 4.

Verse 4. Give thee the blessing of Abraham] May he confirm the inheritance with all its attendant blessings to thee, to the exclusion of Esau; as he did to me, to the exclusion of Ishmael. But according to St. Paul, much more than this is certainly intended here; for it appears, from Gal. iii. 6—14. that the blessing of Abraham, which is to come upon the Gentiles through Jesus Christ, comprises the whole doctrine of justification by faith and its attendant privileges, viz. redemption from the curse of the law, remission of sins, and the promise of the Holy Spirit, including the constitution and establishment of the Christian church.

Verse 5. Bethuel the Syrian] Literally the Aramean, so called, not because he was of the race of Aram, the son of Shem, but because he dwelt in that country which had been formerly possessed by the descendants of Aram.

Verse 9. Then went Esau unto Ishmael] Those who are apt to take every thing by the wrong handle, and who think it was utterly impossible for Esau to do any right action, have classed his taking a daughter of Ishmael among his crimes: whereas, there is nothing more plain than that he did this with a sincere desire to obey and please his parents. Having heard the pious advice which Isaac gave to Jacob, he therefore went, and took a wife from the family of his grandfather Abraham, as Jacob was desired to do out of the family of his maternal uncle Laban. Mahalath, whom he took to wife, stood in the same degree of relationship to Isaac his father, as Rachel did to his mother Rebekah. Esau married his father's niece: Jacob married his mother's niece. It was therefore most obviously to please his parents that Esau took this additional wife. It is supposed that Ishmael must have been dead thirteen or fourteen years before this time, and that going to Ishmael, signifies only going to the family of Ishmael. If we follow the common computation, and allow that Isaac was now about one hundred and thirty-six, or one hundred and thirty-seven years of age, and Jacob seventy-seven, and as Ishmael died in the one hundred and thirty-seventh year of his age, which, according to the common computation, was the one hundred and twenty-third of Isaac, then Ishmael must have been dead about fourteen years. But if we allow the ingenious reasoning of Mr. Skinner and Dr. Kennicott, that Jacob was at this time only fifty-seven years of age, and Isaac consequently only one hundred and seventeen, it will appear that Ishmael did not die till six years after this period;

10 ¶ And Jacob ^a went out from Beer-sheba, and went toward ^b Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he ^c dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and Behold, ^d the angels of God ascending and descending on it.

13 ^e And, Behold, the LORD stood above it, and said, ^f I am the LORD God of Abraham thy father, and the God of Isaac: ^g the land whereon thou liest, to thee will I give it, and to thy seed;

^a H. a. 12. 12—b Called, Act. 7. 2. Charran.—c Ch. 41. 1. Job. 33. 15.—d John 1. 51. Hebr. 1. 11.—e Ch. 33. 1. & 19. 3.—f Ch. 26. 21.—g Ch. 13. 13. & 35. 12.—h Ch. 13. 16.—i Heb. break forth.—k Ch. 13. 14. Deut. 12. 20.

and hence, with propriety it might be said, Esau went unto Ishmael—and took Mahalath the daughter of Ishmael—to be his wife. See the notes on chap. xxxi. 38, &c.

Verse 11. *A certain place, and tarried there all night, because the sun was set*] From ver. 19. we find this certain place was Luz, or some part of its vicinity. Jacob had probably intended to reach Luz, but the sun being set, and night coming on, he either could not reach the city, or he might suspect the inhabitants, and rather prefer the open field, as he must have heard of the character and conduct of the men of Sodom and Gomorrah: or the gates might be shut by the time he reached it, which would prevent his admission; for it frequently happens, to the present day, that travellers not reaching a city in the eastern countries, previous to the shutting of the gates, are obliged to lodge under the walls all night; as, when once shut, they refuse to open them till the next day. This was probably Jacob's case.

He took of the stones] He took one of the stones that were in that place: for from ver. 18. we find it was one stone only, which he had for his pillow. Luz is supposed to have been about forty-eight miles distant from Beersheba; too great a journey for one day, through what we may conceive, very unready roads.

Verse 12. *He dreamed, and behold a ladder*] A multitude of fanciful things have been spoken of Jacob's vision of the ladder, and its signification. It might have several designs, as God chooses to accomplish the greatest number of ends by the fewest and simplest means possible. 1. It is very likely that its primary design was to point out the *providence* of God, by which he watches over and regulates all terrestrial things: for nothing is left to merely natural causes: a heavenly agency pervades, actuates, and directs all. In his present circumstances, it was highly necessary that Jacob should have a clear and distinct view of this subject, that he might be the better prepared to meet all occurrences with the conviction, that all was working together for his good. 2. It might be intended also to point out the *intercourse between heaven and earth*, and the connexion of both worlds by the means of *angelic ministry*. That this is fact, we learn from many histories in the Old Testament; and it is a doctrine that is unequivocally taught in the New. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* 3. It was probably a *type* of CHRIST, in whom both worlds meet, and in whom the divine nature are conjoined; the LADDER was set upon the EARTH, and the TOP of it reached to HEAVEN: for GOD was manifest in the FLESH; and in him dwelt all the fulness of the God-head bodily. Nothing could be a more expressive emblem of the incarnation and its effects: Jesus Christ is the grand connecting medium between heaven and earth, and between God and man. By him, God comes down to man: through him, man ascends to God. It appears that our Lord applies the vision in this way *himself*, 1st. In that remarkable speech to Nathaniel, *Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man*; John i. 51. 2dly. In his speech to Thomas, John xiv. 6, *I am the way, and the truth, and the life: no man cometh unto the Father but by me.*

Verse 13. *I am the Lord God of Abraham*] Here God confirms to him the blessing of Abraham, for which Isaac had prayed; ver. 3, 4.

Verse 14. *Thy seed shall be as the dust*] The people that shall descend from thee, shall be extremely numerous; and in thee and thy seed—the Lord JESUS descending from thee, according to the flesh—shall all the families of the earth, not only all of thy race, but all the other families or tribes of mankind, which have not pro-

14 And ^b thy seed shall be as the dust of the earth, and thou shalt ^c spread abroad ^d to the west, and to the east, and to the north, and to the south: and in thee and ^e in thy seed shall all the families of the earth be blessed.

15 And, behold, ^m I am with thee, and will ⁿ keep thee in all places whither thou goest, and will ^o bring thee again into this land; for ^p I will not leave thee, ^q 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 ^r 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.

¹ Ch. 12. 3. & 18. 18. & 22. 18. & 26. 4.—^m See Ver. 20. 21. Ch. 26. 21. & 31. 2. n Ch. 48. 16. Ps. 121. 5, 7, 8.—^o Ch. 35. 6.—^p Deut. 32. 6. Job. 1. 8. 1 Kings 8. 57. Hebr. 13. 5.—^q Numb. 24. 19.—^r Exod. 3. 5. Josh. 2. 15.

ceeded from the Abrahamic family, be blessed: for Jesus Christ by the grace of God tasted death FOR EVERY MAN, Heb. ii. 9.

Verse 15. *And behold, I am with thee*] For I fill the heavens and the earth:—my word shall be thy help; Targum—and will keep thee in all places, *in all this way*; Septuagint. I shall direct, help, and support thee in a peculiar manner, in thy present journey; be with thee while thou sojournest with thy uncle; and will bring thee again into this land; so that in all thy concerns thou mayest consider thyself under my especial providence, for I will not leave thee: thy descendants also, shall be my peculiar people, whom I shall continue to preserve as such, until I have done that which I have spoken to thee of; until the Messiah shall be born of thy race; and all the families of the earth, the Gentiles, be blessed through thee, the Gospel being preached to them, and they, with the believing Jews, made one FOLD, under ONE SHEPHERD, and one Bishop or Overseer of souls. And this circumstantial promise has been literally and punctually fulfilled. *Known unto God are all his works from the beginning.*

Verse 16. *The Lord is in this place; and I knew it not*] That is, God has made this place his peculiar residence; it is a place in which he meets with, and reveals himself to his followers. Jacob might have supposed that this place had been consecrated to God. And it has already been supposed, that his mind having been brought into a humble frame; he was prepared to hold communion with his Maker.

Verse 17. *How dreadful is this place*] The appearance of the ladder, the angels, and the divine glory at the top of the ladder, must have left deep, solemn, and even awful impressions on the mind of Jacob; and hence the exclamation in the Text, *How dreadful is this place!*

This is none other but the house of God] The Chaldee gives this place a curious turn; "This is not a common place, but a place in which God delights; and opposite to this place is the gate of heaven." Onkelos seems to suppose that the gate or entrance into heaven was actually above this spot; and that when the angels of God descended to earth, they came through that opening into this place, and returned by the same way, and it really appears that Jacob himself had a similar notion.

Verse 18. *And Jacob—took the stone—and set it up for a pillar*] He placed the stone in an erect posture, that it might stand as a monument of the extraordinary vision which he had in this place: and he poured oil upon it, thereby consecrating it to God, so that it might be considered an altar, on which libations might be poured, and sacrifices offered unto God.—See chap. xxxv. 14.

There is a foolish tradition, that the stone set up by Jacob was afterward brought to Jerusalem, from which, after a long lapse of time, it was brought to Spain, from Spain to Ireland, from Ireland to Scotland, and on it the kings of Scotland sat to be crowned; and concerning which the following leonine verses were made:

*Ni fallit intum.—Scoti quorunque locutum
Invenit lapidem,—regnavit tenentur videm.*

Or fate's deceiv'd, or heaven's thence in vain;
Or where they find this stone, the Scots still reign.—See Dodd.

Edward the first had it brought to Westminster, and there this stone, called *Jacob's Pillar*, and *Jacob's Pillow*, is now placed under the chair on which the king sits when crowned! It would be as ridiculous to attempt to disprove the truth of this tradition, as to prove that the stone under the old chair in Westminster was the identical stone which served the patriarch for a bolster.

And poured oil upon the top of it] Stones, images, and

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

19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20 ¶ And Jacob vowed a vow, saying, If God will be with me, and will keep me in this

way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

a Ch. 31. 13, 45. & 35. 14.—b Lev. 8. 10, 11, 12. Numb. 7. 1.—c Judges 1. 23, 26. Hos. 4. 15.—That is, the house of God.—d Ch. 31. 13. Judges 11. 30. 2 Sam. 15. 8.—f Ver. 15.

g 1 Tim. 6. 8.—h Judges 11. 31. 2 Sam. 19. 21, 30.—i Exod. 15. 2. Dent. 96. 17. 2 Sam. 15. 8. 2 Kings 5. 17.—k Ver. 17. Ch. 14. 20. & 35. 7, 14.—l Lev. 27. 30—33. Dent. 14. 22, 23.

altars dedicated to divine worship, were always anointed with oil. This appears to have been considered as a consecration of them to the object of the worship, and a means of inducing the god or goddess to take up their residence there, and answer the petitions of their votaries. Anointing stones, images, &c. is used in idolatrous countries to the present day, and the whole idol is generally smeared over with oil. Sometimes, besides the anointing, a crown or garland was placed on the stone or altar, to honour the divinity, who was supposed in consequence of the anointing, to have set up his residence in that place. It was on this ground that the seats of polished stone, on which the kings sat in the front of their palaces to administer justice, were anointed; merely to invite the Deity to reside there, that true judgment might be given, and a righteous sentence always be pronounced. Of this we have an instance in Homer, *Odys. T. v. 406—10.*

Ο ε δ' εδωκεν, κειν' ηγε' οζιτ' επι εριστοις λιθοισιν
Οι οισιν περιεκειντο θυραων ψηφισιν,
Λυκει, ακροταλδοντες; λισικτος; ος επι κειν
Νελευς; ζιταει, θιαρον μαρτορεσ ατλαντος.

The old man early rose, walk'd forth and set a seat
On polished stone, before his palace gate;
With oil and oil anoints, the hold useful stone,
Where ancient Neleus sat, a rustic throne.—Pope.

This gives a part of the sense of the passage; but the last line, on which much stress should be laid, is most miserably rendered by the English poet: it should be translated,

"Where Neleus sat, equal in counsel to the gods;"

because inspired by their wisdom, and which inspiration he and his successor took pains to secure by consecrating with the anointing oil, the seat of judgment on which they were accustomed to sit. Some of the ancient commentators on Homer mistook the meaning of this place yet not understanding the nature of the custom; and these *Cowper* unfortunately follows, translating "resplendent as with oil;" which *as*, destroys the whole sense, and obliterates the allusion. This sort of anointing, was a common custom in all antiquity, and was probably derived from this circumstance. *Arnobius* tells us that it was customary with himself, while a heathen, "when he saw a smooth polished stone that had been smeared with oil, to kiss and adore it, as if possessing a divine virtue." *Si quando conspexeram lubricatum lapidem, et ex olivi unguine sorditatum, (ordinatum?) tanquam inesset vis preensu, adulabar, affabar.* And *Theodoret*, in his eighty-fourth question on *Genesis*, asserts that many pious women in his time, were accustomed to anoint the collins of the martyrs, &c. And in catholic countries, when a church is consecrated, they anoint the door-posts, pillars, altars, &c. So under the law, there was a holy anointing oil, to sanctify the tabernacle, laver, and all other things used in God's service; *Exod. xl. 9, &c.*

Verse 19. He called the name of that place Beth-el] That is, the house of God; for in consequence of his having anointed the stone, and thus consecrated it to God, he considered it as becoming henceforth his peculiar residence; see on the preceding verse. This word should be always pronounced as two distinct syllables, each strongly accented, Beth-El.

Was called Luz at the first] The Hebrew has *לז* *Ulam* *Luz*, which the Roman edition of the Septuagint translates *Ουλαμλουζ*; *Oulamloiz*; the Alexandrian MS. *Ουλαμμουζ*; *Oulammaüz*; the Aldine, *Ουλαμμουζ*; *Oulam-maous*; Symmachus, *Λυμμαουζ*; *Lammaous*; and some others, *Ουλαμ*, *Oulam*. The Hebrew *לז* *ulam*, is sometimes a particle signifying *as, just as; hence, it may signify that the place was called Beth-El, as it was formerly called Luz.* As *Luz* signifies an *almond, almond or hazel tree*, this place probably had its name from a number of such trees growing in that region. Many of the ancients confounded this city with *Jerusalem*, to which they attribute the eight following names, which are all expressed in this verse:

Solyra, Luza, Bethel, Hierosolyra, Jebus, Elia
Urbs sacra, Hierusalem vocatur atque Salem.

Solyra, Luz, Beth-El, Hierosolyra, Jebus, Elia
The holy city is called, as also Jerusalem and Salem.

From Beth-El, came the *Baithulia, Bethyllia, Βαιθυλια*, or animated stones, so celebrated in antiquity, and to which divine honours were paid. The tradition of Jacob anointing this stone, and calling the place *Beth-El*, gave rise to all the superstitious accounts of the *Baithulia* or consecrated stones, which we find in *Sanchoniatho* and others. These became abused to idolatrous purposes, and hence God strongly prohibits them, *Lev. xxvii. 1.*, and it is very likely, that stones of this kind, were the most ancient objects of idolatrous worship: these were afterward formed into beautiful human figures, male and female, when the art of sculpture became tolerably perfected: and hence the origin of idolatry, as far as it refers to the worshipping of images; for these being consecrated by anointing, &c. were supposed immediately to become instinct with the power and energy of some divinity. Hence then, the *Baithulia*, or living stones of the ancient Phœnicians, &c. As oil is an emblem of the gifts and graces of the Holy Spirit, *Psal. xlv. 7. 1 John ii. 20, 27.*: so those who receive this anointing are considered as being alive unto God, and are expressly called by *St. Peter living stones*, *1 Pet. ii. 4, 6.*; may not the apostle have reference to those living stones or *Bethyllia* of antiquity, and thus correct the notion, by showing that those rather represented the true worshippers of God, who were consecrated to his service and made partakers of the Holy Ghost; and that these alone could be properly called the living stones, out of which the true spiritual temple is composed?

Verse 20. Vow'd a vow] A solemn holy promise, by which a man bound himself to do certain things, in a particular way, time, &c. and for power to accomplish which, he depended on God; hence all vows were made with prayer, see *Psal. lxi. 6. Judges xi. 30, 31. see on Lev. xxvii. 1, &c.*

If God will be with me, &c.] Jacob seems to make this vow rather for his posterity than for himself, as we may learn from verses 13, 14, and 15; for he particularly refers to the promises which God had already made to him, which concerned the multiplication of his offspring, and their establishment in that land. If, then, God shall fulfil these promises, he binds his posterity to build God a house or temple, and to devote, for the maintenance of his worship, the tenth of all their earthly goods. This mode of interpretation removes that appearance of self-interest which almost any other view of the subject presents. Jacob had certainly, long ere this, taken *Jehovah* for his God; and so thoroughly had he been instructed in the knowledge of *Jehovah*, that we may rest satisfied no reverses of fortune could have induced him to apostatize: but as his taking refuge with *Laban* was probably typical of the sojourning of his descendants in *Egypt*—his persecution, so as to be obliged to depart from *Laban*—the bad treatment of his posterity by the *Egyptians*—his rescue from death, preservation on his journey, re-establishment in his own country, &c. were all typical of the exodus of his descendants, their travels in the desert, and establishment in the promised land—where they built a house to God; and where, for the support and maintenance of the pure worship of God, they gave to the priests and Levites the tenth of all their worldly produce. If all this be understood as referring to Jacob only, the Scripture gives us no information how he performed his vow.

Verse 22. This stone—shall be God's house] That is, (as far as this matter refers to Jacob alone) should I be preserved to return in safety, I shall worship God in this place. And this purpose he fulfilled, see chap. xxxv. 7 and 14. for there he builded an altar, anointed it with oil, and poured a drink-offering thereon.

For a religious and practical use of Jacob's vision, see the notes on verse 12.

On the doctrine of tithes, perhaps a word may be borue from one who never received any; and has none in pros-

CHAPTER XXIX.

Jacob proceeds on his journey, 1: comes to a well where the flocks of his uncle Laban, as well as of several others, were usually watered, 2, 3; inquires from the shepherds concerning Laban and his family, 4-6. While they are conversing about watering the sheep, 7, 8, Rachel arrives, 9. He causes her to water her flock, 10; makes himself known into her, 11, 12. She hastens home and communicates the tidings of Jacob's arrival to her father, 12. Laban hastens to the well, embraces Jacob, and brings him home, 13. After a month's stay, Laban proposes to give Jacob wages, 14, 15. Leah and Rachel object, 16, 17. Jacob proposes to serve seven years for Rachel, 18. Laban consents, 19. When the seven years were fulfilled, Jacob demands his wife, 20, 21. Laban makes a marriage feast, 22; and in the evening substitutes Leah for Rachel, to whom he had given Zilpah for handmaid, 23, 24. Jacob discovers the fraud, and upbraids Laban, 25. He excuses himself, 26; and promises to give him Rachel for another seven years of service, 27. After adding a work with Leah, he receives Rachel for wife, to whom Laban gave Bilhah for handmaid, 28, 29. Jacob loves Rachel more than Leah, and serves seven years for her, 30. Leah, being displeas'd, the Lord makes her fruitful, while Rachel continues barren, 31. Leah bears Reuben, 32, and Simeon, 33, and Levi, 34, and Judah; after which she leaves off bearing, 35.

THEN Jacob went on his journey, and came into the land of the people of the east.

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

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep; and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

a Heb. lift up his feet.—b Ch. 28. 5-7. Numh. 23. 7. Judges 6. 3, 23. Hos. 12. 12. c Heb. children.—d Ch. 27. 43. & 28. 10.—e Heb. Is there peace to him?—f Ch. 43. 27.

peet. *Tithes*, in their origin, appear to have been a sort of *eucharistic offering* made unto God; and probably were something similar to the *minrah*, which we learn from Gen. iv. was in use almost from the foundation of the world. When God established a regular, and we may add, an expensive worship, it was necessary that a proper provision should be made for the support of those who were obliged to devote their whole time to it, and consequently were deprived of the opportunity of providing for themselves in any secular way. It was soon found that a tenth part of the produce of the whole land was necessary for this purpose, as a whole tribe, that of *Levi*, was devoted to the public service of God; and when the land was divided, this tribe received no inheritance among their brethren. Hence, for their support, the *law of tithes* was enacted; and by these, the priests and Levites were not only supported as the ministers of God, but as the *teachers and intercessors* of the people; performing a great variety of religious duties for them, which, otherwise, they themselves were bound to perform. As this mode of supporting the ministers of God was instituted by himself, so we may rest assured it was rational and just. Nothing can be more reasonable than to devote a portion of the earthly good, which we receive from the free mercy of God, to his own service; especially, when by doing it, we are essentially serving ourselves. If the ministers of God give up their whole time, talents, and strength, to watch over, labour for, and instruct the people in spiritual things, justice requires that they shall receive their support from the work. How worthless and wicked must that man be, who is continually receiving good from the Lord's hands, without restoring any part for the support of true religion, and for charitable purposes! To such, God says, *their table shall become a snare to them, and that he will curse their blessings*. God expects returns of gratitude in this way from every man; he that has much should give plentifully; he that has little, should do his diligence to give of that little.

It is not the business of these notes to dispute on the article of *tithes*—perhaps it would be well could a proper substitute be found for them, and the clergy paid by some other method. But still the *labourer* is worthy of his hire; and the maintenance of the *public ministry* of the word of God, should not be left to the caprices of men. He who is only supported for his work, will be probably abandoned when he is no longer capable of public service; I have seen many aged and worn-out ministers reduced to great necessity, and almost literally obliged to beg their bread among those whose opulence and salvation were, under God, the fruits of their ministry! Such persons may think they do God service by disputing against "*Tithes*, as legal institutions, long since abrogated," while they permit their worn-out ministers to starve: but how shall they appear in that day when Jesus shall say, *I was hungry, and ye gave me no meat; thirsty, and ye gave*

6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is yet high day; neither is it time that the cattle should be gathered together: water ye the sheep and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice and wept.

12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

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

g Heb. yet the day is great.—h Exod. 2. 16.—i Exod. 2. 17.—k Ch. 33. 4. & 45. 14. 15.—l Ch. 13. 8. & 14. 14, 16.—m Ch. 24. 26.—n Heb. hearing.—o Ch. 24. 28.

me no drink; naked, and ye clothed me not! It is true, that where a provision is established on a certain order of priesthood, by the law, it may be sometimes claimed and consumed by the worthless and the profane; but this is no necessary consequence of such establishment, as there are laws, which, if put in action, have sufficient energy to expel every wicked and slothful servant from the vineyard of Christ. At all events, this is no reason why those who have served God and their generation, should not be comfortably supported during that service; and when incapable of it, be furnished at least with the necessities of life. Though many ministers have reason to complain of this neglect, who have no claims on a legal ecclesiastical establishment; yet none have cause for louder complaint than the generality of those called *curates*, or unbefitted ministers, in the Church of England.

NOTES ON CHAPTER XXIX.

Verse 1. *And Jacob went on his journey*] The original is very remarkable. *And Jacob lifted up his feet, and he travelled unto the land of the children of the east*. There is a certain *cheerfulness* marked in the original, which comports well with the state of mind into which he had been brought by the vision of the ladder and the promises of God. He now saw, that having God for his protector, he had nothing to fear; and therefore he went on his way rejoicing.

People of the east] The inhabitants of Mesopotamia and the whole country beyond the Euphrates, are called *קדם kedem, or easterns*, in the sacred writings.

Verse 2. *Three flocks of sheep*] *שן Tsou*, small cattle, such as sheep, goats, &c. see on chap. xii. 16. Sheep, in a healthy state, seldom drink in cold and comparatively cold countries; but it was probably different in hot climates. The *three flocks*, if *flocks* and not *shepherds* be meant, which were lying now at the well, did not belong to Laban, but to three other chiefs; for Laban's flock was yet to come, under the care of Rachel, ver. 6.

Verse 3. *All the flocks*] Instead of *הא-אדורם ha-adorim, flocks*, the Samaritan reads *הארומים harōmim shepherds*; which reading *Houbigan* strongly contends to be the true one, as well in this verse as in verse 8. It certainly cannot be said, that *all the flocks rolled the stone from the well's mouth, and watered the sheep*—and yet so it appears to read, if we prefer the common Hebrew text to the Samaritan. It is probable that the same reading was originally that of the second verse also.

And they put the stone again upon the well's mouth] It is very likely that the stone was a large one, which was necessary to prevent ill-minded individuals from either disturbing the water, or filling up the well: hence a great stone was provided, which required the joint exertions of several shepherds to remove it; and hence those who arrived first, waited till all the others were come up, that they might water their respective flocks in concert.

Verse 4. *My brethren, whence be ye*] It is certain that

14 And Laban said to him, 'surely thou art my bone and my flesh. And he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou art my brother, 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, 'I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, 'It is better that I give her to thee, than that I should give her to another man: abide with me.

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

21 ¶ And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

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

24 And Laban gave unto his daughter Leah Zilpah his maid for a 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.

a. Ch. 2. 23. Judg. 8. 2. 2 Sam. 5. 1. & 19. 12. 13.—b. Heb. a month of days. c. Ch. 12. 11. & 21. 15. & 30. 6. Prov. 31. 30.—d. Ch. 31. 41. & 34. 12. 2 Sam. 3. 14. e. Ps. 12. 2.—f. Ch. 30. 26. Hos. 12. 13. Cant. 6. 7. 1 Cor. 13. 7.

g. Judg. 15. 1.—h. Judg. 14. 10. Matt. 22. 2. 10. John 2. 1. 2.—i. Heb. place.—k. Judges 14. 12. Lev. 18. 18. Mal. 2. 15. Ch. 20. 30.

the language of Laban and his family was Chaldee, and not Hebrew: see chap. xxxi. 47. but from the names which Leah gave to her children, we see that the two languages had many words in common; and therefore Jacob and the shepherds might understand each other with little difficulty. It is possible also that Jacob might have learned the Chaldee or Aramitish language from his mother, as this was his mother's tongue.

Verse 5. Laban the son of Nahor] Son is here put for grandson, for Laban was the son of Bethuel the son of Nahor.

Verse 6. Is he well?] וְלֵי שָׁלוֹם ha-shalom lo? Is there peace to him? Peace, among the Hebrews, signified all kinds of prosperity. Is he a prosperous man in his family, and in his property? and they said, He is well, לֵי שָׁלוֹם, he prospers.

Rachel cometh with the sheep] רַחֵל Rachel, (the ch sounded strongly guttural), signifies a sheep or ewe; and she probably had her name from her fondness for these animals.

Verse 7. It is high day—The day is but about half run—neither is it time that the cattle should be gathered together] It is surely not time yet to put them into the folds: give them therefore water, and take them again to pasture.

Verse 8. We cannot, until all the flocks—shepherds—see ver. 3.—be gathered together] It is a rule that the stone shall not be removed till all the shepherds and the flocks, which have a right to this well, be gathered together; then, and not before, we may water the sheep.

Verse 9. Rachel came with her father's sheep] So we find that young women were not kept concealed in the house, till the time they were married, which is the common gloss put on נָשִׂי אַלְמָנָה, a virgin, one concealed, see on chap. xxiv. 43. Nor was it beneath the dignity of the daughters of the most opulent chiefs to carry water from the well, as in the case of Rebekah; or tend sheep, as in the case of Rachel. The chief property in those times consisted in flocks, and who so proper to take care of them, as those who were interested in their safety and increase? Honest labour, far from being a discredit, is an honour both to high and low. The king himself is served by the field; and without it, and the labour necessary for its cultivation, all ranks must perish. Let every son, let every daughter learn, that it is no discredit to be employed, whenever it may be necessary, in the meanest offices, by which the interests of the family may be honestly promoted.

Verse 10. Jacob went near, and rolled the stone] Probably the flock of Laban was the last of those which had a right to the well: that flock being now come, Jacob assisted the shepherds to roll off the stone: for it is not likely he did it by himself, and so assisted his cousin, to whom he was as yet unknown, to water her flock.

Verse 11. Jacob kissed Rachel] A simple and pure method by which the primitive inhabitants of the earth testified their friendship to each other—first abused by hypocrites, who pretended affection while their vile hearts meditated terror—see the case of Joab—and afterward degraded by refiners on morals, who, while they pretended to stumble at those innocent expressions of affection and friendship, were capable of committing the grossest acts of impurity.

And lifted up his voice] It may be, in thanksgiving to

God for the favour he had shown him, in conducting him thus far in peace and safety.

And wept] From a sense of the goodness of his heavenly Father, and his own unworthiness of the protection and success with which he had been favoured. The same expressions of kindness and pure affection are repeated on the part of Laban, ver. 13.

Verse 14. My bone and my flesh] One of my nearest relatives.

Verse 15. Because thou art my brother, &c.] Though thou art my nearest relative, yet I have no right to thy services without giving thee an adequate recompense. Jacob had passed a whole month in the family of Laban, in which he had undoubtedly rendered himself of considerable service. As Laban, who was of a very saving, if not covetous disposition, saw that he was likely to be of great use to him in his secular concerns, he wished to secure his services, and therefore asks him what wages he wished to have.

Verse 17. Leah was tender-eyed] רַחֵם rakhom, soft, delicate, lovely. I believe the word means just the reverse of the signification generally given to it. The design of the inspired writer is to compare both the sisters together, that the balance may appear to be greatly in favour of Rachel. The chief recommendation of Leah, was her soft and beautiful eyes; but Rachel was יְפֵפֶתֶת yephathet, beautiful in her shape, person, mien, and gait: and מַרְאֵה יָפֶת מַרְאֵה yephathet mardah, beautiful in her countenance. The words plainly signify, a fine shape, and fine features; all that can be considered as essential to personal beauty. Therefore Jacob loved her; and was willing to become a bond-servant for seven years, that he might get her to wife; for in his destitute state he could produce no dowry, and it was the custom of those times, for the father to receive a portion for his daughter, and not to give one with her. The bad system of education, by which women are spoiled and rendered in general good for nothing, makes it necessary for the husband to get a dowry with his wife, to enable him to maintain her: whereas in former times, they were well educated, and extremely useful: hence he who got a wife, almost invariably got a prize.

Verse 20. And Jacob served seven years for Rachel] In ancient times it appears to have been a custom among all nations, that men should give dowries for their wives: and in many countries this custom still prevails. When Sheeleen asked Dinah for wife, he said, Ask me never so much dowry and gift, and I will give according as ye shall say unto me, chap. xxxiv. 12. When Eleazar went by Abraham's command, to get Rebekah to be wife to Isaac, he took a profusion of riches with him, in silver, gold, jewels, and raiment, with other costly things, which, when the contract was made, he gave to Rebekah, her mother, and her brothers, see chap. xxiv. 10, 22, 53. David, in order to be Saul's son-in-law, must, instead of a dowry, kill Goliath; and when this was done, he was not permitted to espouse Michal till he had killed one hundred Philistines, 1 Sam. xvii. 25. and xviii. 25. The prophet Hosea bought his wife for fifteen pieces of silver, and a homer and a half of barley, chap. iii. 2. The same custom prevailed among the ancient Greeks, Indians, and Germans. The Romans also had a sort of marriage which was entitled pre-cognitionem, by purchase. The Tartars and Turks still buy their wives; but among the latter they are bought as a sort of slaves.

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 Bilha his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah; and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

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

33 And she conceived again, and bare a son; and said Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

34 And she conceived again, and bare a son; and said, Now this time

Ver. 24. Ch. 30. 3-8.—Ver. 20. Deut. 21. 15.—Ch. 30. 26. & 31. 41. Hoet 12. 12. d. Par. 127. 3.—Ch. 30. 1.—That is, see a son.—Exod. 3. 7. & 4. 31. Deut. 26. 7. Ps. 25. 18. & 106. 44.

Herodotus mentions a very singular custom among the *Babylonians*, which may serve to throw light on the conduct of Laban towards Jacob. "In every district," says he, "they annually assemble all the marriageable virgins on a certain day; and when the men are come together, and stand round the place, the crier rising up, sells one after another, always bringing forward the most beautiful first; and having sold her for a great sum of gold, he puts up her who is esteemed second in beauty. On this occasion, the richest of the *Babylonians* used to contend for the fairest wife, and to outbid one another. But the vulgar are content to take the ugly and lame with money: for when all the beautiful virgins are sold, the crier orders the most deformed to stand up: and after he has openly demanded who will marry her with a small sum, she is at length given to the man that is contented to marry her with the least. And in this manner, the money arising from the sale of the handsome, serves for a portion to those, whose look was disagreeable, or who had any bodily imperfection. A father was not permitted to indulge his own fancy in the choice of a husband for his daughter; neither might the purchaser carry off the woman which he had bought, without giving sufficient security that he would live with her as his own wife. Those also who received a sum of money with such as could bring no price in this market, were obliged also to give sufficient security that they would live with them; and if they did not, they were obliged to refund the money." See *Herodotus*, in *Clio*, p. 82. edit. *Gale*; and see *Calmet*, in loco. Thus Laban made use of the beauty of Rachel, to dispose of his daughter Leah, in the spirit of the *Babylonian* custom, though not in the letter.

And they seemed to him but a few days] If Jacob had been obliged to wait seven years before he married Rachel, could it possibly be said, that they could appear to him as a few days? Though the letter of the text seems to say the contrary, yet there are eminent men, who strongly contend that he received Rachel soon after the month was finished, see ver. 14. and then served seven years for her; which might really appear but a few days to him, because of his increasing love to her: but others think this quite incompatible with all the circumstances marked down in the text; and on the supposition that Jacob was not now seventy-seven years of age, as most chronologers make him, but only fifty-seven, see on chap. xxxi. there will be time sufficient to allow for all the transactions which are recorded in his history, during his stay with Laban. As to the incredibility of a passionate lover, as some have termed him, waiting patiently for seven years before he could possess the object of his wishes, and those seven years appearing to him as only a few days, it may be satisfactorily accounted for, they think, two ways. 1. He had the continual company of his elect spouse, and this certainly would take away all tedium in the case. 2. Love affairs were not carried to such a pitch of insanity among the patriarchs as they have been in modern times—they were much more sober and sedate, and scarcely ever married before they were forty years of age, and then more for convenience, and the desire of having an offspring, than for any other purpose. At the very lowest computation, Jacob was now fifty-seven, and consequently must

will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

CHAPTER XXX.

Rachel envies her sister, and chides Jacob, 1. He reproves her, and vindicates himself, 2. She gives him her maid Bilhah, 3. 4. She conceives, and bears Dan, 5. 6. and afterward Naphtali, 7. 8. Leah gives Zilpah her maid to Jacob, 9. She conceives, and bears Gad, 10. 11. and also Asher, 12. 13. Reuben finds mandrakes, of which Rachel requests a part, 14. The bargain made between her and Leah, 15. Jacob, in consequence, lies with Leah instead of Rachel, 16. She conceives, and bears Issachar, 17. 18. and Zebulun, 19. 20. and Dinah, 21. Rachel conceives, and bears Joseph, 22-24. Jacob requests permission from Laban to go to his own country, 25. 26. Laban intrudes him to tarry, and offers to give him a hat wages he shall choose to name, 27. 28. Jacob details the importance of his services to Laban, 29. 30. and offers to continue those services for the speckled and spotted among the goats, and the brown among the sheep, 31-33. Laban consents, 34. and divides all the ring-straked and spotted among the he-goats, and speckled and spotted among the she-goats, and the brown among the sheep, and puts them under the care of his sons, and sets three days journey between himself and Jacob, 35. 36. Jacob's stratagem of the pilfer rods, to cause the cattle to bring forth the ring-straked, speckled, and spotted, 37-38. In consequence of which he increased his flock greatly, getting all that was strong and healthy in the flock of Laban, 40-43.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister;

h That is, entering.—i That is, joined. See Numh. 18. 2. 4.—Matt. 1. 2.—i That is, practice.—m Heb. stood from bearing.—n Ch. 28. 31.—o Ch. 37. 11.

have passed those days in which passion runs away with reason. Still, however, the obvious construction of the text shows, that he got Rachel the week after he had married Leah.

Verse 21. My days are fulfilled] My seven years are now completed—let me have my wife, for whom I have given this service as a dowry.

Verse 22. Laban—made a feast] *תָּוַב מִשְׁלֵחַ*, signifies a feast of drinking. As marriage was a very solemn contract, there is much reason to believe that sacrifices were offered on the occasion, and libations poured out; and we know that, on festival occasions, a cup of wine was offered to every guest; and as this was drunk with particular ceremonies, the feast might derive its name from this circumstance, which was the most prominent and observable on such occasions.

Verse 23. In the evening—he took Leah his daughter] As the bride was always veiled, and the bride-chamber generally dark, or nearly so, and as Leah was brought to Jacob in the evening, the imposition here practised by Laban might easily pass undetected by Jacob, till the ensuing day discovered the fraud.

Verse 24. And Laban gave—Zilpah his maid] Slaves given in this way to a daughter on her marriage, were the peculiar property of the daughter; and over them the husband had neither right nor power.—See the case of Sarah and Hagar, chap. xvi. 1. &c.

Verse 26. It must not be so done in our country] It was an early custom to give daughters in marriage according to their seniority; and it is worthy of remark, that the oldest people now existing next to the Jews, I mean the *Hindoos*, have this not merely as a custom, but as a positive law: and they deem it criminal to give a younger daughter in marriage while an elder daughter remains unmarried. Among them, it is a high offence, equal to adultery, "for a man to marry while his elder brother remains unmarried; or for a man to give his daughter to such a person, or to give his youngest daughter in marriage while the eldest sister remains unmarried."—Code of Gentoo Laws, c. xv. sect. 1. p. 204. This, it appears, was a custom at Mesopotamia; but Laban took care to conceal it from Jacob till after he had given him Leah.

Verse 27. Fulfil her week] The marriage feast, it appears, lasted seven days; it would not, therefore, have been proper to break off the solemnities to which all the men of the place had been invited, ver. 22. and probably Laban wished to keep his fraud from the public eye; therefore he informs Jacob, that if he will fulfil the marriage week for Leah, he will give him Rachel at the end of it, on condition of his serving seven other years. To this the necessity of the case caused Jacob to agree; and thus Laban had fourteen years service instead of seven: for it is not likely that Jacob would have served even seven days for Leah, as his affection was wholly set on Rachel, the wife of his own choice. By this stratagem Laban gained a settlement for both his daughters. What a man soweth, that shall he reap. Jacob had before practised deceit, and is now deceived; and Laban, the instrument of it, was afterward deceived himself.

Verse 28. And Jacob did so—and he gave him Rachel] It is perfectly plain that Jacob did not serve seven years

and said unto Jacob, Give me children, * or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, ^bAm I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold ^cmy maid Bilhah, go in unto her; ^dand she shall bear upon my knees, * that I may also ^ehave children by her.

4 And she gave him Bilhah her hand-maid ^fto wife: and Jacob went in unto her.

a Job 5. 2.—b Ch. 16. 2.—c 1 Sam. 1. 5.—d Ch. 16. 2.—e Ch. 50. 23. Job 3. 12.—f Ch. 16. 2.—g Heb. be built by her.—g Ch. 16. 3. & 35. 22.

more before he got Rachel to wife; but having spent a week with Leah, and in keeping the marriage feast, he then got Rachel, and served afterward seven years for her. Connections of this kind are now called incestuous; but it appears they were allowable in those ancient times. In taking both sisters, it does not appear that any blame attached to Jacob, though, in consequence of it, he was vexed by their jealousies. It was probably because of this that the law, Lev. xviii. 18. was made, *Thou shalt not take a wife to her sister, to vex her, besides the other, in her lifetime.* After this, all such marriages were strictly forbidden.

Verse 31. *The Lord saw that Leah was hated*] From this, and the preceding verse, we get the genuine meaning of the word *נאח* *sanah*, to hate, in certain disputed places in the Scriptures. The word simply signifies a less degree of love: so it is said, ver. 30. "Jacob loved Rachel more than Leah;" i. e. he loved Leah less than Rachel, and this is called *hating* in ver. 31. *When the Lord saw that Leah was hated*; that is, that she had less affection shown to her than was her due, as one of the legitimate wives of Jacob, he opened her womb—he blessed her with children. Now the frequent intercourse of Jacob with Leah—see the following verses—sufficiently proves that he did not hate her, in the sense in which this term is used among us; but he felt and showed less affection for her than for her sister. So, *Jacob have I loved, but Esau have I hated*, Mal. i. 2, 3. and Rom. ix. 15. simply means, I have shown a greater degree of affection for Jacob and his posterity, than I have done for Esau and his descendants, by giving the former a better earthly portion than I have given to the latter; and by choosing the family of Jacob to be the progenitors of the Messiah. But not one word of all this relates to the eternal states of either of the two nations. Those who endeavour to support certain peculiarities of their creed by such scriptures as these, do greatly err, not knowing the Scripture, and not properly considering either the sovereignty or the mercy of God.

Verse 32. *She called his name Reuben*] *רֵאוּבֵן* *reu-ben*, literally, see ye, or behold a son! for Jehovah hath looked—*ראַה* *raah*, he hath beheld my affliction—behold then the consequence, I have got a son!

Verse 33. *She called his name Simeon*] *שִׁמְעוֹן* *shim'on*, hearing: i. e. God had blessed her with another son, because he had heard that she was hated—loved less than Rachel was, as the context tells us.

Verse 34. *Therefore was his name called Levi*] *לֵוִי* *levi*, joined; because she supposed that, in consequence of all these children, Jacob would become joined to her in as strong affection, at least, as he was to Rachel. From Levi sprang the tribe of Levites, who, instead of the first-born, were joined unto the priests in the service of the sanctuary.—See Numb. xviii. 24.

Verse 35. *She called his name Judah*] *יְהוּדָה* *yehudah*, a confessor; one who acknowledges God, and acknowledges that all good comes from his hands: and gives him the praise due to his grace and mercy. From this patriarch the Jews have their name; and could it be now rightly applied to them, it would intimate that they were a people that confess God, acknowledge his bounty, and praise him for his grace.—See Rom. ii. 29.

Left bearing] That is, for a time; for she had several children afterward, see chap. xxx. 17, &c. Literally translated, the original *לָמַד מִלְּבָרָה* *taimod miledeth*—she stood still from bearing, which certainly does not convey the same meaning as that in our translation: she one appearing to signify, that she ceased entirely from having children; the other, that she only desisted for a time, which was probably occasioned by a temporary suspension of Jacob's company, who appears to have deserted the tent of Leah, through the jealous management of Rachel.—See chap. xxx. 14, 15, &c.

The intelligent and pious care of the original inhabitants of the world to call their children by those names which were descriptive of some remarkable event in Providence,

5 ¶ And Bilhah conceived and bare Jacob a son.

6 And Rachel said, God hath ^bjudged me, and hath also heard my voice, and hath given me a son: therefore called she his name ^cDan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second ^dson.

8 And Rachel said, With ^egreat wrestlings have I wrestled with my sister, and I have prevailed: and she called his name ^fNaphtali.

b Psa. 35. 21. & 43. 1. Lam. 3. 59.—c That is, *Judging*—k Heb. *wrestlings of God*. Ch. 21. 6.—d That is, *my wrestling*.—e Called, Matt. 4. 13. *Nephthalim*.

circumstance of their birth, or domestic occurrence, is worthy not only of respect, but of imitation. As the name itself continually called to the mind, both of the parents and the child, the circumstance from which it originated, it could not fail to be a lasting blessing to both. How widely different is our custom! Unthinking and ungodly, we impose names upon our offspring as we do upon our cattle; and often the dog, the horse, the monkey, and the parrot, share in common with our children the names which are called *Christian*! Some of our Christian names, so called, are absurd, others are ridiculous, and a third class impious: these last being taken from the demon gods and goddesses of heathenism. May we ever hope that the rational and pious custom recommended in the Scriptures shall ever be restored, even among those who profess to believe in, fear, and love God!

NOTES ON CHAPTER XXX.

Verse 1. *Give me children or else I die*] This is a most reprehensible speech, and argues not only envy and jealousy, but also a total want of dependence on God. She had the greatest share of her husband's affection, and yet was not satisfied, unless she could engross all the privileges which her sister enjoyed! How true is the saying, *Envy is as rottenness of the bones!* Prov. xiv. 30. And, *Jealousy is as cruel as the grave*, Cant. viii. 6.

Verse 2. *Am I in God's stead?*] Am I greater than God, to give thee what he has refused?

Verse 3. *She shall bear upon my knees*] The handmaid was the sole property of the mistress, as has already been remarked in the case of Hagar; and therefore not only all her labour, but even the children borne by her, were the property of the mistress. These female slaves, therefore, bore children vicariously for their mistresses: and this appears to be the import of the term, *she shall bear upon my knees*.

That I may also have children by her—*וְיָבִינָה לִּי בָנִים* *ve-tibaneh mimannah—and I shall be builded up by her*] Hence *בֵּן* *ben*, a son, or child, from *בָּנָה* *banah*, to build, because, as a house is formed of the stones, &c. that enter into its composition, so is a family by children.

Verse 6. *She called his name Dan*] Because she found God had judged for her, and decided that she should have a son by means of her handmaid; hence she called his name *דָּן* *Dan*, judging.

Verse 8. *She called his name Naphtali*] *נַפְתָּלִי* *naph-tali*, My wrestling, according to the common mode of interpretation; but it is more likely that the root *נָפַל* *patal* signifies to twist or entwine. Hence Mr. Parkhurst translates the verse—"By the twistings, agency or operation, of God, I am entwined with my sister;" that is, my family is now entwined, or interwoven, with my sister's family, and has a chance of producing the promised seed." The Septuagint, Aquila, and the Vulgate, have nearly the same meaning. It is, however, difficult to fix the true meaning of the original.

Verse 11. *She called his name Gad*] This has been variously translated. *גָּד* *Gad*, may signify a troop, an army, a soldier, a false god, (Isai. lxxv. 11.) supposed to be the same as *Jupiter* or *Mars*: for as Laban appears to have been, if not an idolater, yet a dealer in a sort of judicial astrology, see chap. xxxi. 19. Leah, in saying *גָּד* *bagad*, which we translate, a troop cometh, might mean, by or with the assistance of Gad, a particular planet or star, *Jupiter*, possibly, I have gotten this son; therefore she called him after the name of that planet or star, from which she supposed the success came, see the note on chap. xxxi. 19. The Septuagint translate it *εὐτυχία*, with good fortune; the Vulgate *feliciter*, happily; but in all this diversity our own translation may appear as probable as any, if not the genuine one, *גָּד* *ba gad* (for the *keri* or marginal reading has it in two words) a troop cometh; whereas the textual reading has it only in one, *גָּד* *bagad*, with a troop. In Taverner's Bible, published by Beck, 1649, the word is translated as an exclamation, *Good luck!*

Verse 13. *And Leah said, happy am I*] *בְּאַשְׁרֵי* *be-*

9 ¶ When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

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

15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldst thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

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 endued me with a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun.

21 And afterwards she bare a daughter, and called her name Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

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

24 And she called his name Joseph; and said, The Lord shall add me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock:

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

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

a Ver. 4.—That is, a troop, or company. Ch. 49. 19. Deut. 33. 20. 21. Isai. 65. 11. e Heb. In my happiness.—d Prov. 31. 28. Cant. 6. 9. Luke 1. 4.—e That is, happy. Ch. 49. 20. Deut. 33. 21, 25.—f Cant. 7. 13.—g Ch. 45. 30.—h Numb. 16. 9, 13.—i That is, an hire.—k That is, dwelling.—l Called.—m Matt. 4. 13. Zebulun.—n That is, judgment.—o Ch. 8. 1. 1 Sam. 1. 18.—p Ch. 29. 31.

p 1 Sam. 1. 6. Isai. 4. 1. Luke 1. 25.—q That is, adding.—r Ch. 35. 17.—s Ch. 24. 51, 56.—t Ch. 18. 33. & 31. 55.—u Ch. 29. 20, 30.—v Ch. 30. 3, 5.—w See Ch. 26. 24. x Ch. 29. 15.—y Ch. 31. 6, 8, 29, 40. Matt. 24. 15. Tit. 2. 10.—z Heb. broken forth. Verse. 43.—a Heb. at my foot.—b 1 Tim. 5. 8.—c Ch. 31. 8.—d Gen. 27. 6.—e Heb. tomorrow. Exod. 13. 14.

asher, in my happiness, therefore she called his name Asher, אשר that is, blessedness or happiness.

Verse 14. Reuben—found mandrakes] זבולוני dudaim. What these were is utterly unknown; and learned men have wasted much time and pains, in endeavouring to guess out a probable meaning. Some translate the word lilies, others jessamine, others citrons, others mushrooms, others figs, and some think the word means flowers, or fine flowers, in general. Hasselquist, the intimate friend and pupil of Linné, who travelled into the Holy Land to make discoveries in natural history, imagines that the plant commonly called mandrake is intended: speaking of Nazareth in Galilee, he says, "What I found most remarkable at this village, was the great number of mandrakes which grew in a vale below it: I had not the pleasure to see this plant in blossom, the fruit now (May 5th, O. S.) hanging ripe to the stem, which lay withered on the ground. From the season in which this mandrake blossoms, and ripens fruit, one might form a conjecture, that it was Rachel's dudaim. These were brought her in the wheat-harvest, which, in Galilee, is in the month of May, about this time, and the mandrake was now in fruit." Both among the Greeks and Orientals, this plant was held in high repute, as being of a prolific virtue, and helping conception; and from it philtres or love potions were made; and this favoured by the meaning of the original which signifies loves, i. e. incentives to matrimonial connexions: and it was probably on this account that Rachel desired to have them. The whole account, however, is very obscure.

Verse 15. Thou hast taken away my husband] It appears probable, that Rachel had found means to engross the whole of Jacob's affection and company, see chap. xxix. 35. and that she now agreed to let him visit the tent of Leah, on account of receiving some of the fruits or plants which Reuben had found.

Verse 16. I have hired thee] We may remark, among

the Jewish women, an intense desire of having children; and it seems to have been produced, not from any peculiar affection for children, simply considered in themselves, but through the hope of having a share in the blessing of Abraham, by bringing forth him in whom all the nations of the earth were to be blessed.

Verse 18. God hath given me my hire—Shekari שְׁכָרִי—and she called his name Issachar] שִׁשְׁכָרִי. This word is compounded of שׁ yesh, is, and שִׁכָר sheker, wages, from שִׁכָר shakar, to content, satisfy, saturate; hence a satisfaction or compensation for work done, &c.

Verse 20. Now will my husband dwell with me] יִזְבְּלֵנִי yizbeleni, and she called his name Zebulun, זְבֻלֹן a dwelling, or habitation, as she now expected that Jacob would dwell with her, as he had before dwelt with Rachel.

Verse 21. And called her name Dinah] דִּינָה Dinah, judgment. As Rachel had called her son by Bilhah, DAN, ver. 6. so Leah calls her daughter DINAH, God having judged and determined for her as well as for her sister, in the preceding instance.

Verse 22. And God hearkened to her] After the severe reproof which Rachel had received from her husband, ver. 2. it appears that she sought God by prayer, and that he heard her, so that her prayer and faith obtained what her impatience and unbelief had prevented.

Verse 24. She called his name Joseph] יוֹסֵף yoseph, adding, or he who adds; thereby prophetically declaring that God would add unto her another son, which was accomplished in the birth of Benjamin, chap. xxxv. 18.

Verse 25. Jacob said unto Laban, Send me away] Having now, as is generally conjectured, fulfilled the fourteen years which he had engaged to serve for Leah and Rachel, see ver. 26.

Verse 27. I have learned by experience] נִחְשִׁיתִי nachashiti, from נִחַשׁ nachash, to view attentively, to observe, to pry into. I have diligently considered the whole of thy conduct, and marked the increase of my property, and find

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 ring-straked 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.

a Ch. 31. 9.—b See Ch. 31. 9-12

that the Lord hath blessed me for thy sake. For the meaning of the word נחשׁ nachash, see on chap. iii. 1, &c.

Verse 30. For it was little which thou hadst before I came] Jacob takes advantage of the concession made by his father-in-law, and asserts that it was for his sake that the Lord had blessed him—since my coming, לרעי לר-גלתי, according to my footsteps—every step I took in thy service, God prospered to the multiplication of thy flocks and property.

When shall I provide for mine own house?] Jacob had already laid his plan; and from what is afterward mentioned, we find him using all his skill and experience to provide for his family by a rapid increase of his flocks.

Verse 32. I will pass through all thy flock] נס לטון, implying, as we have before seen, all smaller cattle, such as sheep, goats, &c.

All the speckled and spotted cattle] הן שה, which we translate cattle, signifies the young, either of sheep or goats, what we call a lamb or a kid. Speckled נקב נאקוד, signifies interspersed with variously coloured spots.

Spotted] נקב טה, spotted with large spots, either of the same or different colours, from טלה tala, to patch, to make parti-coloured, or patch-work, see Ezek. xvi. 16.

And all the brown] חום חום. I should rather suppose this to signify red or yellow, as the root signifies to be warm or hot.

Verse 35. The he-goats that were ring-straked] חרשים חרשים ha-teyshim ha-akuddim, the he-goats that had rings of black, or other coloured hair, around their feet or legs.

It is extremely difficult to find out, from the 32d and 35th verses, in what the bargain of Jacob with his father-in-law properly consisted. It appears from ver. 32. that Jacob was to have for his wages all the speckled, spotted, and brown, among the sheep and the goats; and of course, that all those which were not parti-coloured, should be considered as the property of Laban. But in ver. 35. it appears that Laban separated all the parti-coloured cattle, and delivered them into the hands of his own sons; which seems as if he had taken these for his own property, and left the others to Jacob. It has been conjectured that Laban, for the greater security, when he had separated the parti-coloured, which by the agreement belonged to Jacob, see ver. 32. put them under the care of his own sons, while Jacob fed the flock of Laban, ver. 36. three days' journey being between the two flocks. If, therefore, the flocks under the care of Laban's sons brought forth young that were all of one colour, these were put to the flocks of Laban under the care of Jacob; and if any of the flocks under Jacob's care brought forth parti-coloured young, they were put to the flocks belonging to Jacob, under the care of Laban's sons. This conjecture is not satisfactory, and the true meaning appears to be this: Jacob had agreed to take all the parti-coloured for his wages. As he was now only beginning to act upon this agreement, consequently none of the cattle as yet belonged to him; therefore Laban separated from the flock, ver. 35. all such cattle as Jacob might afterward claim in consequence of his bargain; for as yet he had no right: therefore Jacob commenced his service to Laban with a flock that did not contain a single animal of the description of those to which he might be entitled; and the others were sent away under the care of Laban's sons, three days' journey from those of which Jacob had the care. The bargain, therefore, seemed to be wholly in favour of Laban; and to turn it to his own advantage, Jacob made use of the stratagems afterward mentioned. This mode of interpretation removes all the apparent contradiction between the 32d and 35th verses, with which commentators in general have been grievously perplexed. From the whole account we learn, that Laban acted with great prudence and caution, and Jacob with great judgment. Jacob had already served fourteen years, and had got no patrimony whatever, though he had now a family of twelve children, eleven sons

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

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 ring-straked, speckled, and spotted.

c Jer. 27. 5.

ah] one daughter, besides his two wives, and their two maids. It was high time that he should get some property for these; and as his father-in-law was excessively parsimonious, and would scarcely allow him to live, he was in some sort obliged to make use of stratagem to get an equivalent for his services; but this he pushed so far, as to ruin his father-in-law's flocks, leaving him nothing but the refuse, see ver. 42.

Verse 37. Rods of green poplar] לין לבנה libneh lach. The libneh is generally understood to mean the white poplar; and the word lach, which is here joined to it, does not so much imply greenness of colour, as being fresh, in opposition to witheredness. Had they not been fresh, just cut off, he could not have pilled the bark from them.

And of the hazel] לוז לוז, the nut or albert tree, translated by others the almond tree: which of the two is here intended, is not known.

And the chesnut tree] ערמון ערמון aremon, the plane tree, from ערם eram, he was naked. The plane tree is properly called by this name, because of the bark naturally peeling off, and leaving the tree bare. The Septuagint translate it in the same way, πλατανος; and its name is supposed to be derived from πλατυς, broad, on account of its broad spreading branches, for which the plane tree is remarkable. So we find the Grecian army in HOMER, Il. ii. 1. 307. sacrificing, καλὴν ὑπὸ πλατανίῳ, under a beautiful plane tree.

VIRGIL, Geor. iv. l. 146. mentions, — ministrantem plantatum potentibus umbras. The plane tree yielding the convivial shade.

And PETRONIUS ARBITER in Satyr.

"Nobilis castanea plantans diffudat umbras. "The noble plane had spread its summer shade."

See more in Parkhurst. Such a tree would be peculiarly acceptable in hot countries, because of its shade.

Pilled white strakes in them] Probably cutting the bark through, in a spiral line, and taking it off in a certain breadth, all round the rods, so that the rods would appear parti-coloured, the white of the wood showing itself where the bark was stripped off.

Verse 38. And he set the rods which he had pilled before the flocks] It has long been an opinion, and seems to be founded on many facts, that whatever makes a strong impression on the mind of a female in the time of conception and gestation, will have a corresponding influence on the mind or body of the fœtus. This opinion, justified by the text, and illustrated by a thousand facts, is not yet rationally accounted for. It is not necessary to look for a miracle here; for though the fact has not been accounted for on any principle yet known, it is nevertheless sufficiently plain that the effect does not exceed the powers of nature; and I have no doubt that the same modes of trial used by Jacob, would produce the same results in similar cases. The finger of God works in nature myriads of ways unknown to us: we see effects without end, of which no rational cause can be assigned: it has pleased God to work thus and thus, and this is all that we know; and God mercifully hides the operations of his power from man in a variety of cases, that he may hide pride from him. Even with the little we know, how apt are we to be puffed up! We must adore God in a reverential silence on such subjects as these, confess our ignorance, and acknowledge, that Nature is the instrument by which he chooses to work, and that he performs all things according to the counsel of his own will, which is always infinitely wise and infinitely good.

Verse 40. Jacob did separate the lambs, &c.] When Jacob undertook the care of Laban's flock, according to the agreement already mentioned, there were no parti-coloured sheep or goats among them, see ver. 32. and 35. therefore the ring-straked, &c. mentioned in this verse, must have been born since the agreement was made; and Jacob makes use of them precisely as he used the pilled rods; that having these before their eyes, during concep-

40 And Jacob did separate the lambs, and set the faces of the flocks towards the ring-straked, 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 ^a increased exceedingly, and ^b had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

Laban and his sons envy Jacob, 1, 2; on which he is commended by the Lord to return to his own country, 3. Having called his wives together, he lays before them a detailed statement of his situation in reference to their father, 4, 5; the services he had rendered him, 6; the various attempts made by Laban to defraud him of his hire, 7; how, by God's providence, his evil designs had been counteracted, 9-12; and then informs them, that he is now called to return to his own country, 13. To the proposal of an immediate departure, Leah and Rachel agree; and strengthen the property of the measure by additional reasons, 14-16; on which Jacob collects all his family, his flocks, and his goods, and prepares for his departure, 17, 18. Laban having gone to shear his sheep, Rachel secretes his images, 19. Jacob and his family, unknown to Laban, take their departure, 20, 21. On the third day Laban informs his wife of the matter, and pursues them to mount Gilead, 22. God appears to Laban in a dream, and warns him not to molest Jacob, 23. He comes up with Jacob at mount Gilead, 25; reproaches him with his clandestine departure, 26-29; and charges him with having stolen his gods, 30. Jacob vindicates himself, and proposes his services in the matter of the theft, 31, 32. Laban makes a general search for his images in Jacob's, Leah's, Bilhah's, and Zilpah's tents, and not finding them, proceeds to examine Rachel's, 33. Rachel, having hidden them among the camel's furniture, sets upon them, 34; and making a delicate excuse for not bringing up Laban's deities from farther search, 35. Jacob, ignorant of Rachel's theft, reproaches Laban for his suspicious, 36, 37; enumerates his long and faithful services, his labours, and Laban's injustice, 38-41; and shows that it was owing to God's goodness alone that he had any property, 42. Laban is mollified, and proposes a covenant, 43, 44. Jacob sets up a stone, and the first ring stone, and make a heap, which Laban calls *Jegar-Sahadutha*, and Jacob *Gilead*, 45-47. They make a covenant, and confirm it by an oath, 48-53. Jacob offers a sacrifice, they eat together, and Laban and his companions having lodged in the mount all night, take a friendly leave of Jacob and his family next morning, and depart, 54, 55.

AND he heard the words of Laban's sons saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. 2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

A. M. 2265. B. C. 1739. a Ver. 30.—b Ch. 13, 2 & 91, 35. & 26, 13, 14.—c Ps. 48, 16.—d Ch. 4, 3.—e Deut. 28, 54.—f Heb. as yesterday and the day before. 1 Sam. 19, 7.—g Ch. 28, 15, 30, 21. & 32, 9.—h Ver. 2.—i Ver. 3.—k Ver. 38, 39, 40, 41. Ch. 28, 20.—l Ver. 41.

tion, the impression might be made upon their imagination which would lead to the results already mentioned.

Verse 41. *Whensoever the stronger cattle did conceive*] The word *mekusharoth*, which we translate *stronger*, is understood by several of the ancient interpreters as signifying the *early, first-born, or early spring* cattle: and hence it is opposed to *symbois d'atpim*, which we translate *feeble*, and which *Symmachus* properly renders *second birth*, cattle of the *second birth*, as he renders the word *mekusharoth* by *second birth*, cattle of the *first, or earliest birth*. Now, this does not apply merely to *two births* from the same female in one year, which actually did take place, according to the rabbins, the first in *Nisan*, about our *March*; and the second in *Tizeri*, about our *September*; but it more particularly refers to *early and late lambs, &c. in the same year*; as those that are born just at the termination of winter, and in the very commencement of spring, are every way more valuable than those which were born later in the same spring. Jacob, therefore, took good heed not to try his experiments with those *late produced* cattle, because he knew these would produce a degenerate breed; but with the *early* cattle, which were *strong and rigorous*, by which his breed must be improved. Hence the whole flock of Laban must be necessarily injured, while, by this artifice, Jacob's flock was preserved in a state of increasing perfection. All this proves a consummate knowledge in Jacob of his pastoral office. If extensive breeders in this country were to attend to the same plan, our breed would be improved in a most eminent degree. What a fund of instruction, upon almost every subject, is to be found in the Sacred Writings.

Verse 43. *And the man increased exceedingly*] No wonder when he used such means as the above. And had *maid-servants and men-servants*,—he was obliged to increase *these*, as his cattle multiplied. And *camels, and asses*—to transport his tents, baggage, and family from place to place, being obliged often to *remove*, for the benefit of pasturage.

We have already seen many difficulties in this chapter, and strange incidents, for which we are not able to account.

1. The vicarious bearing of children. 2. The nature and properties of the mandrakes. 3. The bargain of Jacob and Laban, as related ver. 32. and 35. and 4. The business

ban, and, behold, it was not toward him as before.

3 ¶ And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

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

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled; and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath taken away the cattle of your father, and given them to me.

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 ring-straked, speckled, and grised.

11 And the angel of God spake unto me in a dream, saying, Jacob; and I said, Here am I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-straked, speckled, and grised: for I have seen all that Laban doeth unto thee.

13 I am the God of Beth-El, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

m Numb. 14, 22. Neh. 4, 12. Job 19, 3. Zech. 8, 23.—n Ch. 30, 6. Ps. 105, 11.—o Ch. 30, 32.—p Ver. 1, 16.—q Or, *As goats*.—r Ch. 48, 16.—s Exod. 3, 7.—t Ch. 28, 18, 19, 20.—u Ver. 3. Ch. 32, 9.—v Ch. 2, 24.

of the parti-coloured flocks produced by means of the females looking at the variegated rods, may be, especially the *three* last, ranked among the most difficult things in this book. Without encumbering the page with quotations and opinions, more diversified than the flocks in relation to which they are proposed, I have given the best sense I could; and think it much better and safer to confess *ignorance*, than, under the semblance of *wisdom and learning*, to multiply conjectures. Jacob certainly manifested much address in the whole of his conduct with Laban; but though nothing can excuse *over-reaching*, or *insincerity*, yet, no doubt, Jacob supposed himself justified in taking these advantages of a man who had greatly injured and defrauded him. Had Jacob got Rachel at first, for whom he had honestly and faithfully served seven years, there is no evidence whatever that he would have taken a second wife. Laban, by having imposed his eldest daughter upon him, and by obliging him to serve seven years for her, who never was an object of his affection, acted a part wholly foreign to every dictate of justice and honesty: for though it was a custom in that country not to give the younger daughter in marriage before the elder, yet as he did not mention this to Jacob, it cannot plead in his excuse; therefore, speaking after the manner of men, he had reason to expect that Jacob should repay him in his own coin, and right himself, by whatever means came into his power; and many think that he did not transgress the bounds of justice, even in the business of the parti-coloured cattle.

The *talent* possessed by Jacob was a most dangerous one; he was what may be truly called a *scheming* man; his wits were still at work, and as he *devised*, so he *executed*, being as fruitful in *expedients* as he was in *plans*. This was the principal and the most prominent characteristic of his life; and whatever was excessive here, was owing to his mother's tuition—she was evidently a woman who paid little respect to what is called *moral principle*; and sanctified *all kinds of means*, by the goodness of the *end* at which she aimed; which in social, civil, and religious life, is the most dangerous principle on which a person can possibly act. In this art she appears to have instructed her son; and unfortunately for himself, he was in some instances but too apt a proficient. Early habits, are not easily rooted out, especially those of a bad kind. Next to

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

16 For all the riches which God hath taken from our father, that is ours, and our children's : now then, whatsoever God hath said unto thee, do.

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.

19 And Laban went to shear his sheep : and

Rachel had stolen the ^b images ^c that were her father's.

20 And Jacob stole away, ^d unawares, to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had ; and he rose up, and passed over the river, and ^e set his face toward the mount Gilead.

22 ¶ And it was told Laban on the third day that Jacob was fled.

23 And he took ^f his brethren with him, and pursued after him seven days journey ; and they overtook him in the mount Gilead.

a Ch. 29 15, 27.—b Heb. teraphim. Judg. 17, 5. 1 Sam. 19, 13. Hos. 3, 4.—c Ch. 35, 2.

d Heb. the heart of Laban.—e Ch. 46, 28. 2 Kings 12, 17. Luke 9, 51, 53.—f Ch. 13, 8.

the influence of the grace and Spirit of God, is a good and religious education. Parents should teach their children to despise and abhor low cunning, to fear a lie, and tremble at an oath : and in order to be successful, they should illustrate their *precepts* by their own regular conscientious *example*. How far God approved of the whole of Jacob's conduct, I shall not inquire ; it is certain, that he attributes his success to divine interposition, and God himself censures Laban's conduct towards him ; see chap. xxxi. 7—12. But still he appears to have proceeded *farther* than this interposition authorized him to go, especially in the means he used to improve his own breed, which necessarily led to the deterioration of Laban's cattle ; for after the transactions referred to above, these cattle could be but little worth. The whole account, with all its *tights* and *shades*, I consider as another proof of the impartiality of the divine historian, and a strong evidence of the authenticity of the Pentateuch. Neither the spirit of *deceit*, nor the *partiality of friendship* could ever pen such an account.

NOTES ON CHAPTER XXXI.

Verse 1. *And he heard the words of Laban's sons*] The multiplication of Jacob's cattle, and the decrease and degeneracy of those of Laban, were sufficient to rouse the jealousy of Laban's sons. This, with Laban's unfair treatment, and the direction he received from God, determined him to return to his own country.

Hath he gotten all this glory] All these riches, this wealth, or property. The original word כבוד *cabod*, signifies both to be *rich* and to be *heavy* ; and, perhaps, for this simple reason, that riches ever bring with them a *heavy weight*, and *burthen of cares and anxieties*.

Verse 3. *And the Lord said unto Jacob, Return—and I will be with thee.*] I will take the same care of thee in thy return, as I took of thee on thy way to this place. The Targum reads—*My word shall be for thy help*, see chap. xv. 1. A promise of this kind was essentially necessary for the encouragement of Jacob, especially at this time ; and no doubt it was a powerful means of support to him through the whole journey ; and it was particularly so, when he heard that his brother was coming to meet him, with four hundred men in his retinue, chap. xxxii. 6. At that time, he went and pleaded the very words of this promise with God, ver. 9.

Verse 4. *Jacob sent and called Rachel and Leah*] He had probably been at some considerable distance with the flocks, and for the greater secrecy, he rather sends for them to the field, to consult them on this most momentous affair, than go and visit them in their tents, where probably some of the family of Laban might overhear their conversation, though Laban was at the time three days' journey off. It is possible, as Mr. Harmer conjectures, that Jacob shored his sheep at the same time, and that he sent for his wives and household furniture to erect tents on the spot, that they might partake of the festivities usual on such occasions. Thus they might all depart without being suspected.

Verse 7. *Changed my wages ten times*] There is a strange diversity among the ancient versions, and ancient and modern interpreters on the meaning of these words. The Hebrew is עשרתי עשרת מינים *esereth minim*, which Aquila translates δέκα ἀριθμοὺς, *ten numbers*. Symmachus, δέκα ἀριθμῶν, *ten times in number*. The Septuagint δέκα ἀμνοὺς, *ten lambs*, with which Origen appears to agree. St. Augustine, who adopts the reading of the Septuagint, thinks that by *ten lambs*, five years' wages is meant. That Laban had withheld from him all the party-coloured lambs which had been brought forth for five years, and because the ewes brought forth lambs twice in the year, *his gravidæ pecudæ*, therefore the number *ten* is used, Jacob having been defrauded of his part of the produce of ten births. It is supposed by some critics, that the Septuagint uses *lambs for years*, as Virgil does *aristas*.

En unquam patrios longo post tempore fines,
Patrius et turgit congestum cœpisse cubili,
Post aliquot mea regna videris mirator aristas?

Virg. Æc. 1. v. 68.

Thus miserably translated by Dryden.

O must the wretched exiles ever mourn,
Nor, after length of rolling years, return ?
Are we content'd, by Fate's unjust decree,
No more our harvests and our homes to see ?
Or shall we mount again the rural throng,
And rule the country, laugh'd on once our own ?

Here *aristas*, which signifies *ears of corn*, is put for *harvest*, harvest for *autumn*, and autumn for *years*. After all, it is most natural to suppose that Jacob uses the word *ten times* for an indefinite number, which we might safely translate *frequently* ; and that it means an indefinite number in other parts of the sacred writings, is evident from Lev. xxvi. 26.—*Ten women shall bake your bread in one oven*. Eccles. vii. 19. *Wisdom strengtheneth the wise more than ten mighty men the city*. Num. xiv. 22. *Because all these men have tempted me now these ten times*. Job xix. 3. *These ten times have ye reproached me*. Zech. viii. 23. *In those days—ten men shall take hold of the skirt of him that is a Jew*. Rev. ii. 10. *Ye shall have tribulation ten days*.

Verse 11. *The angel of God spake unto me in a dream*] It is strange that we had not heard of this dream before ; and yet it seems to have taken place before the cattle brought forth, immediately after the bargain between him and Laban. If we follow the *Sumarian*, the difficulty is at once removed, for it gives us the whole of this dream after verse 36. of the preceding chapter.

Verse 12. *Gristled*] ברודים *berudim*, ברר *barad*, signifies *hail* ; and the meaning might be, they had white spots on them similar to *hail*. Our word *gristled* comes from the old French, *grele*, *hail*, now written *grêle* ; hence *greslé*, spotted with white, upon a dark ground.

Verse 15. *Are we not counted of him strangers ?*] Rachel and Leah, who well knew the disposition of their father, gave him here his true character. He has treated us as *strangers*, as *slaves*, whom he had a right to dispose of as he pleased ; in consequence, he hath *sold us*, disposed of us, on the mere principle of gaining by the sale.

And hath quite devoured also our money] Has applied to his own use the profits of the sale, and has allowed us neither portion nor inheritance.

Verse 19. *Laban went to shear his sheep*] Laban had gone, and this was a favourable time, not only to take his images, but to return to Canaan without being perceived.

Rachel had stolen the images] מִטְרָפִים *teraphim*. What the *teraphim* were is utterly unknown. In ver. 30. they are termed אֱלֹהֵי אֲבוֹתָי *elohay, gods* : and to some it appears very likely, that they were a sort of images devoted to superstitious purposes : not considered as gods, but as *representatives* of certain divine attributes. Dr. Shuckford supposes them to be a sort of *tiles*, on which the names or figures of their ancestors were engraven. *Theodore*, in his 89th question, calls them *idols*, and says, that Rachel, who was a *type* of the true church, stole them from her father, that he might be delivered from idolatry. R. S. Jarchi gives nearly the same reason.

The Targum of Jonathan ben Uzziel gives a strange turn to the whole passage. "And Rachel stole the images of her father : for they had murdered a man, who was a first-born son ; and having cut off his head, they embalmed it with salt and spices, and they wrote divinations upon a plate of gold, and put it under his tongue ; and placed it against the wall, and it conversed with them ; and Laban worshipped it. And Jacob stole the science of Laban the Syrian, that it might not discover his departure."

If the word be derived from רפא *rapha*, to *heal*, or *restore*, then the *teraphim* may be considered as a sort of *talismans*, kept for the purpose of averting and curing diseases ; and probably were kept by Laban for the same purpose that the Romans kept their *Lares* and *Penates*.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

27 Wherefore didst thou flee away 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?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto

me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, though thou wouldest needs be gone, because thou sore longest after thy father's house, yet wherefore hast thou 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.

32 With whomsoever thou findest thy gods, let him not live: before our brethren, discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

a Ch. 20. 3. Job 33. 13. Matt. 1. 30.—b Ch. 24. 50.—c Heb. from good to bad. d 1 Sam. 30. 2.—e Heb. hastolen me.

f Ver. 55. Ruth 1. 9. 14. 1 Kings 19. 20. Acts 20. 37.—g 1 Sam. 12. 13. 2 Chron. 14. 9. h Ver. 53. Ch. 23. 13.—i Ver. 24.—k Ver. 19. Judg. 18. 24.—l See Ch. 41. 9.

It is, however, possible, that תְּרַפִּים *teraphim*, is the same as שֵׁרָפִים *seraphim*, the *ῥ* *tau* and *schin* being changed, which is very frequent in the Syrian or Chaldee language; and we know that Laban was an Aramean or Syrian. *FIRM* has been considered, from the earliest ages, as a symbol of the Deity; and as the word *seraphim* comes from שָׂרָפ *seraph*, to burn, it has been conjectured, that the teraphim of Laban were luminous forms, prepared of burnished brass, &c. which he might imagine a proper medium of communication between God and his worshippers. Mr. Parkhurst has observed, that the teraphim were in use among believers and unbelievers. Among the former, see this chapter; for he denies that Laban was an idolater, see also Judg. xvii. 5. xviii. 14, 18, 20. 1 Sam. xix. 13, 16. Among the latter, see 2 Kings xxiii. 24. Ezek. xxi. 21. Zech. x. 2. compare 1 Sam. xv. 23. and Hos. iii. 4. These are all the places in which the original word is found.

The Persian translator seems to have considered these *teraphim*, as *tables* or *instruments*, that served for purposes of judicial astrology, and hence translates the word *استرلاب* *asterlabah*, *astrolabes*. As the astrolabe was an instrument with which they took the altitude of the pole-star, the sun, &c. it might, in the notion of the Persian translator, imply *tables*, &c. by which the culminating of particular stars might be determined; and the whole serve for purposes of *judicial astrology*. Now, as we know that many, who have professed themselves to be conscientious believers in Christianity, have nevertheless addicted themselves to judicial astrology, we might suppose such a thing in this case, and still consider Laban as no idolater. If the Persian translator has not hit on the true meaning, he has, in my opinion, formed the most likely conjecture. See the note on chap. xxx. 11.

Verse 21. *Passed over the river*] The *Euphrates*, as the Targum properly notices.—But how could he pass such a river, with his flocks? &c. This difficulty does not seem to have struck critics in general. The rabbins felt it, and assert that God wrought a miracle for Jacob on this occasion, and that he passed over dry-shod. As we know not in what other way he could pass, it is prudent to refer it to the power of God, which accompanied him through the whole of his journey. There might, however, have been *fords* well known to both Jacob and Laban, by which they might readily pass.

The mount Gilead] What the ancient name of this mountain was, we know not; but it certainly had not the name of *Gilead* till after the transaction mentioned ver. 47. The mountains of Gilead were eastward of the country possessed by the tribes of Reuben and Gad; and extended from mount Hermon to the mountains of Moab. *Carmel*. It is joined to mount Libanus, and includes the mountainous region, called in the New Testament *Trachonitis*. *Dodd*.

Verse 24. *And God came to Laban*] God's caution to Laban was of high importance to Jacob—*Take heed that thou speak not to Jacob either good or bad*: or rather, as is the literal meaning of the Hebrew, מִטֵּב עַד רָע *mi-tov ed raâ*, from good to evil; for, had he neither spoken good or evil to Jacob, they could have had no intercourse at all. The original is, therefore, peculiarly appropriate; for when people meet, the language at first is the language of *friendship*; the command therefore implies, "Do not begin with peace be unto thee, and then proceed to injurious language, and acts of violence." If this divine

direction were attended to, how many of those *affairs of honour*, so termed, which commence with, "I hope you are well"—"I am infinitely glad to see you"—"I am happy to see you well," &c. and end with *small swords* and *pistol bullets*, would be prevented! Where God and true religion act, all is fair, kind, honest, and upright; but where *these* are not consulted, all is hollow, deceitful, or malicious. Beware of *unmeaning compliments*, and particularly of saying what thy heart feels not. God hates a hypocrite and a deceiver.

Verse 27. *I might have sent thee away with mirth*] בְּשִׂמְחָה *be-simchah*, with *rejoicing*, making a *feast* or *entertainment* on the occasion: and with *songs*, בְּשִׁירִים *be-shirim*, odes either in the praise of God, or to commemorate the splendid acts of their ancestors: with *tabret* דִּבְרָה *de-loph*, the *tympanum*, used in the east to the present day, and there called *دب* *diff*, a thin broad wooden hoop, with parchment extended over one end of it, to which is attached small pieces of brass, tin, &c. which make a jingling noise: it is held in the air with one hand, and beat on with the fingers of the other. It appears to have been precisely the same with that which is called the *tambourine*, and is frequently to be met with in our streets. And with *harp*, בְּכִנּוֹר *be-kinnor*, a sort of stringed instrument, a lute or harp, probably the same as the Greek *κινύρα*, *kinyra*, a harp, the name being evidently borrowed from the Hebrew. These four things seem to include all that was used in those primitive times as expressive of gladness and satisfaction on the most joyous occasions.

Verse 29. *It is in the power of my hand to do you hurt*] Literally, *My hand is unto God to do you evil*: i. e. I have vowed to God that I would punish thee for thy flight, and the stealing of my teraphim; but the God of your father has prevented me from doing it. It is a singular instance, that the plural pronoun, when addressing an individual, should be twice used in this place—the God of your father, אֱלֹהֵי אֲבִיכֶם *alohai abeikem*, אֱלֹהֵי אֲבִיךָ *alohai abicha*, thy father.

Verse 32. *Let him not live*] It appears from this, that anciently *theft* was punished by death; and we know that the patriarchs had the power of life and death in their hands. But previous to the law, the punishment of death was scarcely ever inflicted but for murder. The rabbins consider that this was an *imprecation* used by Jacob, as if he had said—Let God take away the life of the person who has stolen them! And that this was answered shortly after, in the death of Rachel, chap. xxxv.

Verse 35. *The custom of women is upon me*] This she knew must be a satisfactory reason to her father: for if the teraphim were used to any religious purpose, and they seem to have been used in this way, as Laban calls them his gods, ver. 30. he therefore could not suspect, that a woman in such a situation, whose touch was considered as defiling, would have sat upon articles that were either the objects of his adoration, or used for any sacred purpose. The stratagem succeeded to her wish, and Laban departed without suspicion. It seems very natural to suppose that Rachel did believe that by the use of these teraphim, Laban could find out their flight, and the direction they took, and therefore she stole them, and having stolen them, she was afraid to acknowledge the theft, and probably might think that they might be of some use to herself. Therefore, for these two reasons, she brought them away.

34 Now Rachel had taken the images, and put them in the camels' furniture, and sat upon them. And Laban searched all the tent, but found them not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of

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

43 ¶ And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle, are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne?

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

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made a 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 beside my daughters, (no man is with us;) see, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap,

a Heb. sel. — Exod. 22. 13. Lev. 19. 32. — Exod. 22. 10, &c. — Exod. 22. 12. — Ch. 27. 25. — Ver. 7. — Gen. 124. 1, 2. — h Ver. 53. Isai. 8. 13. — Ch. 29. 32. Exod. 3. 7. 1. 1 Chron. 12. 16. Jud. 9. — 1 Ch. 28. 28.

m Josh. 24. 27. — n Ch. 28. 18. — That is, the heap of witness. Chald. — p That is, the heap of witness. Heb. — q Josh. 24. 27. — r Judg. 11. 29. 1 Sam. 7. 8. — That is, a beacon, or, watch-tower.

Verse 36. And Jacob was wroth, and chode with Laban] The expostulation of Jacob with Laban, and their consequent agreement, are told in this place with great spirit and dignity. Jacob was conscious, that though he had made use of cunning to increase his flocks, yet Laban had been on the whole a great gainer by his services. He had served him at least twenty years, fourteen for Rachel and Leah; and six for the cattle: and some suppose he had served him twenty years besides the above, which is not unlikely: see the remarks at the conclusion of this chapter. Forty, or even twenty years of a man's life, devoted to incessant labour, and constantly exposed to all the inclemencies of the weather, see ver. 40. deserve more than an ordinary reward. Laban's constitutional sin was covetousness; and it was an easily besetting sin; for it appears to have governed all his conduct, and to have rendered him regardless of the interests of his children, so long as he could secure his own. That he had frequently falsified his agreement with Jacob, though the particulars are not specified, we have already had reason to conjecture from ver. 7. and with this Jacob charges his father-in-law, in the most positive manner, ver. 41. Perhaps some previous unfair transactions of this kind, were the cause why Jacob was led to adopt the expedient of outwitting Laban in the case of the spotted, spangled, ring-straked, and griseled cattle. This, if it did take place, though it cannot justify the measure, is some palliation of it: and almost the whole of Jacob's conduct, as far as relates to Laban, can be better excused, than his injuring Laban's breed, by leaving him none but the weak, unhealthy, and degenerated cattle.

Verse 39. That which was torn—of my hand didst thou require it] This more particularly marks the covetous and rigorous disposition of Laban; for the law of God required that what had been torn by beasts, the shepherds should not be obliged to make good. Exod. xxii. 10, 13. And it is very likely that this law was in force from the earliest times.

Verse 41. Twenty years] See the remarks at the end.

Verse 42. The fear of Isaac] It is strange that Jacob should say, the God of Abraham, and the fear of Isaac, when both words are meant of the same Being. The reason perhaps was this: Abraham was long since dead, and God was his unalienable portion for ever. Isaac was yet alive, in a state of probation, living in the fear of God; not exempt from the danger of falling, therefore God is said to be his fear; not only the object of his religious worship in a general way, but that holy and just God, before whom he was still working out his salvation with fear and trembling—fear, lest he should fall; and trembling, lest he should offend.

Verse 46. Made a heap] גל gal, translated heap, signifies properly a round heap, and this heap was probably made for the double purpose of an altar and a table: and Jacob's stone or pillar was set on it for the purpose of a memorial.

Verse 47. Laban called it—יגאר סהדוּתא Yegar Sahadutha, the heap or round heap of witness—but Jacob called it גל גל Gal Id—which signifies the same thing. The first is pure Chaldee, the second pure Hebrew. אגור agar, signifies to collect, hence יגאר yegar, and אגור ogar, a collection or heap made up of gathered stones: and hence also אגור agora, an altar, used frequently by the Chaldee Paraphrast, see 1 Kings xii. 33. Judg. vi. 31. 2 Kings xxi. 3. Jerem. xvii. 1. See Castel's Lexicon. From this example we may infer, that the Chaldee language was nearly coeval with the Hebrew. A gloss made by St. Jerom, and which was probably only entered by him in his margin, as a note, has crept into the text of the Vulgate; it is found in every copy of this version, and is as follows, uterque juxta proprietatem linguæ suæ. Each according to the idiom of his own tongue.

Verse 48, 49. I think these two verses are badly divided, and should be read thus:

Verse 48. And Laban said: This heap is a witness between me and thee this day.

Verse 49. Therefore was the name of it called Galeed and Mizpah; for he said: The Lord watch between me and thee, when we are absent one from another.

Mizpah מצפא mitspah, signifies a watch-tower, and Laban supposes, that in consequence of the consecration of the place, and the covenant now solemnly made and ratified, that God would take possession of this heap, and stand on it as on a watch-tower, to prevent either of them from trenching on the conditions of their covenant.

Verse 50. No man is with us] Though all were present at the sacrifice offered, yet it appears that in making the contract, Jacob and Laban withdrew, and transacted the business in private, calling on God to witness it.

Jacob had already four wives, but Laban feared that he might take others whose children would naturally come in for a share of the inheritance, to the prejudice of his daughters and grandchildren. Though the Koran allows a man to have four wives if he can maintain them, yet we learn that in many cases where a man takes a wife, the parents or relatives of the woman stipulate that the man is not to take another during the lifetime of that one whom he now espouses; and notwithstanding the permission of the Koran, he is obliged to fulfil this agreement.

Verse 51. And Laban said to Jacob—behold this pillar, which I have cast betwixt me and thee] But this pillar, not cast, but set up, was certainly set up by Jacob; for in

and behold *this* pillar, which I have cast betwixt me and thee:

52 This heap be witness, and *this* pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, * judge betwixt

a Ch. 16 5

ver. 45. we read, *And Jacob took a stone, and set it up for a pillar*; 'tis therefore for the honour of one Hebrew and one Samaritan MS. that they have preserved the true reading in ver. 51. יָרֵיתָ יָרֵיתָ, *thou hast set up. Kennicott*. Instead of either of the above readings, the Samaritan text has יָרֵיתָ יָרֵיתָ *yarata, The pillar which thou settest betwixt me and thee*.

Verse 53. *The God of their father*] As Laban certainly speaks of the *true God* here, with what propriety can he say, that this God was the God of *Terah*, the father of Abram and Nahor? It is certain that Terah was an idolater: of this we have the most positive proof, Josh. xxiv. 2.—Because the clause is not in the Septuagint, and is besides wanting in some MSS., Dr. Kennicott considers it an interpolation. But there is no need of having recourse to this expedient, if we adopt the reading אֲבִיכֶם *abiecm, your father, for אֲבִימֵם abiem, their father, which is supported by several of Kennicott's and De Rossi's MSS. and is precisely the same form made use of by Laban, ver. 29. when addressing Jacob; and appears to me to be used here in the same way: for he there, most manifestly, uses the plural pronoun, when speaking only to Jacob himself. It is therefore to be considered as a form of speech peculiar to Laban; at least we have two instances of his use of it in this chapter.*

Jacob sware by the fear of his father Isaac] See on ver. 42.

Verse 54. *Offered sacrifice upon the mount*] It is very likely that Laban joined in this solemn religious rite; and that having offered the blood and fat to God, they feasted upon the sacrifice.

Verse 55. *Kissed his sons and his daughters*] That is, his grandchildren, Jacob's eleven sons, with Dinah their sister, and their mothers, *Leah, and Rachel*. All these he calls his children, ver. 43. *And blessed them*—prayed heartily for their prosperity, though we find from ver. 29. that he came, having bound himself by a vow to God, to do them some injury. Thus God turned his intended curse into a blessing.

THE most important topics in this chapter have already been considered in the notes, and to those the reader is referred. Jacob's character we have already seen; and hitherto have met in it little to admire: but we shall soon find a blessed change both in his mind and in his conduct. Laban's character appears in almost every instance to disadvantage—he does not seem to be what we commonly term a *wicked man*; but he was certainly both *weak and covetous*; and covetousness extinguished in him, as it does in all its votaries, the principles of righteousness and benevolence; and the very *charities of human life*. Provided he could get an increase of property, he regarded not who was wronged, or who suffered. In this case, he hid himself even from his own bowels, and cared not that his own children should lack even the necessities of life, provided he could increase his own store! How watchful should we be against this destructive, *unnatural*, and degrading vice! It is impossible for a man who *loves money*, to love either God or man. And consequently he must be in the broad way that leads to destruction.

For the difficulties in the chronology of Jacob's sojourning in Padan-aram, I beg leave to refer to the following remarks.

Remarks upon Gen. xxxi. 38, &c. relative to the time spent by Jacob in the service of his father-in-law Laban, in Mesopotamia, from Dr. Kennicott.

"If every reading, which introduces but a single difficulty, demands our attention; much greater must that demand be when several difficulties are caused by any one mistake, or any one mistranslation. Of this nature is the passage before us, which therefore shall be here considered more fully: especially, as I have not already submitted to the learned any remarks upon this subject. Jacob's age, at the time of his going to Laban, has (till very lately) been fixed, perhaps universally, at *seventy-seven* years. But I think, it has been shown by the learned Mr. Skinner, in an excellent dissertation (4to. 1765) that the number *seventy-seven* cannot here be right.

"Jacob was *one hundred and thirty*, when he went

us. And Jacob ^bsware by 'the fear of his father Isaac.

54 Then Jacob ^a offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up and kissed his sons and his daughters, and

b Ch. 21. 23.—c Ver. 42.—d Or, killed beasts.

down (with *sixty-six* persons) into Egypt. Joseph had then been governor *ten* years; and when made governor, was *thirty*: therefore Jacob could not be more than *ninety* at the birth of Joseph. Now, upon supposition that Jacob was *seventy-seven*, at going to Laban; and that he had no son till he was *eighty-five*; and that he, with *eleven* sons, left Laban at *ninety-seven*: there will follow these, among other strange consequences, which are enumerated by Mr. Skinner, page 11, &c. 1. Though Isaac and Esau married at *forty*, Jacob goes, at *seventy-seven*, to look for a wife; and agrees to marry her *seven* years after. 2. Issachar is born, after the affair of the mandrakes, which Reuben finds, and brings home, when he, (Reuben) was about *four* years old: that is, if Issachar was born before Joseph, agreeably to Gen. xxx. 18. and 25. 3. Judah begets Er, at *thirteen*. For, in the first of the following tables, Judah is born in Jacob's year *eighty-eight*, and Er in *one hundred and two*. 4. Er marries at *nine*, and is destroyed for profligacy. Er, born in *one hundred and two*, marries in *one hundred and eleven*. See also Gen. xxxviii. 7. 5. Onan marries at *eight*. For Onan, born in *one hundred and three* marries in *one hundred and eleven*. 6. Shelah, being grown at *ten*, ought to be married. For Shelah, born in *one hundred and four*, is marriageable, but not married to Tamar, in *one hundred and fourteen*. See Gen. xxxviii. 14. 7. Pharez kept from marrying while young, yet has a son at *thirteen*. For Pharez, born in *one hundred and fifteen*, had two sons at going to Egypt, in *one hundred and thirty*. 8. Esau goes to Ismael, and marries his daughter, after Jacob went to Laban, at *seventy-seven*; though Ismael died when Jacob was *sixty-three*, see Gen. xvi. 16. xxv. 17. and 26. xxviii. 9. 9. If Jacob had no son till he was *eighty-five*, and if Joseph, the youngest except Benjamin, was born when his father was *ninety*, then the *eleven* sons, and Dinah, were born in five years. Lastly, if Jacob had no son till *eighty-five*, and he went to Egypt at *one hundred and thirty*, with *sixty-six* persons, only *forty-five* years are allowed for his family: whereas the larger sum of *sixty-five* years seems necessary for the births of so many children and grandchildren. On this subject Le Clerc has pronounced—*Hicce in rebus occurant nodi, quos nemo hactenus solvit; neque porro, ut opinor, solvet. There are difficulties here which have never been explained; and in my opinion never can be explained.* But, upon the single principle of Mr. Skinner, that Jacob went to Laban at *fifty-seven* (instead of *seventy-seven*) these difficulties are solved. And it only remains to wish, that some authority may be found to support this conjecture, thus strongly founded on the *exigentia loci*. The common opinion is formed by reckoning back from the age of Joseph, when governor of Egypt, to the time of his birth, and from the *twenty* years which the text says Jacob was with Laban. This number, Mr. Skinner thinks, was originally *forty*; and I think that the Hebrew text, as it now stands, confirms the conjecture, and furnishes the very authority which is so much wanted.

"After Jacob had served Laban *fourteen* years for his two wives, where was Jacob to reside? Esau was still living; and Jacob might well be afraid of returning to him, till more years of absence had disarmed his resentment: and had the death of Esau happened, Jacob would then have been secure. But let us also remember, that Isaac was still alive; and that Esau had determined to kill Jacob, whenever their father should die. It would, therefore, be no wonder, if Jacob should have desired to continue longer in Haran. And, to carry this point more effectually, he might offer to take care of Laban's cattle, and to live in his neighbourhood, upon such terms of advantage to Laban, as could not easily be withstood. Lastly, when the good effects to Laban from this connexion had been experienced, without profit, nay, with some losses, to Jacob for *twenty* years, Jacob might naturally grow tired of thus assisting Laban, without providing for his own growing family. Accordingly we find, that Jacob covenants with Laban for *six* years of more close attendance and service in Laban's own house, for which the wages were expressly settled. Agreeable to the preceding possi-

•blessed them: and Laban departed, and ^b returned unto his place.

CHAPTER XXXII.

Jacob, proceeding on his journey, is met by the angels of God, 1, 2. Sends messengers before him to his brother Esau, requesting to be favourably received, 3-5. The messengers return with an answer, but with the assurance that Esau, with four hundred men, was coming to meet Jacob, 6. He is greatly alarmed, and adopts prudent measures for the safety of himself and family, 7, 8. His affecting prayer to God, 9-12. Prepares a present of five droves of different cattle for his brother, 13-15. Sends them to wait before him, at a certain distance from each other, and instructs the drivers what to say when they meet Esau, 15-20. Sends his wives, servants, children, an Esau-gaze, over the brook Jabbok, by night, 21-23. Himself stays behind, and wrestles with an angel until the break of day, 24. He prevails, and gets a new name, 25-29. Calls the name of the place, Jabbok, 30. Is lame in his thigh in consequence of his wrestling with the angel, 31, 32.

AND Jacob went on his way, and ^e the angels of God met him.

a Ch. 28. 1.—b Ch. 13. 33. & 30. 25.—c Gen. 31. 11. Hebr. 1. 14.—d Josh. 5. 14. Ps. 103. 21. & 148. 2. Luke 2. 13.—e That is, two hosts, or camps.

•bilities seems to have been the fact; Jacob living in Haran forty years, and in this manner:

14 years in Laban's house, a covenant servant for Rachel and Leah.

20 — in Laban's neighbourhood, as a friend.

6 — in Laban's house, a covenant servant for cattle.

40

Now the twenty concurrent years of neighbourly assistance, and the disjointed twenty of covenant service, seem both of them mentioned, and both of them distinguished, in the history itself. For, upon Laban's pursuit of Jacob, when Jacob is vindicating his past behaviour, he mentions twenty years twice: which two sets of twenty, if really different, make forty. Each mention of the twenty years is introduced with the word *zeh*; which word, when repeated, is used in opposition, or by way of distinction: as, when we say this and that, the one or the other. Thus, Exod. xiv. 20. so that the one came not near the other. Eccl. vi. 5. this hath more rest than the other. And, with the two words at a great distance, Job xxi. 23. one dieth—25. and another dieth, &c. So here, in Gen. xxxi. at verse 33. Jacob says to Laban, וְעַתָּה אֲנִי עֹמֵר זֶה עֲשִׂים שָׁנָה אַחַדָּה זֶה עֲשִׂים שָׁנָה אַחַדָּה—during the ONE set of twenty years I was with thee, &c. meaning the time in which he lived, not in Laban's house, but in his neighbourhood; not as a servant, but a friend: after he had served, in Laban's house, fourteen years for his daughters, and before he served six years for his cattle. But then, as to the other twenty, he tells Laban, at verse 41. varying the phrase very remarkably, וְלִי עֲשִׂים שָׁנָה בְּבֵיתָךְ עֲשִׂים שָׁנָה אַחַדָּה זֶה עֲשִׂים שָׁנָה אַחַדָּה—during the OTHER twenty years (זֶה לִי) FOR MYSELF (for my own benefit) IN THY HOUSE, I served thee fourteen years—and six years, &c. And, during this last period, though only six years, he charges Laban with changing his wages ten times. So that Jacob insists upon having well earned his wages through the twenty years, when he served for hire: but he makes a far greater merit of having, for another twenty years, assisted him without wages, and even with some losses: and, therefore, with particular propriety, he reminds Laban of that set of twenty years in the first place.

The true chronology of Jacob will be greatly elucidated by the following tables, taken chiefly from Mr. Skinner.

TABLE I.

On Jacob's being at Haran only 20 years.

Table with 2 columns: Year/Event and Reference. Rows include: 6 Jacob (and Esau) born; 40 Esau marries two wives, Hittites (Gen. xxvi. 34); 63 Ishmael dies, aged 137 (Gen. xxv. 17); 77 Jacob goes to Haran; 84 marries Leah and Rachel (Gen. xxix. 20, 21, 27, 28); 85 Reuben born, of Leah; 86 Simeon; 87 Levi; 89 Judah; 89 Dan born, of Bilhah; Naphtali; Gad born, of Zilpah; Asher; Issachar born, of Leah; Zebulun & Dinah; Joseph born, of Rachel; 97 Jacob returns from Haran; 98 dwells in Succoth; 99 comes to Shalem, and continues there eight years; 101 Judah marries Shuah's daughter; 102 Er born—103 Onan—104 Shelah; 106 Shechemites destroyed, by Simeon and Levi; 107 Benjamin is born, and Rachel dies.

2 And when Jacob saw them, he said, This is God's ^d host: and he called the name of that place ^e Malianaim.

3 ¶ And Jacob sent messengers before him to Esau his brother ^f unto the land of Seir, ^g the ^h country of Edom.

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

5 And ⁱ I have oxen, and asses, flocks and men-servants, and women-servants: and I have sent to tell my lord, that ^j I may find grace in thy sight.

f Ch. 33. 14, 16.—g Ch. 36. 6, 7, 8. Deut. 2. 5. Josh. 21. 4.—h Heb. Aeld.—i Prov. 15. 1.—k Ch. 30. 43.—l Ch. 33. 8, 15.

Table with 3 columns: Year/Event, Reference, and Gen. Reference. Rows include: 108 Joseph sold, when 17 (Gen. xxxvii. 2); 111 Tamar married to Er, and immediately afterward to Onan; 114 Tamar's incest with Judah; 115 Pharez and Zarah born to Judah; 120 Isaac dies, aged 180 (Gen. xxxv. 28); 121 Joseph is made governor of Egypt (Gen. xli. 46); 120 Jacob goes into Egypt (Gen. xlvii. 9); 147 — and dies (Gen. 28. & xlix. 33).

TABLE II.

On Jacob's being at Haran 40 years.

Table with 3 columns: Year/Event, Reference, and Gen. Reference. Rows include: 0 Jacob (and Esau) born; 40 Esau marries two wives, Hittites (Gen. xxvi. 34); 57 Jacob goes to Haran; 58 Esau goes to Ishmael, & marries his daughter (Gen. xxviii. 9); 63 Ishmael dies, aged 137 (Gen. xxv. 17); 64 Jacob marries Leah & Rachel (Gen. xxix. 20, 21, 27, 28); 65 Reuben born, of Leah; 66 Simeon; 67 Levi; 68 Judah; 68 Rachel, not bearing, gives Bilhah; 69 Dan born, of Bilhah; 71 Naphtali; Leah, not bearing, gives Zilpah; 72 Gad born, of Zilpah; 74 Asher; 78 Reuben, at 13, finds the mandrakes; 79 Issachar born, of Leah; 81 Zebulun—82 Dinah; 86 Judah, at 18, marries Shuah's daughter; Er born—88 Onan—Shelah; 91 Joseph born, of Rachel; 6 years service for cattle; 97 Jacob comes from Haran to Succoth and Shalem; Dinah defiled, the Shechemites destroyed; 98 Benjamin is born, and Rachel dies; 103 Beriah, fourth son of Asher, born; 105 Tamar married to Er—106 to Onan; 108 Joseph, at 17, is carried to Egypt; 109 Shelah, at 20, not given to Tamar; 110 Pharez and Zarah born of Tamar, by Judah; 120 Isaac dies, aged 180 (Gen. xxxv. 28); 121 Joseph, at 30, governor of Egypt (Gen. xli. 46); 123 Beriah, at 20, marries Heber—127 Malchiel—born, to Beriah; 128 Pharez, at 18, marries Hezron—130 Hamul—born, to Pharez; 130 Benjamin, at 32, has ten sons; Jacob goes to Egypt (Gen. xlvii. 9); 147 — and dies (Gen. 28. & xlix. 33).

Our translation now is—xxx. 33. THIS TWENTY YEARS HAVE I BEEN WITH THEE: thy eyes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. 39. That which was torn of bears I brought not unto thee; I bare the loss of it; of my hand didst thou

* Not placed in order of time, Gen. xxxviii.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that was

with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father

a Ch. 33. 1.—b Ch. 35. 3.

c Ps. 50. 15.—d Ch. 28. 12.

requires it, whether stolen by day or stolen by night. 40. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41. Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

The alteration here recommended, is this, xxxi. 38. DURING THE ONE TWENTY YEARS I WAS WITH THEE; thy eyes and thy she-goats have not cast their young, and the rams, &c. &c. 41. DURING THE OTHER TWENTY YEARS, FOR MYSELF IN THY HOUSE; I served, &c. The same distinction is expressed in xxx. 29.—Thou knowest how I have served thee, and how thy cattle was with me; i. e. how I behaved, during the time I was with thee, as thy servant; and how thy cattle fared, during the time they were with me as thy friend.

It must not be omitted, that Archbishop Usher and Bishop Lloyd ascribe sons to Jacob very soon after his coming to Laban; nay, assert that he was married almost as soon as he came to Haran, instead of waiting seven years, as he most evidently did. And Mr. Jackson allows, that some of the sons of Benjamin, who are expressly numbered as going into Egypt with Jacob, might be born in Egypt! From such distresses, and such contradictions, does the distinction of the two sets of twenty years happily deliver us."

Etæ temporis intervallo nemo concipere poterit tot res contingere potuisse.

In such a short space of time, it is impossible that so many transactions could have taken place.

I shall leave this subject with chronologists and critics, and shall not attempt to decide on either opinion. That of Dr. Kennicott I think the most likely, and to it I have adapted the chronology, in those cases, to which it relates.

NOTES ON CHAPTER XXXII.

Verse 1. The angels of God met him] Our word angel comes from the Greek ἄγγελος, angelos, which literally signifies, a messenger, or as translated in some of our old Bibles, a tidings-bringer. The Hebrew word מַלְאָכִים malak, from מָלַךְ laac, to send, minister to, employ, is nearly of the same import; and hence we may see the propriety of St. Augustin's remark, Nomen non naturæ sed officii: "It is a name, not of Nature but of office," and hence it is applied indifferently to a human agent or messenger, 2 Sam. ii. 5. xi. 19, 22, 23, 25. Prov. xiii. 17. to a prophet, Hagg. i. 13. to a priest, Mal. ii. 7. compare Eccles. ii. 6. to celestial spirits, Psal. ciii. 19, 20, 22. civ. 4. cxlviii. 2, 3, 4. Job iv. 18.

We often, says Mr. Parkhurst, read of the מַלְאָכִים malak Jehovah, or מַלְאָכִים מְלָאכֵי אֱלֹהִים malakey Elohim, the angel of Jehovah, or the angels of God, that is, his agent, personator, mean of visibility or action; what was employed by God to render himself visible and approachable by flesh and blood. This angel was evidently a human form, surrounded or accompanied by light or glory, with or in which, Jehovah was present: see Gen. xix. 1, 12, 16. Judg. xiii. 6, 21. Exod. iii. 2, 6. By this vision, says Mr. Ainsworth, God confirmed Jacob's faith in him who commanded his angels to keep his people in all their ways, Psal. xci. 11. Angels are here called God's host, camp, or army, as in wars; for angels are God's soldiers, Luke ii. 13. horses and chariots of fire, 2 Kings ix. 17. fighting for God's people against their enemies, Dan. x. 20. of them there are thousand thousands, and ten thousand times ten thousand, Dan. vii. 10. And they are all sent forth to minister for them that shall be heirs of salvation, Heb. i. 14. And they pitch a camp about them that fear God, Psal. xxxiv. 8. One of the oldest of the Greek poets, Hesiod, seems to have had a tolerably correct notion of the angelic ministry.

Αὐτῶν ἐστὶν τὸ πνεῦμα ἁγίον κατὰ τὴν ἐκκλησίαν
Τὸ πνεῦμα ἁγίον ἐστὶν, ἀπὸ τοῦ θεοῦ καὶ τοῦ υἱοῦ
ἐκείνου· ἐκείνου τοῦ πατρὸς καὶ τοῦ υἱοῦ ἁπλοῦς, ἁγίου,
καὶ ἀκατάρακτου, ἁπλοῦς καὶ ἀκατάρακτος, ἁπλοῦς καὶ ἀκατάρακτος.
Hesiod. Op. & Dm. l. i. v. 120.

When in the grave this race of men was laid,
Soon was a world of holy demons made
Aerial spirits, by great Jove design'd,
To be on earth the guardians of mankind:
Invisible to mortal eyes they go,
And mark our actions good or bad below;
Th' immortal spirit with watchful care provide,
And strike ten thousand round their charge with glide;
They can reward with glory or with gold,
A power they by divine permission hold.

Coaha.

Verse 2. Mahanaim] The two hosts, if read by the points, the angels forming one, and Jacob and his company forming another, or simply hosts or camps in the plural. There was a city builded afterward here, and inhabited by the priests of God, Josh. xxi. 38. For what purpose the angels of God met Jacob does not appear from the text: probably it was intended to show him that he and all his company were under the care of an especial Providence; and consequently to excite and confirm his trust and confidence in God.

The doctrine of the ministration of angels has been much abused, not only among the heathens, but also among Jews and Christians; and perhaps most among the latter. Angels with feigned names, titles, and influences, have been, and still are invoked and worshipped by a certain class of men; because they have found that God has been pleased to employ them to minister to mankind, and hence they have made supplications to them to extend their protection, to shield, defend, instruct, &c. This is perfectly absurd. 1. They are God's instruments, not self-determining agents. 2. They can only do what they are appointed to perform; for there is no evidence that they have any discretionary power. 3. God helps man by ten thousand means and instruments, some intellectual, as angels; some rational, as men; some irrational, as brutes; and some merely material, as the sun, wind, rain, food, raiment, and the various productions of the earth. He therefore helps by whom he will help, and to him alone belongs all the glory; for should he be determined to destroy, all these instruments collectively could not save. Instead, therefore, of worshipping them, we should take their own advice, Rev. xxii. 9. See thou do it not—Worship God.

Verse 3. Jacob sent messengers] מַלְאָכִים melachim, the same word which is before translated angels. It is very likely that these messengers had been sent some time before he had this vision at Mahanaim; for they appear to have returned while Jacob encamped at the brook Jabbok, where he had the vision of angels; see ver. 6. and 23.

The land of Seir, the country of Edom] This land, which was, according to Dr. Wells, situated on the south of the Dead sea, extending from thence to the Arabian gulf, 1 Kings ix. 26. was formerly possessed by the Horites, Gen. xiv. 6. but Esau with his children drove them out, destroyed them, and dwelt in their stead, Deut. ii. 22. And thither Esau went from the face of his brother Jacob, chap. xxxvi. 6, 7. Thus we find he verified the prediction, by thy sword shall thou live, chap. xxvii. 40.

Verse 4. Thus shall ye speak unto my lord Esau] Jacob acknowledges the superiority of his brother; for the time was not yet come, in which it could be said, the elder shall serve the younger.

Verse 6. Esau—cometh—and four hundred men with him.] Jacob, conscious that he had injured his brother, was now apprehensive that he was coming with hostile intentions, and that he had every evil to fear from his displeasure. Conscience is a terrible accuser.—It was a fine saying of a heathen,

—Hic mirus athenis ordo,
Nil conciere sibi, nulla palliare culpa.
Be this thy brazen bulwark of defence,
Still to preserve thy conscious innocences.
Nor e'er turn pale with guilt. Francis.

In other words, He that has a good conscience, has a brazen wall for his defence; for a guilty conscience needs no accuser; sooner or later it will tell the truth, and not only make the man turn pale, who has it; but also cause him to tremble, and to be greatly afraid, even while his guilt is known only to himself and God.

It does not appear, that Esau in this meeting had any hostile intention; but was really coming with a part of his servants or tribe, to do his brother honour. If he had had any contrary intention, God had removed it; and the angelic host which Jacob met with before, might have inspired him with sufficient confidence in God's protection. But we find, that when he needed faith most, he appears to have derived but little benefit from its influence; partly from the sense he had of the injury he had done to his brother; and partly from not attending sufficiently to the assurance which God had given him of his gracious protection.

Verse 7. He divided the people, &c.] His prudence and

Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

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

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

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

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

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bullocks, twenty she-asses, and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves; and

said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: 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 manner shall ye speak unto Esau, when ye find him.

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

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 And Jacob was left alone; and there

a Ch. 21. 9, 12.—b Heb. I am less than all, &c.—c Ch. 24. 21.—d Job 8. 7.—e Ps. 56. 1, 2.—f Hos. 10. 14.—g Heb. upon.—h Ch. 28. 13, 14, 15.—i Ch. 43. 11. Prov. 12. 16.

k Prov. 21. 14.—l Heb. my face. Job 42. 8, 9.—m Deut. 3. 16.—n Heb. caused to pass.

canning were now turned into a right channel, for he took the most effectual method to appease his brother, (had he been irritated) and save, at least, a part of his family. This dividing and arranging of his flocks, family, and domestics, has something in it highly characteristic. To such a man as Jacob such expedients would naturally present themselves.

Verse 9. O God of my father Abraham, &c.] This prayer is remarkable for its simplicity and energy; and it is a model too for prayer, of which it contains the essential constituents. 1. Deep self-abasement. 2. Magnification of God's mercy. 3. Deprecation of the evil to which he was exposed. 4. Pleading the promises that God had made to him, and 5. Taking encouragement from what God had already wrought.

Verse 10. I am not worthy of the least of all the mercies. The marginal reading is more consistent with the original: *katonet mikol ha-chasadim u-micol ha-emeth. I am less than all the compassions, and than all the faithfulness—which thou hast showed unto thy servant.* Probably St. Paul had his eye on this passage, when he wrote Eph. iii. 8.—*unto me who am less than the least of all saints.* A man who sees himself in the light of God, will ever feel that he has no good but what he has received, and that he deserves nothing of all that he has. The archangels of God cannot use a different language; and even the spirits of just men consummated in their plenitude of bliss at God's right hand, cannot make a higher boast.

For with my staff] i. e. myself alone, without any attendants, as the Chaldee has properly rendered it.

Verse 11. And the mother with the children] He must have had an awful opinion of his brother, when he used this expression, which implies the utmost cruelty, proceeding in the work of slaughter, to total extermination; see Hos. x. 14.

Verse 12. Make thy seed as the sand] Having come to the promise by which the covenant was ratified both to Abraham and Isaac, he ceased; his faith having gained strong confirmation in a promise which he knew could not fail, and which he found was made over to him, as it had been to his father and grandfather.

Verse 13. And took of that which came to his hand] *ha-ba be-yado*, which came under his hand, i. e. what, in the course of God's providence, came under his power.

Verse 14. Two hundred she-goats, &c.] This was a princely present, and such as was sufficient to have compensated Esau, for any kind of temporal loss he might have sustained in being deprived of his birthright and blessing. The thirty milch camels were particularly valuable; for milch camels among the Arabs, constitute a principal part of their riches, the creature being every way so serviceable, that the providence of God appears peculiarly kind and wise in providing such a beast for those countries, where no other animal could be of equal service. "The she-camel gives milk continually, not ceasing even when with young; the milk of which," as Pliny has remarked, "when mixed with three parts of water, affords

the most pleasant and wholesome beverage." *Cameli laco habent, donec iterum gravescant,नाविसिममूमे hoc existimatur, ad unam mensuram tribus aqua additis.* Hist. Nat. lib. xi. cap. 41.

Verse 15. Ten bulls.] The Syriac and Vulgate have twenty; but ten is a sufficient proportion to the forty kine. By all this we see that Jacob was led to make restitution for the injury he had done to his brother. Restitution for injuries done to man, is essentially requisite if in our power. He who can and will not make restitution for the wrongs he has done, can have no claim even on the mercy of God.

Verse 22. Passed over the ford Jabbok] This brook or rivulet rises in the mountains of Galaad, and falls into the Jordan at the south extremity of the lake of Genezaret.

Verse 24. And there wrestled a man with him] This was doubtless the Lord Jesus Christ, who, among the patriarchs, assumed that human form, which in the fulness of time he really took of a woman; and in which he dwelt thirty-three years among men. He is here styled an angel, because he was *μυστεριον του θεου* *Αγγελος*, (see the Septuagint, Isa. ix. 7.) *The Messenger of the great counsel, or design, to redeem fallen man from death, and bring him to eternal glory; see Chap. xvi. 7.*

But it may be asked, Had he here a real human body, or only its form?—The latter, doubtless. How then could he wrestle with Jacob? It need not be supposed that this angel must have assumed a human body, or something analogous to it, in order to render himself tangible by Jacob; for as the soul, which is pure spirit, operates on the body by the order of God, so could an angel operate on the body of Jacob, during a whole night, and produce in his imagination, by the effect of his power, every requisite idea of corporeity; and in his nerves, every sensation of substance, and yet no substantiality be in the case.

If angels, in appearing to men, borrow human bodies, as is thought, how can it be supposed that with such gross substances, they can disappear in a moment? Certainly they do not take these bodies into the invisible world with them; and the established laws of matter and motion require a gradual disappearing, howsoever swiftly it may be effected. But this is not allowed to be the case; and yet they are reported to vanish instantaneously. Then they must render themselves invisible by a cloud, and this must be of a very dense nature, in order to hide a human body. But this very expedient would make their departure still more evident, as the cloud must be more dense and apparent than the body, in order to hide it. This therefore does not remove the difficulty. But if they assume a quantity of air or vapour so condensed as to become visible, and modified into the appearance of a human body, they can, in a moment, dilate and rarefy it, and so disappear; for when the vehicle is rarefied beyond the power of natural vision, as their own substance is invisible, they can instantly vanish.

From Hos. xii. 4. we may learn, that the wrestling of Jacob mentioned in this place, was not merely a corporeal exercise, but also a spiritual one; *He wept and made supplication unto him; see the notes there.*

* wrestled a man with him until the breaking of the day.

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

26 And he said, Let me go, for the day breaketh: And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said Jacob.

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

h Hos. 12. 3, 4. Eph. 6. 12.—b Hleb. ascending of the morning.—c See Matt. 26. 44. g Cor. 12. 7.—d See Luke 24. 23.—e Hos. 12. 4.—f Ch. 35. 10. 2 Kings 17. 34.—g That is, a prince of Jude.

Verse 25. The hollow of Jacob's thigh was out of joint] What this implies is difficult to find out: it is not likely that it was a complete luxation of the thigh-bone. It may mean no more than that he received a stroke on the groin, not a touch, for the Hebrew word נגַע nagâ often signifies to smite with violence, which stroke, even if comparatively slight, on such a part, would effectually disable him for a time, and cause him to halt for many hours, if not for several days. I might add that in this place, the groin, a blow might be of fatal consequence: but as the angel gave it, only as a proof of his power, and to show that he could not prevail, because he would not, hence the blow was only disabling, without being dangerous; and he was probably cured by the time the sun rose; see verse 31.

Verse 26. Let me go, for the day breaketh] Probably meaning, that as it was now morning, Jacob must rejoin his wives and children, and proceed on their journey. Though phantoms are supposed to disappear when the sun rises, that could be no reason in this case. Most of the angelic appearances mentioned in the Old and New Testaments, took place in open day.

Verse 28. Thy name shall be called no more Jacob, but Israel] יִשְׂרָאֵל Yisrael, from שַׂר sar, a prince, or שַׂרָה sarah, he ruled as a prince, and אֱלֹהִים el, God; or rather, from אִישׁ ish, a man, (the א aleph being dropped) and רַעַה raah, he saw, אֱלֹהִים el, God: and this corresponds with the name which Jacob imposed on the place, calling it פְּנֵי אֱלֹהִים peniel, the faces of God, or of Elohim, which faces or appearances being manifested to him, caused him to say, verse 30. רָאִיתִי אֱלֹהִים פְּנֵי אֱלֹהִים raithi Elohim panim el panim, i. e. I have seen the Elohim faces to faces, (i. e. fully and completely, without any medium.) רָצוֹנִי נִשְׁפָּטִי ra-tinnated naphshi, and my soul is redeemed."

We may learn from this, that the redemption of the soul will be the blessed consequence of wrestling by prayer and supplication with God: "The kingdom of heaven suffereth violence, and the violent take it by force." From this time, Jacob became a new man: but it was not till after a severe struggle, that he got his name, his heart, and his character changed. After this, he was no more Jacob the supplanter; but Israel, the man who pretails with God, and sees him face to face.

And hast prevailed] More literally, thou hast had power with God, and with man thou shalt also prevail, וְעִם אֱלֹהִים im elohim, with the strong God: וְעִם אֲנָשִׁים im anashim, with weak feeble man. There is a beautiful opposition here between the two words: seeing thou hast been powerful with the Almighty, surely thou shalt prevail over perishing mortals. As thou hast prevailed with God, thou shalt also prevail with men, God calling the things that were not, as though they had already taken place: because the prevalency of this people, the Israelites, by means of the Messiah, who should proceed from them, was already determined in the Divine counsel. He has never said to the seed of Jacob, seek ye my face in vain. He who wrestles must prevail.

Verse 29. Tell me, I pray thee, thy name] It is very likely, that Jacob wished to know the name of this angel, that he might invoke him in his necessities; but this might have led him into idolatry, for the doctrine of the incarnation could be but little understood at this time; hence, he refuses to give himself any name, yet he shows himself to be the true God, and so Jacob understood him, see ver. 28. but he wished to have heard from his own lips, that name by which he desired to be invoked and worshipped.

Wherefore is it that thou dost ask after my name] Canst thou be ignorant who I am? And he blessed him there: gave him the new heart, and the new nature, which God alone can give to fallen man: and by the change he

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 ¶ And as he passed over Penuel 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.

h Hos. 12. 3, 4.—i Ch. 25. 31 & 37. 33.—k Judges 13. 18.—l That is, the face of God. m Ch. 16. 13. Exod. 24. 11. & 33. 20. Deut. 5. 24. Judg. 6. 22. & 13. 22. 1st. 6. 5. n Mal. 4. 2.—o 1 Sam. 5. 5.

wrought in him, sufficiently showed who he was. After this clause, the Aldine edition of the Septuagint, and several MSS. add οὐρανὸν ἰδουσατον, οὐρανὸν ἰδουσατον, which is wonderful; but this addition seems to have been taken from Judges xiii. 18.

Verse 31. The sun rose upon him] Did the prophet Malachi refer to this, chap. iv. 2.—Unto you that fear my name shall the Sun of righteousness arise with healing in his wings? Possibly, with the rising of the sun, which may here be understood as emblematical of the Sun of righteousness, the Lord Jesus, the pain and weakness of his thigh passed away; and he felt both in soul and body that he was healed of his plagues.

Verse 32. Therefore the children of Israel eat not of the sinew] What this sinew was, neither Jew nor Christian can tell; and it can add nothing either to science, or to a true understanding of the text, to multiply conjectures. I have already supposed that the part which the angel touched or struck, was the groin; and if this be right, the sinew, nerve, or muscle that shrank, must be sought for in that place.

The serious reader must meet with much instruction in this chapter.

1. After his reconciliation with Laban, Jacob proceeds on his way to Canaan, and as God, who was continually watching for his welfare, saw the trials to which he would shortly be exposed, therefore he provided for him the instructive vision of angels, that he might see that those who were for him, were more than those who could be against him. A proper consideration of God's omniscience is of the utmost advantage to every genuine Christian. He knows whereof we are made; he remembers that we are but dust, he sees our trials and difficulties, and his eye affects his heart. Hence he is ever devising means that his banished be not expelled from him.

2. Jacob's recollection of his unkindness and injustice to his brother, when he hears that he is coming to meet him, fills his soul with fear, and obliges him to betake himself to God by prayer and supplication. How important is the office of conscience! And how necessary are times of trial and difficulty, when its voice is loudest and the heart is best prepared to receive its reproofs. In how many cases has conscience slumbered, till it pleased God to send some trial, by which it has been powerfully awakened, and the salvation of the sinner was the result. Before I was afflicted I went astray.

3. Though salvation be the free gift of God, yet he gives it not to any who do not earnestly seek it. The deeper the conviction of guilt and helplessness is, the more earnest the application to God for mercy is likely to be. They whose salvation costs them strong crying and tears, are not likely, humanly speaking, to part with it lightly: they remember the vinegar and the gall, and they watch and pray that they enter not into temptation.

4. In the strife and agony requisite to enter in at the strait gate, it is highly necessary that we should know, that the grace and salvation of God are not purchased by our tears, &c. for those things, which are only proofs and arguments that we have sinned, can never remove the iniquity of our transgressions. A sensible and pious man, observes on this subject, "That prayer and wrestling with God should be made, as though no other means were to be practised; and then, the best means be adopted, as though no prayer or wrestling had been used." God marks even this strife, though highly pleasing in his sight, with such proofs of its own utter insufficiency, that we carry about with us the memorial of our own weakness, worthlessness, and slowness of heart to believe. God smote the thigh of Jacob, 1. That he might know he had not prevailed by his own strength, but by the power and mercy of his God.

CHAPTER XXXIII.

Esau, with four hundred men meets Jacob. 1. He places his children under their respective masters, passes over before them, and bows himself to his brother. 2, 3. Esau receives him with great affection. 4. Receives the homage of the handmaids, Leah, Rachel, and their children. 5-7. Jacob offers him the present of cattle, which he at first refuses, but after much entreaty, accepts. 8-11. Invites Jacob to accompany him to mount Seir. 12. Jacob excuses himself because of his flocks and his children, but promises to follow him. 13, 14. Esau offers to leave him some of his attendants, which Jacob declines. 15. Esau returns to Seir, 16. and Jacob journeyeth to Succoth, 17. and to Shechem in the land of Canaan. 18. Buys a parcel of ground from the children of Hamor, 19. and erects an altar which he calls *Eloha-Terai*, 20.

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

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

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

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, the children 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 all this drove which I met? And he said, These are to find grace in the sight of my lord.

a Ch. 22. 6. - b Ch. 19. 2. & 22. 6. & 23. 26. - c Ch. 22. 28. - d Ch. 45. 14, 15. - Heb. so they. - (Ch. 18. 9. Psa. 127. 3. Isa. 8. 13. - g Heb. What is all this drive to thee? h Ch. 22. 16. - i Ch. 32. 5. - k Heb. be that to thee that is thine. - l Ch. 43. 3. 2 Sam. 3. 13. & 14. 26. 28. 32. Mat. 18. 10. - m Judges 1. 15. 1 Sam. 25. 37. & 30. 25. 2 Kings 6. 13. - n Heb. calling. Psa. 4. 13.

2. That he might have the most sensible evidence of the reality of the divine interposition in his behalf. 3. That he might see God's displeasure against his unbelief. And, 4. That men in general might be taught, that those who will be the disciples of Christ must deny themselves, take up their cross daily, and mortify their members which are upon the earth. Those who have not cut off a right hand or foot, or plucked out a right eye, for the kingdom of heaven's sake, are never likely to see God. The religion that costs us nothing, is, to us, worth nothing.

NOTES ON CHAPTER XXXIII.

Verse 1. Behold, Esau came, and with him four hundred men.] It has been generally supposed, that Esau came with an intention to destroy his brother; and for that purpose brought with him four hundred armed men. But, 1. there is no kind of evidence of this pretended hostility. 2. There is no proof that the four hundred men that Esau brought with him were at all armed. 3. But there is every proof that he acted towards his brother Jacob with all openness and candour; and with such a forgetfulness of past injuries, as none but a great mind could have been capable of. Why then should the character of this man be perpetually vilified? Here is the secret. With some people, on the most ungrounded assumption, Esau is a reprobate, and the type and figure of all reprobates; and therefore he must be every thing that is bad. This serves a system; but, whether true or false in itself, it has neither countenance nor support from the character or conduct of Esau.

Verse 2. He put the handmaids and their children foremost.] There is something so artificial in this arrangement of Jacob's family, that it must have had some peculiar design. Was Jacob still apprehensive of danger, and put those foremost whom he least esteemed, that, if the foremost met with any evil, those who were behind might escape on their swift beasts? ch. xxiii. 7, 8. Or did he intend to keep his choicest treasure to the last, and exhibit his beautiful Rachel and favourite Joseph, after Esau had seen all the rest, in order to make the deeper impression on his mind?

Verse 4. Esau ran to meet him.] How sincere and genuine is this conduct of Esau, and at the same time how magnanimous! He had buried all his resentment, and forgotten all his injuries; and receives his brother with the strongest demonstrations, not only of forgiveness, but of fraternal affection.

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 have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him; and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should over-drive them one day, all the flock will die.

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

15 And Esau said, Let me now leave with thee some of the folk that are with me: And he said, What needeth it? let me find grace in the sight of my lord.

16 So Esau returned that day on his way to Seir.

17 And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.

18 And Jacob came to Shalem a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

o 2 Kings 5. 23. - p Heb. according to the foot of the work. &c. and according to the foot of the children. - q Ch. 32. 3. - r Heb. set, or place. - Heb. Wherefore is this? - Ch. 34. 11. & 47. 25. - Ruth 2. 13. - u Josh. 13. 27. - Judges 5. 5. Psa. 60. 6. - v That is, booths. - w John 3. 23. - x Called, Acts 7. 16. - Sychem. - y Josh. 24. 1. - Judges 8. 1.

And kissed him] ויקראו ישישקהו. In the Masoretic Bible, each letter of this word is noted with a point over it, to make it emphatic. And by this kind of notation, the rabbins wished to draw the attention of the reader to the change that had taken place in Esau, and the sincerity with which he received his brother Jacob.

Verse 10. Receive my present at my hand.] Jacob could not be certain that he had found favour with Esau, unless the present had been received: for, in accepting it, Esau necessarily became his friend, according to the custom of those times, and that country. In the eastern countries, if your present be received by your superior, you may rely on his friendship: if it be not received, you have every thing to fear. It is on this ground that Jacob was so urgent with Esau to receive his present, because he knew that, after this, he must treat him as a friend.

Verse 14. Until I come unto my lord unto Seir.] It is very likely that Jacob was perfectly sincere in his expressed purpose of visiting Esau at Seir; but it is as likely, that circumstances afterward occurred, that rendered it either improper or impracticable; and we find that Esau afterward removed to Canaan, and he and Jacob dwelt there together for several years. See ch. xxxvi. 6.

Verse 17. Journeyed to Succoth.] So called from succoth, the booths or tents, which Jacob erected there for the resting and convenience of his family, who, in all probability, continued there for some considerable time.

Verse 18. And Jacob came to Shalem, in the Samaritan city of Shechem.] The word ששלם, in the Samaritan ששלום Shalom, should be translated here in peace, or in safety. After resting some time at Succoth, which was necessary for the safety of his flocks and the comfort of his family, he got safely to a city of Shechem, in health of body, without any loss of his cattle or servants; his wives and children being also in safety. Coverdale and Matthew translate this word as above, and with them agree the Chaldee and the Arabic: it is not likely to have been the name of a city, as it is no where else to be found. Shechem is called in Acts vii. 16. Sychem, and in John iv. 5. Sychar—in the Arabic it is called Nablous, and to the present day Neapolis. It was near to Samaria, and the place where the wretched remains of the sect of the Samaritans were lately found, and from whom Dr. Huntington received a perfect copy of the Samaritan Pentateuch.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar; and called it El-elohe-Israel.

CHAPTER XXXIV.

Dinah, the daughter of Jacob and Leah, going out to see the daughters of the land, is ravished by Shechem, the son of Hamor, 1, 2. He enters for his father to get her to him to wife, 3. Jacob and his sons hear of the indignity offered to Dinah, 4. Hamor proposes the suit of Shechem to Jacob and his sons, and offers them a variety of advantages, 5-10. Shechem himself comes forward, begs to have Dinah to wife, and offers dowry to any extent, 11, 12. The sons of Jacob pretend scruples of conscience to give their sister to one who was uncircumcised: and require, as a condition of this marriage, an [of intermarriages in general, that all the Shechemites should be circumcised, 13-17. Hamor and Shechem consent, 18, 19. They lay the business before the elders of their city, dwell on the advantages of a connexion with Jacob and his family, and propose to them the condition required by the sons of Jacob, 20-23. The elders consent, and all the males are circumcised, 24. While the Shechemites are incapable of doing themselves, on the third day after their circumcision, Simeon and Levi, the brothers of Dinah, came upon the city, slew all the males, sacked the city, took the women and children captives, and seized on all the cattle belonging to the Shechemites, 25-26. Jacob is greatly displeas'd and alarmed at this uncharity and cruelty of his sons, and lays before them the probable consequences, 30. They endeavour to vindicate their conduct, 31.

A. M. cir. 2266. B. C. cir. 1738.

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the

Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake kindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field, and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give

[Heb. to the heart of the damsel: See Isai. 40. 2. Hos. 2. 14.—Judg. 14. 2. 1 Sam. 10. 27. 2 Sam. 13. 22.—1 Ch. 49. 7. 2 Sam. 13. 21.—1 Josh. 7. 15. Judges 14. 6.—1 Deut. 23. 17. 2 Sam. 13. 12.

v Josh. 24. 32. John 4. 5.—w Called, Acta 7. 16. Enamor.—x Or, lambs.—y Ch. 20. 7.—z That is, God the God of Israel.—a Ch. 30. 21.—b Tit. 2. 5.—c Ch. 6. 2. Judges 14. 1.—d Ch. 20. 2.—e He humbled her. Dent. 22. 29.

Verse 19. For a hundred pieces of money.] The original כֶּסֶף כֶּסֶף be meah kesitah, has been a matter of long and learned discussion among critics. As kesitah signifies a lamb, it may imply that Jacob gave the Hamorites one hundred lambs for the field; but if it be the same transaction that St. Stephen refers to in Acts vii. 16. it was money, τιμὴ ἀργυρίου, a sum or price of silver, which was given on the occasion. It has been conjectured that the money had the figure of a lamb stamped on it, because it was, on an average, the value of a lamb; and hence it might be called a kesitah or lamb from the impression it bore. It is certain that in many countries, the coin has had its name from the image it bore: so among our ancestors a coin was called an angel, because it bore the image of an angel; hence also a Jacobus, a Carolus, a Lewis (Louis d'or), a Joe, because certain coins in England, Spain, France, and Portugal bore on one side the image of the kings of those countries James, Charles, Lewis, Joseph. The Athenians had a coin called σικκος, an ox, because it was stamped with the figure of an ox: hence the saying in Eschylus,

Τὰ δ' ἅλλα σικκοῦ, βουὸς ἐπὶ γλυττῆσι μύθῳ; ΒΙΒΛΙΟΥ. ADAM. v. 36.

"I must be silent concerning other matters; a great ox walks upon my tongue;" to signify a person who had received a bribe for secrecy; i. e. a sum of money, on each piece of which an ox was stamped; and hence called βουὸς, an ox. The word οπες, riches, is a corruption of the word οves, sheep, because these animals, in ancient times, constituted the principal riches of their owners: but when other cattle were added, the word pecunia, (from pecus, cattle) which we translate money, and from which we still have our English term pecuniary, appears to have been substituted for oves; because pecus, pecoris and pecudis, were used to signify all kinds of cattle, large and small. Among our British and Saxon ancestors, we find coins stamped with the figure of an ox, horse, hog, goat, &c. and this custom arose, in all probability, both among them and other nations, from this circumstance, that in primitive times, the coin was the ordinary value of the animal whose image it bore. It is, all circumstances weighed, most likely that a piece of money is here intended; and possibly marked with the image of a lamb; but as the original word כֶּסֶף kesitah, occurs only here, and in Josh. xxiv. 32. and Job xlii. 15. this is not sufficiently evident, the word itself being of very doubtful signification. Mr. Parkhurst is of opinion that the kesitah bore the image of a lamb; and that these lamb-coins of the ancient Hebrews typified the Lamb of God, who in the divine purpose, was considered as slain from the foundation of the world; and who purchased us unto God with his own blood. The conjecture is, at least, pious, and should lead to useful reflections. Those who wish to see more on this subject, may consult the writers in the Critici Sacri, and Calmet.

Verse 20. And he erected there an altar] It appears that Jacob had a very correct notion of the providence and mercy of God; hence he says, ver. 5. The children which God hath graciously given thy servant—and in ver. 11. he attributes all his substance to the bounty of his Maker—Take, I pray thee, my blessing—because God hath dealt

GRACIOUSLY WITH ME, and because I have enough. Hence he viewed God as the God of all grace, and to him he erects an altar, dedicating it to God, the God of Israel, referring particularly to the change of his own name, and the mercies which he then received: and hence, perhaps, it would be best to translate the words, The strong God (is) the God of Israel; as by the power of his grace and goodness he had rescued, defended, blessed, and supported him from his youth up, until now. The erecting altars with particular names appears in other places. So Exod. xvii. 15. Moses calls his altar Jehovah-nissi, "the Lord is my banner."

1. WHEN a man's ways please God, he maketh even his enemies to be at peace with him. When Jacob had got reconciled to God, God reconciled his brother to him. The hearts of all men are in the hands of God, and he turns them howsoever he will.

2. Since the wrestling with the angel of the covenant, we see in Jacob much dependence on God, accompanied with a spirit of deep humility and gratitude. God's grace alone can change the heart of man; and it is by that grace only, that we get a sense of our obligations; this lays us in the dust, and the more we receive, the lower we shall lie.

3. "The first thing," says good Bishop Wilson, "that pious men do, is to provide for the honour and worship of God." Jacob buys a piece of ground, and erects an altar on it in the land of a heathen, that he might acknowledge God among his enemies, and turn them to the true faith: and there is every reason to believe that this expedient would have been successful, had it not been for the base conduct of his sons. How true is the saying, one sinner spoileth much good. Reader, beware lest thy conduct should become a stumbling-block to any.

NOTES ON CHAPTER XXXIV.

Verse 1. And Dinah went out to see the daughters of the land] It is supposed that Jacob had been now about seven or eight years in the land, and that Dinah, who was but about seven years of age when Jacob came to Canaan, was now about fourteen or fifteen. Why, or on what occasion, she went out, we know not; but the reason given by Josephus is very probable, viz. that it was one of their festivals.

Verse 2. Prince of the country] i. e. Hamor was prince; Shechem was the son of the prince, or chief. Our version appears to represent Shechem as prince; but his father was the chief of the country.—See ver. 6, 8, &c.

Verse 3. Spake kindly unto the damsel.] Literally, he spake to the heart of the damsel—endeavoured to gain her affections, and to reconcile her to her disgrace. It appears sufficiently evident from this and the preceding verse, that there had been no consent on the part of Dinah, that the whole was an act of violence, and that she was now detained by force in the house of Shechem. Here she was found, when Simeon and Levi sacked the city, ver. 26.

Verse 7. He had wrought folly in Israel] The land, afterward generally called Israel, was not as yet so named; and the sons of Jacob were neither called Israel, Israëliites, nor Jews, till long after this: how, then, can it be said that Shechem had wrought folly in Israel? The words

your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father deceitfully, (and said, because he had defiled Dinah their sister:)

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 us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the

thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

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 theirs be ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went 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,

18 Ch. 13. 9. & 20. 15.—Ch. 42. 34.—Ch. 47. 27.—p. Exod. 22. 16, 17. Deut. 22. 29. 1 Sam. 18. 25.—See 2 Sam. 13. 14, &c.—Josh. 5. 9.

1 Num. 22. 15. 2 Chron. 4. 9. Isa. 3. 3-5.—Ch. 32. 10. Matt. 7. 6. Rom. 2. 23, 24. v. Ch. 49. 5, 6, 7.—Heb. mouth. Deut. 32. 42. 2 Sam. 2. 32. Isa. 51. 8.

are capable of a more literal translation—*be-yisrael*, may be translated, against Israel. The angel had said, Thy name shall be called no more Jacob—not only Jacob—but Israel. It was this that aggravated the offence of Shechem: he wrought folly against Israel, the prince of God, in lying with the daughter of Jacob. Here both the names are given—Jacob, whose daughter was defiled, and Israel, the prince of God, against whom the offence was committed.

Verse 12. Ask me never so much dowry] See on chap. xxix. 20, &c.—See the law relative to this, Exod. xxii. 16, 17.

Verse 13. Answered—deceitfully] Which nothing could excuse: yet to show that they had much provocation, it is immediately subjoined, וַיִּבְרְרוּ *va-yedaberu*, they spoke thus, because he had defiled Dinah their sister; for so this parenthesis should be read.

Verse 14. That were a reproach unto us] Because the uncircumcised were not in the covenant of God; and to have given an heiress of the promise to one who had no kind of right to its spiritual blessings, from whom might spring children who would naturally walk in the way of their father, would have been absurd, reproachful, and wicked. Thus far they were perfectly right: but to make this holy principle a cloak for their deceitful and murderous purposes, was the full sum of wickedness.

Verse 17. Will we take our daughter, and we will be gone.] It is natural to suppose, that the tribe of Hamor was very inconsiderable, else they would not have sought an alliance with the family of Jacob, and have come so readily into a painful, disgraceful measure, without having either the sanction of divine authority or reason; for it does not appear that the sons of Jacob urged either. And they are threatened here, that if they do not agree to be circumcised, Dinah shall be taken from them, and restored to her family; and this is probably what the Shechemites saw they had not power at present to prevent.

Verse 23. Shall not their cattle and their substance—be ours?] This was a bait held out for the poor unsuspecting people of Hamor, by their prince and his son, who were not much less deceived than the people themselves.

Verse 24. Every male was circumcised] These simple people must have had very great affection for their chief and his son, or have been under the influence of the most passive obedience, to have come so readily into this measure, and to have submitted to this rite. But the petty princes in Asiatic countries have ever been absolute and despotic, their subjects paying them the most prompt and blind obedience. I shall give a few examples.

“Abu Thaher, chief of the Carmathians, about the year nine hundred and thirty, ravaged the territory of Mecca, defiled the temple, and destroyed nearly 40,000

people. With only 500 horse he went to lay siege to Baghdad—the califf's general, at the head of 30,000 men, marched out to seize him; but before he attacked him, he sent an officer to summon him to surrender. ‘How many men has the califf's general?’ said Abu Thaher.—‘Thirty thousand,’ replied the officer.—‘Among them all,’ says the Carmathian chief, ‘has he got three like mine?’—Then ordering his followers to approach, he commanded one to stab himself, another to throw himself from a precipice, and a third to plunge into the Tigris—all three instantly obeyed, and perished. Then, turning to the officer, he said—‘He who has such troops, needs not value the number of his enemies!’”

“Hassan Sabat, one of those petty princes formerly known in Asia and Europe by the title *Sheekh-ul-jibel*, or old man of the mountain, being required by an ambassador to do homage to his master, the Sultan Malekshah Jelaleddin, without giving any answer, ordered one of his attendants to poniard himself, and another to leap from the battlements of the tower; and he was instantly obeyed! Then, turning to the ambassador, he said—‘Seventy thousand are thus attentive to my commands. Let this be my answer.’” On a principle of this kind, we may account for the prompt obedience of the people of Hamor.

Verse 25. On the third day, when they were sore] When the inflammation was at the height, and a fever ensued which rendered the person utterly helpless, and his state critical—Simeon and Levi—the uterine brothers of Dinah—look each man his sword—probably assisted by that portion of the servants which helped them to take care of the flock—came on the city boldly—*betach*, securely, without being suspected, and being in no danger of meeting with resistance—and slew all the males. Great as the provocation was, and it certainly was very great, this was an act of unparalleled treachery and cruelty.

Verse 27. The sons of Jacob] The rest of Jacob's sons, the remaining brothers of Simeon and Levi—spoiled the city. Though the others could slay the defenceless males, it was not possible that they could have carried away all the booty, with the women, children, and cattle: it is therefore most natural to suppose, that the rest of the sons of Jacob assisted at last in this business.

Verse 30. Ye have troubled me] Brought my mind into great distress, and endangered my personal safety—*to make me to stink*. To render me odious to the surrounding tribes, so that there is every reason to suspect, that when this deed is come abroad, they will join in a conspiracy against me, and extirpate my whole race had he not been under the peculiar protection of all human probability, would have been what he had prevailed with God, and he was with men. That Jacob's resentment was not.

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.

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 a harlot?

a Ch. 49. 6.—b Josh. 7. 25.—c Erod. 5. 21. 1 Sam. 13. 4.—d Deut. 4. 27. Ps. 105. 12

we have the fullest proof in his depriving these two sons of the birthright, which otherwise they had doubtless enjoyed.—See ch. xlix. 5, 7. where some additional circumstances are related.

Verse 31. Should he deal with our sister as with a harlot? On this outrage alone they vindicated their flagitious conduct. The word harlot first occurs here: the original is not פלגשׁ pilgash, which we render concubine—see its explanation ch. xxii. 24.—but זונה zonah, which ordinarily signifies, one who prostitutes herself to any person for hire. Our word harlot is derived from a very odd circumstance;—Robert, duke of Normandy, seeing a fine looking country girl dancing with her companions on the green, took her to his bed. She was the daughter of a skinner, and her name was Arlotta; and of her William, surnamed the Conqueror, was born. Hence, all such women were from her called harlots, as William himself was usually termed the Bastard. The character of the person who originally bore this name, sufficiently justifies its present application.

Solomon has very properly said—My son, enter not into the path of the wicked, and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away, Prov. iv. 14, 15. Had not Dinah gone out to see the daughters of the land, and very possibly at one of their idolatrous festivals, she had not suffered the foul disgrace mentioned in this chapter. Not only prudence dictates that young women should keep at home, but God expressly commands it, Tit. ii. 5. Dinah got among idolaters, and thus partook of their iniquities, and this led to the most base and cruel transaction upon record. How true is the saying—Those who wander out of the way of understanding shall abide in the congregation of the dead! In the case before us, blame seems to attach to all parties.

1. It was wrong in Jacob to suffer his daughter, alone and unprotected, to visit the daughters of the land.

2. It was excessively wicked in Shechem to take this advantage of the daughter of a respectable stranger, who had sought his friendship, and came to sojourn among his people; and whose righteous dealing they must have witnessed for at least seven years past. In his behalf we may say, and it would be unjust not to say it, that having done the mischief, and sinned deeply against the laws of hospitality, he wished to make all the reparation in his power; and therefore, in the most frank and liberal manner, not only offered, but most pressingly entreated permission, to take Dinah to wife. This was the utmost he could do in such a case. And in this he is a saint of the first order, when compared with the noble and ignoble profligates, who, while blaspheming the Christian name by continuing to assume it, commit all kinds of breaches on the virtue of simple females, and the peace of respectable families, and not only make no reparation, but glory in their shame.

3. It was diabolic in Jacob's sons to slay a whole tribe for the offence of one man; and especially, as that one had offered to make all the restitution in his power. They required that Hamor, Shechem, and all their subjects, should be circumcised, before they could conscientiously consent to give their sister to Shechem in marriage. This required conformity, was made the cloak of the most base and infamous designs. The simple unsuspecting Shechemites agreed to the proposal; and when rendered by this religious rite incapable of defending themselves, they were basely murdered by Simeon and Levi, and their city destroyed. Jacob, to his great honour, remonstrated against this barbarous and bloody act, committed apparently under the sanction of religion: and God showed his abhorrence of it, by directing the patriarch, in his dying

CHAPTER XXXV.

Jacob is commanded of God to go to Beth-el, and to build an altar there. 1 His exhortation to his family to put away all strange gods, &c. 2, 3. They deliver them all up, and Jacob hides them in the earth. 4 They commence their journey. 5, 6, come to Luz, 6, build there the altar El-beth-el. 7. Burial place of Deborah, Rebeckah's nurse. 8. God appears again unto Jacob, 9. Blesses him, and renews the promises, 10—13. To commemorate this manifestation of God, Jacob sets up a pillar, and calls the place Beth-el, 14, 15. They journey to Ephraim, where Rachel, after hard labour, is delivered of Benjamin, and dies, 16—19. Jacob sets up a pillar on her grave. 20. They journey to Eilat. 21. While at this place, Reuben defiles his father's bed, 22. Account of the children of Jacob, according to their mothers, 23—26. Jacob comes to Mamre, to his father Isaac, who was then in the one hundred and fifty-eighth year of his age, 27. Isaac dies, and is buried by his sons Esau and Jacob, 28.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that were with him, Put away the strange

e Ch. 28. 19.—f Ch. 28. 13.—g Ch. 27. 43.—h Ch. 18. 19. Jacob 24. 15.—i Ch. 31. 19. 34. Josh. 24. 2, 23. 1 Sam. 7. 3.

moments, to proscribe them from the blessings of the covenant, so that they barely retained a name among the tribes of Israel, being in general small, and ever disreputable, except merely in the service of the sanctuary, in which Levi was employed. How often since, notwithstanding this solemn warning, has the pure and benevolent religion of God, been made, by wicked and designing men, a political stalking-horse to serve the basest purposes, and a covert to the worst of crimes! But shall we find fault with the holy religion of the blessed God, because wicked men have abused it? God forbid! Were it not so good as it really is, it would be incapable of such abuse. An evil cannot be abused—a good may; and the greater and the more acknowledged the good, the more liable to abuse. As every good is so capable of being abused, does he act wisely who argues against the use of the thing on this account? Shall we say, that various kinds of grain, fruits, and aliments, are a curse, because wicked men abuse them to the purposes of drunkenness and gluttony? This would argue an utter perversion of all reason; and is it not on such a pretext as this, that many persons have ventured to call in question even the truths of Christianity!

Whatever such men may be determined to think on the subject of this chapter, with the unprejudiced reader, the ample and detailed relation which we have here of this barbarous transaction, will appear an additional proof of the veracity and impartiality of the sacred historian.

NOTES ON CHAPTER XXXV.

Verse 1. Arise, go up to Beth-el] The transaction that had lately taken place, rendered it unsafe for Jacob to dwell any longer at the city of Shechem; and it seems that, while he was reflecting on the horrible act of Simeon and Levi, and not knowing what to do, God graciously appeared to him, and commanded him to go up to Beth-el, build an altar there, and thus perform the vow he had made, ch. xxviii. 20, 22.

Verse 2. Put away the strange gods] אלהי הנכר Elohey hanecar, the gods of the foreigners, which were among them. Jacob's servants were all Syrians, and no doubt were addicted less or more to idolatry and superstition. These gods might belong to them, or, as some have conjectured, they were the teraphim which Rachel stole: but these have already been supposed to be astrological tables, or something of this kind, called by Laban his gods, because by them he supposed he could predict future events, and that they referred to certain astral and planetary intelligences, by whose influences subliminal things were regulated. But it is more natural to suppose that these gods, found now in Jacob's family, were images of silver, gold, or curious workmanship, which were found among the spoils of the city of Shechem. Least these should become incitements to idolatry, Jacob orders them to be put away.

Be clean and change your garments] Personal or outward purification, as emblematical of the sanctification of the soul, has been in use among all the true worshippers of God from the beginning of the world. In many cases, the law of Moses more solemnly enjoined rites and ceremonies which had been in use from the earliest ages.

Verse 3. Answered me in the day of my distress] Not only when he fled from the face of his brother, but more particularly, when in his greatest strait at the brook of Jabbok.

Verse 4. And ear-rings which were in their ears] Whether these rings were in the ears of the gods, or in those of Jacob's family, we may rest assured that they were not mere ornaments, but served for superstitious purposes. Ear-rings were certainly worn as amulets

gods that are among you, and *be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, b who answered me in the day of my distress, *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 ear-rings which were in their ears; and Jacob hid them under * the oak which was by Shechem.

5 And they journeyed: and t the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, (that is, Beth-el,) which is in the land of Canaan, he and all the people that were with him.

7 And he b built there an altar, and called the place El-beth-el: because * there God appeared unto him, when he fled from the face of his brother.

8 ¶ But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob: o thy name shall not be called any more

a Exod. 19. 10.—b Ch. 22. 7, 24. Psa. 107. 6.—c Ch. 28. 20. & 31. 3. 42.—d Hos. 2. 13. e Josh. 24. 26. Judges 9. 6.—f Exod. 15. 16. & 21. 27. & 34. 24. Deut. 11. 35. Josh. 2. & 5. 1. 1 Sam. 14. 13. 2 Chron. 11. 14.—g Ch. 28. 19, 22.—h Eccles. 5. 4.—i That is, The God of Beth-el.—k Ch. 25. 13.—l Ch. 24. 38.—m That is, the oak of weeping.—n Hos. 2. 4.—o Ch. 17. 5.—p Ch. 32. 2.—q Ch. 17. 1. & 48. 3. & Exod. 6. 3.

and charms, first consecrated to some god, or formed under some constellation, on which magical characters and images were drawn. A very ancient and beautiful one of this kind, brought from Egypt, cut out of a solid piece of cornelian, now lies before me. It was evidently intended for the ear, as the opening is too small for any human finger; and it is engraved all over with strange characters and images, which prove that it was intended for a talisman or amulet. It seems to be such an one as St. Augustin describes, *Epist. 73.* which was suspended from the tip of the ears both of men and women, not for the purpose of ornament, but through an execrable superstition, for the service of demons. *Exceranda superstitio ligaturarum, in quibus etiam in aureas virorum in summis ex una parte auriculi suspensa deputantur, non ad placendum hominibus sed ad servendum demonibus.* See the notes on ch. xxiv. 22.

Verse 5. The terror of God] A supernatural awe, sent by the Almighty—was upon the cities that were round about—So that they were not molested in their departure. This could be owing to nothing less than the especial providence of God.

Verse 7. El-beth-el] אל בית אל the strong God—the house of the strong God. But the first בית אל, is wanting in one of De Rossi's MSS. as it is also in the Septuagint, Vulgate, Syriac, and some copies of the Arabic. The sentence reads much better without it, and much more consistent with the parallel passages.

Verse 8. But Deborah, Rebekah's nurse, died] She was sent with Rebekah, when taken by Abraham's servant to be wife to Isaac, ch. xxiv. 59. How she came to be in Jacob's family, expositors are greatly puzzled to find out: but the text does not state that she was in Jacob's family. Her death is mentioned merely because Jacob and his family had now arrived at the place where she was buried, and the name of that place was called Allon-bachuth, the oak of weeping, as it is likely her death had been greatly regretted, and a general and extraordinary mourning had taken place on the occasion. Of Rebekah's death we know nothing. After her counsel to her son, ch. xxvii. she is heard of no more in the sacred writings. Her name is written in the dust. And is not this designed as a mark of the disapprobation of God? It seems strange, that such an inconsiderable person as a nurse should be mentioned, when even the person she brought up is passed by unnoticed! It has been observed, that the nurse of Aeneas is mentioned nearly in the same way by the poet Virgil; and in the circumstances, in both cases, there is a striking resemblance.

Te quoque liberos noster, Aeneas nutrit, Aeneas matrem famam, Cuius, delicti: Et nunc serena solentibus, oesque nomen Hesperia in noxia, (ei quoniam gloria) signat. At nunc exequit Aeneas rite solentibus. Aggers compunctio tumuli, postquam alta quiescent Aeneas, tendit iter solis, postquamque reliquit. E. B. lib. vi. v. 1. &c.

Jacob, p but Israel shall be thy name: and he called his name Israel.

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;

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.

13 And God went up from him in the place where he talked with him.

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 she called his name Rachel's son: but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

r Ch. 17. 5, 6, 16. & 28. 3. & 48. 4.—s Ch. 12. 7. & 13. 15. & 26. 3, 4. & 28. 13. t Ch. 17. 22.—u Ch. 28. 18.—v Ch. 28. 19.—w Heb. a little piece of ground. x Kings 9. 18.—y 1 Sam. 4. 20.—z That is, the son of my sorrow. 1 That is, the son of the right hand.—a Ch. 48. 7.—b Ruth. 1. 2. & 4. 11. Micah 6. 2. Matt. 2. 6.

"Thou too, Cajeta, whom indulgent cares Nurs'd the great chief, and form'd his tender years, Expressing here, (an ever honour'd name!) Adorn Hesperia with immortal fame: Thy name survives, to please thy pensive ghost; Thy sacred relics grace the Latian coast: Soon as her fun'ral rites the prince had paid, And rais'd a tomb in honour of the dead; The sea embosom'd, and the tempests o'er, He spreads the flying sails, and leaves the shore."—Pitt.

Verse 9. God appeared unto Jacob again] He appeared unto him first at Shechem, when he commanded him to go to Beth-el; and now that he is arrived at the place, God appears to him the second time, and reconfirms to him the Abrahamic blessing. To Isaac and Jacob these frequent appearances of God were necessary; but they were not so to Abraham: for him, one word was sufficient—Abraham believed God.

Verse 13. And God went up from him] This was not a vision, nor a strong mental impression, but a real manifestation of God. Jacob saw and heard him speak: and before his eyes he went up—ascended to heaven. This was no doubt the future Saviour, the Angel of the covenant.—See chap. xvi. 7.

Verse 14. A drink-offering] נסעך nesec, a libation. These were afterward very common in all countries. At first they consisted, probably, of water only; afterward wine was used. See on Lev. vii. 1, &c. The pillar which Jacob set up was to commemorate the appearance of God to him: the drink-offering and the oil were intended to express his gratitude and devotion to his Preserver. It was probably the same pillar which he had set up before, which had since been thrown down, and which he consecrated afresh to God.

Verse 16. There was but a little way to come to Ephrath.] The word בדרך kibrath, translated here a little way, has greatly perplexed commentators. It occurs only here and in chp. xviii. 7. 2 Kings v. 19. and it seems to have been some sort of measure applied to land, as we say a mile, an acre, a rood, a perch; but what the exact quantity of the kibrath was, cannot be ascertained. Ephrath, called also Bethlehem, and Bethlehem Ephrata, was the birth-place of our blessed Redeemer. See its meaning, Matt. ii. 6.

Verse 18. As her soul was in departing] Is not this a proof that there is an immortal spirit in man, which can exist separate from, and independent of, the body? Of Rachel's death it is said, נשמתה נפשה de-seath naphshah—in the going away of her soul—her body did not go away, therefore her soul and body must have been distinct. If her breath only had been intended, נשמתה, or נפש רואח, would have rather been used, as the first means breath, the latter breath or spirit indifferently.

She called his name Ben-oni] בן אמי the son of my sorrow, or affliction—because of the hard labour she had in bringing him into the world: But his father called him Benjamin. בן ימין the son of my right hand; i. e.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave * unto this day.

21 And Israel journeyed, and spread his tent beyond ^b the tower of Einar.

22 ¶ And it came to pass, when Israel dwelt in that land, that Reuben went and ^c lay with Bilhah his father's concubine: and Israel heard it.—Now the sons of Jacob were twelve:

23 The sons of Leah; ^d Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph and Benjamin.

25 And the sons of Bilhah, Rachel's handmaid; Dan and Naphtali.

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 ^e Mamre, unto the ^f city of Arbah, (which is Hebron,) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaacs were a hundred and fourscore years.

29 And Isaac gave up the ghost, and ^{A. M. 2285. B. C. 1716.} died, and ^g was gathered unto his people, ^h being old and full of days: and ⁱ his sons Esau and Jacob buried him.

a 1 Sam. 10. 2. q Am. 18. 18.—b Mic. 4. 8.—c Ch. 49. 4. 1 Chron. 5. 1. See 2 Sam. 16. 22. & 20. 3. 1 Cor. 5. 1.—d Ch. 46. 8. Exod. 1. 2.

e Ch. 13. 15. & 23. 2. 19.—f Josh. 14. 15. & 15. 13.—g Ch. 15. 15. & 25. 8.—h So Ch. 25. 9 & 49. 31.

the son peculiarly dear to me. So man of the right hand, Psal. lxxx. 18, signifies one much loved and regarded of God. The Samaritan has *Benyamim*, the son of days; i. e. the son of his old age, as Jacob calls him, chap. xlv. 20. and Houbigant contends, that this is the true reading, and that the Chaldee termination *in for im*, is a corruption. If it be a corruption, it is as old as the days of St. Jerom, who translates the place *Benjamin, id est, filius dextræ, Benjamin, that is, the son of the right hand.*

Verse 20. *Jacob set a pillar upon her grave*] Was not this the origin of funeral monuments? In ancient times, and among rude nations, a heap of stones designated the burial-place of the chief: many of these still remain in different countries. Afterward, a rude stone, with a simple inscription was used, containing only the name of the deceased, and that of his father. But where arts and sciences flourished, superb monuments were erected, highly decorated, and pompously inscribed. It is very likely, from the circumstances of Jacob, that a single stone constituted the *pillar* in this case, on which, if writing did then exist, the name, or rather some hieroglyphical device, was probably inscribed. That which is now called *Rachel's pillar*, is allowed by those who have examined it, to be a comparatively *modern* structure.

Verse 21. *Tower of Einar*] Literally, the tower of the flock, and so translated Mic. iv. 8. It is supposed, that this tower was about a mile from Bethlehem, and to have been the place where the angels appeared to the shepherds. The Targum of Jonathan expressly says—"It is the place in which the King Messial shall be manifested in the end of days." By the *tower of the flock*, we may understand a place built by the shepherds, near to some well for the convenience of watering their flocks, and keeping watch over them by night.

Verse 22. *Reuben went and lay with Bilhah, his father's concubine*] Jonathan, in his Targum, says, that Reuben only overthrew the bed of Bilhah, which was set up opposite to the bed of his mother Leah, and that this was reputed to him as if he had lain with her. The colour given to the passage by the Targumist is, that Reuben was incensed, because he found Bilhah preferred, after the death of Rachel, to his own mother Leah; and therefore, in his anger, he overthrew her couch. The same sentiment is repeated by Jonathan, and glanced at by the Jerusalem Targum, ch. xlix. 4. Could this view of the subject be proved to be correct, both piety and candour would rejoice.

And Israel heard it] Not one word is added farther in the Hebrew text; but a break is left in the verse, opposite to which there is a Masoretic note, which simply states, *there is a hiatus in the verse.* This hiatus the Septuagint has thus supplied—*καὶ ἠκούσθη ἡ φωνὴ τῆς ἀφροσύνης αὐτοῦ, and it appeared evil in his sight.*

Now the sons of Jacob were twelve] Called afterward the *twelve patriarchs*, because they became heads or chiefs of numerous families or tribes. Acts vii. 8. and the people that descended from them are called the *twelve tribes*, Acts xxvi. 7. James i. 1. *Twelve princes* came from Ishmael, ch. xxv. 16. who were heads of families and tribes. And in reference to the *twelve patriarchs*, our Lord chose *twelve apostles*. Strictly speaking, there were *thirteen* tribes among the Hebrews, as *Ephraim* and *Manasse* were counted for tribes, ch. xlviii. 5. 6. but the Scripture, in naming them, says Mr. Ainsworth, usually sets down but twelve, omitting the name now of one, then of another, as may in sundry places be observed, Deut. xxxiii. Ezek. xlviii. Rev. vii., &c.

Verse 23. *The sons of Leah*] The children are arranged here under their respective mothers, and not in order of their birth.

Verse 26. *Born to him in Padan-aram*] i. e. all but Benjamin, who was born in Canaan, ver. 16, 17.

It is well known that Padan-aram is the same as *Mesopotamia*, and hence the Septuagint translate *Μεσοποταμία τῶν ποταμῶν*, *Mesopotamia of Syria*. The word signifies *between the two rivers*, from *mesos*, the midst, and *ποταμός*, a river. It is situated between the *Euphrates* and *Tigris*, having Assyria on the east, Arabia Deserta, with Babylon, on the south, Syria on the west, and Armenia on the north. It is now the province of *Diarbek*, in Asiatic Turkey, and is sometimes called *Materannahar*, the country beyond the river; and *Aram Naharaim*, *Aram* or *Syria* of the two rivers. It is a place sufficiently celebrated both in the Old and New Testaments.

Verse 27. *The city of Arbah, which is Hebron*] See chap. xxiii. 2. It has been conjectured that Jacob must have paid a visit to his father before this time, as, previous to this, he had been some years in Canaan; but now, as he was approaching to his end, Jacob is supposed to have gone to live with and comfort him in his declining days.

Verse 29. *Isaac gave up the ghost,—and was gathered unto his people*] See on chap. xxv. 8.

Esau and Jacob buried him] See chap. xxv. 9. Esau, as we have seen, ch. xxxiii. was thoroughly reconciled to his brother Jacob, and now they both join in fraternal and filial affection to do the last kind office to their amiable father. It is generally allowed, that the death of Isaac is mentioned here out of its chronological order, as several of the transactions mentioned in the succeeding chapters, especially chaps. xxxvii. and xxxviii. must have happened during his life. But that the *history of Joseph* might not be disturbed, his death is anticipated in this place. It is supposed that he lived at least twelve years after Joseph was sold into Egypt.

This chapter contains several subjects which are well worthy of the reader's most serious attention.

1. That such a family as that of Jacob should have had false gods in it, is a matter not less astonishing than real; and suppose that we allow, as is very probable, that their *images* and *rites* were got from strangers, the Svrians and the Shechemites, yet their being tolerated in the family cannot be easily accounted for. It is true, the law was not then given, and the unity of God not so particularly taught as it was afterward. Besides, we have already seen that certain superstitions were compatible in those early times with general sincerity and attachment to the truth: those times and acts of ignorance were winked at, till superior light shone upon the world. Between many of the practices of Laban's family and those of the surrounding heathenish tribes, there might have been but little difference; and this was probably the reason why Dinah could so readily mix with the daughters of the land, chap. xxxiv. 1. which led to the fatal consequences already reviewed. Sin is like the letting out of water—when once a breach is made in the dyke, the stream becomes determined to a wrong course, and its progress is soon irresistible. The advice of one of the ancients is good—

Tu ne cede malis; sed contra audentior ito.

Virg. Æn. vi. v. 85.

"Boldly resist the first motions of sin."

After-struggles are too often fruitless.

2. The doctrine of a *particular* and *especial Providence*, has another proof in this chapter. After the sanguinary conduct of Jacob's sons, is it not surprising that the neighbouring tribes did not join together and extirpate the whole family? And so they certainly would, had not the terror of God fallen upon them, ver. 5. Jacob, and the major part of his family, were innocent of this great transgression; and on the preservation of their lives the accomplishment of great events depended: therefore God

CHAPTER XXXVI.

The genealogy of Esau, i. e. his sons, by his Canaanitish wives Adah, Aholibamah, and Basemath, 1-3. The children of Adah and Basemath, 4. Of Aholibamah, 5. Esau departs from Canaan and goes to mount Seir, 6-8. The generations of Esau, i. e. his grand-children, when in Seir, 9-19. The generations of Seir the Horite, 20-30. Adah feeds moles (Yonam) in the wilderness, 21. The kings which reigned in Edom, 31-39. The dukes that succeeded them, 40-43.

NOW these are the generations of Esau, who is Edom.

1 And Esau took his wives of the daughters of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite.

2 And Basemath, Ishmael's daughter, sister of Nebajoth.

3 And Adah bare to Esau Eliphaz; and Basemath bare Reuel;

4 And Aholibamah bare Jeshu, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

5 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.

6 For his riches were more than that they might dwell together; and the land wherein they were strangers could not bear them, because of their cattle.

1 Heb. Edom.—m 1 Chron. 1. 35, &c.—n Or, Zephi. 1 Chron. 1. 36.—o Exod. 17. 14. Numb. 21. 29. 1 Sam. 15. 2, 3, &c.

8 Thus dwelt Esau in mount Seir: Esau is Edom.

9 These are the generations of Esau the father of the Edomites in mount Seir.

10 These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatan, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son: and she bare to Eliphaz Amalek: these were the sons of Adah, Esau's wife.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Basemath 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 Jeshu, and Jaalam, and Korah.

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 Gatan, 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,

1 Heb. Edom.—m 1 Chron. 1. 35, &c.—n Or, Zephi. 1 Chron. 1. 36.—o Exod. 17. 14. Numb. 21. 29. 1 Sam. 15. 2, 3, &c.

watches over them, and shields them from the hands of their enemies.

3. The impatience and fate of the amiable Rachel, who can read of without deploring!—Give me children, said she, or else I die, chap. xxx. 1. Her desire was granted, and her death was the consequence! God's way is ever best. We know not what we ask, nor what we ought to ask, and therefore often ask amiss, when we petition for such secular things as belong to the dispensations of God's providence. For things of this kind we have no revealed directory; and when we ask for them, it should be with the deepest submission to the divine will, as God alone knows what is best for us. With respect to the soul, every thing is clearly revealed, so we may ask and receive, and have a fulness of joy; but as to our bodies, there is much reason to fear, that the answer of our petitions would be, in numerous cases, our inevitable destruction. How many prayers does God in mercy shut out!

4. The transgression of Reuben, of whatsoever kind, was marked not only by the displeasure of his father, but by that of God also, see ch. xlix. 4. It brought a curse upon him, and he forfeited thereby the right of primogeniture and the priesthood: the first was given to Judah, the second to Levi. Is it not in reference to this that our Lord addresses these solemn words to the angel of the church of Philadelphia—Behold, I come quickly: hold that fast which thou hast, that no man take thy crown? A man, by sowing a grain of forbidden sweets, may reap an abundant harvest of eternal wretchedness. Reader, let not sin rob thee of the kingdom of God.

5. Here we have the death of Isaac recorded: most that can be said of his character has been already anticipated, see ch. xxii., &c. He appears to have been generally pious, deeply submissive and obedient. He was rather an amiable and good, than a great and useful man. If compared with his son Jacob, in the early part of their lives, he appears to great advantage, as possessing more sincerity and more personal piety. But if compared with his father Abraham, oh! what a falling off is here! Abraham is unique under the Old Testament—and even under the New, he has no parallel but St. Paul. Isaac, though falling far short of his father's excellencies, will ever remain a pattern of piety and filial obedience.

NOTES ON CHAPTER XXXVI.

Verse 1. These are the generations of Esau] We have here the genealogy of Esau in his sons and grandsons, and also the genealogy of Seir the Horite. The genealogy of the sons of Esau, born in Canaan, is related 1-8; those of his grandchildren, born in Seir, 9-19; those of Seir the Horite, 20-30. The generations of Esau are particularly marked, to show how exactly God fulfilled the promises he made to him, ch. xxv. and xxvii. and those of Seir the Horite are added, because his family became in some measure blended with that of Esau.

Verse 2. His wives] It appears that Esau's wives went by very different names. Aholibamah is named Judith, ch. xxvi. 34. Adah is called Basemath in the same place; and she who is here called Basemath, is called Mahalath, ch. xxviii. 9. These are variations which cannot be easily accounted for; and they are not of sufficient importance to engross much time. It is well known, that the same persons in Scripture are often called by different names. See the table of variations, ch. xxv. where there are some slight examples.

Anah the daughter of Zibeon] But this same Anah is said to be the son of Zibeon, ver. 24. though in the second and fourteenth verses he is said to be the daughter of Zibeon. But the Samaritan, the Septuagint, (and the Syriac, in verse 2.) read son instead of daughter, which Houbigant and Kennicott contend to be the true reading. Others say, that daughter should be referred to Aholibamah, who was the daughter of Anah, and grand-daughter of Zibeon. I should rather prefer the reading of the Samaritan, Septuagint, and Syriac, and read, both here and in ver. 14. "Aholibamah, the daughter of Anah the son of Zibeon," and then the whole will agree with verse 24.

Verse 6. Esau took his wives, &c.] So it appears that Esau and Jacob dwelt together in Canaan, whither the former removed from Seir, probably soon after the return of Jacob. That they were on the most friendly footing this sufficiently proves; and Esau shows the same dignified conduct as on other occasions, in leaving Canaan to Jacob, and returning again to mount Seir, certainly a much less fruitful region than that which he now, in behalf of his brother, voluntarily abandoned.

Verse 12. Timna was concubine to Eliphaz] As Timna was sister to Lotan the Horite, ver. 22. we see how the family of Esau and the Horites got intermixed. This might give the sons of Esau a pretext to seize the land, and expel the ancient inhabitants, as we find they did, Deut. ii. 12.

Amalek] The father of the Amalekites, afterward bitter enemies to the Jews, and whom God commanded to be entirely exterminated, Deut. xxv. 17, 19.

Verse 15. Dukes of the sons of Esau] The word duke comes from the Latin dux, a captain, or leader. The Hebrew אלפח alaph, has the same signification; and as it is also the term for a thousand, which is a grand capital or leading number, probably the אלפח alaphy, or dukes, had this name from being leaders of, or captains over, a company of one thousand men, just as those among the Greeks, called chiliarchs, which signifies the same; and as the Romans called those centurions who were captains over one hundred men, from the Latin word centum, which signifies a hundred. The ducal government was that which prevailed first among the Idumeans, or descendants of Esau. Here fourteen dukes are reckoned to

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.

19 These are the sons of Esau, who is Edom, and these are their dukes.

A. M. cir. 2199. B. C. cir. 1806. 20 ¶ These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anan.

A. M. cir. 2241. B. C. cir. 1830. 21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

A. M. cir. 2214. B. C. cir. 1734. 22 And the children of Lotan were Hori, and Heman; and Lotan's sister was Timna.

23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon; both

Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these; Dishon and Aholibamah the daughter of Anah.

26 And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer, are these; Bilhan, and Zaavan, and Akan.

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,

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.

From A. M. cir. 2393. B. C. cir. 1911. to A. M. cir. 2429. B. C. cir. 1575.

p 1 Chron. 1. 38.—q Ch. 14. 6. Dent. 2. 12, 22.—r Or, Homam. 1 Chron. 1. 38.—s Or, Aitan. 1 Chron. 1. 40.

t Or, Shephi. 1 Chron. 1. 40.—u See Lev. 19. 19.—v Or, Amram. 1 Chron. 1. 41. w Or, Jakan. 1 Chron. 1. 42.—x 1 Chron. 1. 43.

Esau, seven that came of his wife Adah, four of Bashemath, and three of Aholibamah.

Verse 16. Duke Korah] This Dr. Kennicott pronounces to be an interpolation. "It is certain, from verse 4. that Eliphaz was Esau's son by Adah; and from verse 11, 12. that Eliphaz had but six sons, Teman, Omar, Zepho, Gatam, Kenaz, and Amalek. It is also certain, from verse 5. and 14. that Korah was the son of Esau, (not of Eliphaz) by Aholibamah; and as such, he is properly mentioned in ver. 18. These are the sons of Aholibamah, Esau's wife—duke Jeush, duke Jaalam, DUKE KORAH. It is clear, therefore, that some transcriber has improperly inserted duke Korah in the 16th verse; from which interpolation both the Samaritan text and the Samaritan version are free." KENNICOTT'S Remarks.—Every thing considered, I incline to the opinion that these words were not originally in the text.

Verse 20. These are the sons of Seir the Horite] These Horites were the original inhabitants of the country of Seir, called the land of the Horites, and afterward the land of the Idumeans, when the descendants of Esau had driven them out. These people are first mentioned ch. xiii. 6.

Verse 21. These are the dukes of the Horites] It appears pretty evident that the Horites and the descendants of Esau were mixed together in the same land, as before observed; and Calmet has very properly remarked, that if we compare this verse with ver. 30. there were princes of Seir, in the country of Seir, and in that of Edom; and in comparing the generations of Seir and Esau, we are obliged to consider these princes as contemporary.

Verse 24. This was that Anah that found the mules in the wilderness] The words אֵת הַיְמִים eth ha-yemim, here translated mules, has given rise to a great variety of conjectures and discordant opinions. St. Jerom, who renders it aquas calidas, warm springs, or hot baths, says, there are as many opinions concerning it as there are commentators.

The Septuagint have ἄνθρωποι, which seems to be the name of a man; but this is expressed in a great variety of ways in different MSS. of that Version.

The Syriac renders it מַיִם mayim, waters; the author of this version having read in the Hebrew copy from which he translated, יַמִּים yemim, waters, for יְמִים yemim, the two first letters being transposed.

Onkelos translates the word גִּבְרָאָה gibaraya, giants, or strong or powerful men.

The Samaritan has אִמַּיִם in the text ha-imaim, and the Samaritan version אִמַּיִם אִמַּיִם am aimai, the Emim, a warlike people, bordering upon the Horites.

The Targum of Jonathan ben Uzziel paraphrases the place thus—"This is the Anah who united the onager with the tame ass, and in process of time he found mules produced by them." R. D. Kimchi says, that "Zibeon was both the father and brother of Anah; and this Anah, intent on heterogeneous mixtures, caused asses and horses to copulate, and so produced mules." R. S. Jarchi is of the same opinion. See his comment on this place.

Bochart believes the Emim are meant; and argues forcibly, 1. That מַיִם matsa, he found, never signifies to invent, but rather the meeting with, or happening on, a

thing which already exists. 2. That mules are never called יַמִּים yemim in the Scriptures, but פְּרָדִים pheredim. 3. That Anah fed asses only, not horses. 4. And that there is no mention of mules in Palestine till the days of David. From the whole, he concludes that Emim are meant, with whom Anah fought; and he brings many places of Scripture, where the same form of expression, he or they found, signifies the onset to battle, Judg. i. 5. 1 Sam. xxxi. 3. 1 Kings xiii. 24. 2 Chron. xxii. 8. Num. xxxv. 27. Gen. iv. 14. with many others.—See the Hierozoicon, vol. I. cap. 21. p. 238. edit. 1692.

Gusset, in Comment. Heb. Ling. examines what Bochart has asserted, and supposes that mules, not the Emim, were found by Anah.

Wagenseil would credit what Bochart has asserted, did not stronger reasons lead him to believe that the word means a sort of plant!

From the above opinions and versions the reader may choose which he likes best, or invent one for himself. My own opinion is, that mules were not known before the time of Anah, and that he was probably the first who coupled the horse and ass together, to produce this mongrel; or was the first who met with creatures of this race in some very secluded part in the wilderness. Is it not probable that from this Anah, מַיִם or enah, the Enetæ derived at least their fabulous origin, whom Homer mentions as famous for their race of wild mules—

Παφλαγονίῳ δ' ἄνετος Πυλαμῆνος ἄνετος κερ, Εξ ἑστῶτος οὐδὲν ἄνετος γένος ἀγροτήριον.

IL lib. ii. v. 852.

The Paphlagonians Pylomenes rules, Where rich Hecœtia breeds her savage mules. Pope.

The Enetæ or Henetæ, who were a people contiguous to Paphlagonia, Cappadocia, and Galatia, might have derived their origin from this Anah, or Henah, out of which the Enetos of the ancient Greek writers might have been formed; and according to Theophrastus, Strabo, and Plutarch, the first mules were seen among these people.—See Ludov. De Dieu and Scheuchzer.

Verse 31. Before there reigned any king over—Israel.] I suppose all the verses, from this to the 39th inclusive, have been transferred to this place from 1 Chron. i. 43—50, as it is not likely they could have been written by Moses; and it is quite possible they might have been, at a very early period, written in the margin of an authentic copy, to make out the regal succession in Edom, prior to the consecration of Saul; which words being afterward found in the margin of a valuable copy, from which others were transcribed, were supposed by the copyist to be a part of the text, which having been omitted by the mistake of the original writer, had been since added to make up the deficiency; on this conviction, he would not hesitate to transcribe them consecutively in his copy. In most MSS. sentences and paragraphs have been left out by the copyists, which, when perceived, have been added in the margin, either by the original writer, or by some later hand. Now, as the margin was the ordinary place where glosses or explanatory notes were written, it is easy to conceive how the notes, as well as the parts of the original text found in the margin, might be all incorporated with the text by a future transcriber; and his MS. being often copied, would of course multiply the copies with such additions, as was

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

A. M. cir. 2133
B. C. cir. 1909.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

A. M. cir. 2177
B. C. cir. 1827.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

A. M. cir. 2219
B. C. cir. 1873.

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.

A. M. cir. 2261
B. C. cir. 1815.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

A. M. cir. 2303
B. C. cir. 1767.

37 And Samlah died, and Saul of Rehoboth, by the river, reigned in his stead.

A. M. cir. 2345
B. C. cir. 1659.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth.

41 Duke Aholibamah, duke Elah, duke Pinon.

42 Duke Kenaz, duke Teman, duke Mibzar.

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations, in the land of their possession: he is Esau the father of the Edomites.

a 1 Chron. 1. 50. Hadad Pai. After his death was an aristocracy. Exod. 15. 15.—b 1 Chron. 1. 51.—c Or, Aliah.

d Ver. 31. Exod. 15. 15. Numb. 20. 14.—e Ver. 7, 8. Deut. 2. 5. Gen. 25. 12.—f Ch. 25. 20. & 45. 8. & 36. 43. 1 Chron. 4. 14. Heb. Edom.

have much reason to believe has been the case. This appears very frequently in the Vulgate and Septuagint; and an English Bible now before me, written some time in the fourteenth century, exhibits several proofs of this principle. See the Preface to this work, p. 1.

I know there is another way of accounting for those words on the ground of their being written originally by Moses, but to me it is not satisfactory. It is simply this: the word king should be considered as implying any kind of regular government, whether by chiefs, dukes, judges, &c. and therefore, when Moses says, these are the kings which reigned in Edom, before there was any king in Israel, he may be only understood as saying, that these kings reigned among the Edomites before the family of Jacob had acquired any considerable power, or before the time in which his twelve sons had become the fathers of those numerous tribes, at the head of which, as king himself in Jeshurun, he now stood.

Esau, after his dukes, had eight kings, who reigned successively over their people, while Israel were in affliction in Egypt.

Verse 33. Jobab the son of Zerah] Many have supposed that Jobab is the same as Job, so remarkable for his afflictions and patience; and that Eliphaz, mentioned ver. 10, &c. was the same who in the book of Job is called one of his friends: but there is no proper proof of this, and there are many reasons against it.

Verse 35. Smote Midian in the field of Moab] Bishop Cumberland supposes that this was Midian, the son of Abraham, by Keturah, and that he was killed by Hadad, some time before he was one hundred and nine years of age; and that Moses recorded this, probably, because it was a calamity to the ancestor of Jethro, his father-in-law.—Orig. of Nat. p. 14.

Verse 40. These are the names of the dukes that came of Esau] These dukes did not govern the whole nation of the Idumeans, but they were chiefs in their respective families—in their places, the districts they governed, and to which they gave their names. Calmet thinks, that those mentioned above were dukes in Edom, or Idumea, at the time of the Exodus of Israel from Egypt.

Verse 43. He is Esau the father of the Edomites] That is, the preceding list contains an account of the posterity of Esau, who was the father of Edom. Thus ends Esau's history; for after this there is no farther account of his life, actions, or death, in the Pentateuch.

1. As to Esau, so considerable a person among divines, it may be necessary, in this place especially, to say something farther of his conduct and character. I have already, in several places, endeavoured, and I hope successfully, to wipe off the odium that has been thrown upon this man—(see the notes on ch. xvii. and ch. xxxiii.)—without attempting to lessen his faults; and the unprejudiced reader must see, that previous to this last account we have of him, his character stands without a blot, except in the case of selling his birthright, and his purpose to destroy his brother. To the first he was led by his famishing situation, and the unkindness of his brother, who refused to save his life but on this condition; and the latter, made in the heat of vexation and passion, he never attempted to execute, even when he had the most ample means and the fairest opportunity to do it.

Dr. Shuckford has drawn an impartial character of Esau, from which I extract the following particulars:—"Esau was a plain, generous, and honest man; for we have no reason, from any thing that appears in his life or actions, to think him wicked beyond other men of his age or times; and his generous and good temper appears from

all his behaviour towards his brother. When they first met, he was all humanity and affection; and he had no uneasiness when he found that Jacob followed him not to Seir, but went to live near his father. And at Isaac's death, we do not find that he made any difficulty of quitting Canaan, which was the very point which, if he had harboured any latent (evil) intentions, would have revived all his resentments. He is indeed called in Scripture the profane Esau; and it is written, Jacob have I loved, and Esau have I hated; but there is, I think, no reason to infer, from any of those expressions, that Esau was a very wicked man, or that God hated or punished him for an immoral life. For, 1. The sentence here against him, is said expressly to be founded not upon his actions, for it was determined before the children had done good or evil. 2. God's hatred of Esau was not a hatred which induced him to punish him with any evil; for he was as happy in all the blessings of this life, as either Abraham, Isaac, or Jacob: and his posterity had a land designed by God to be their possession, as well as the children of Jacob, and they were put in possession of it much sooner than the Israelites; and God was pleased to protect them in the enjoyment of it, and to caution the Israelites against invading them, with a remarkable strictness, Deut. ii. 4, 5. And as God was pleased thus to bless Esau and his children in the blessings of this life, even as much as he blessed Abraham, Isaac, or Jacob, if not more, why may we not hope to find him with them at the last day, as well as Lot or Job, or any other good and virtuous man, who was not designed to be a partaker of the blessing given to Abraham? 3. All the punishment inflicted on Esau was an exclusion from being heir to the blessing promised to Abraham and to his seed, which was a favour not granted to Lot, to Job, to several other very virtuous and good men. 4. St. Paul, in the passage before cited, only intends to show the Jews, that God had all along given the favours that led to the Messiah where he pleased: to Abraham, not to Lot—to Jacob, not to Esau, as at the time St. Paul wrote, the Gentiles were made the people of God, not the Jews. 5. Esau is indeed called profane (εὐσεβής); but I think that word does not mean wicked or immoral (ἀσεβής or ἀμάρτανος); he was called so, for not having that due value for the priest's office which he should have had; and, therefore, though I think it does not appear that he was cut off from being the heir of the promises by any particular action in his life, yet his turn of mind and thoughts do appear to have been such, as to evidence, that God's purpose towards Jacob was founded on the truest wisdom."—SHUCKFORD'S Connexions, vol. II. p. 174, &c.

The truth is, the Messiah must spring from some ONE family; and God chose Abraham's, through Isaac, Jacob, &c. rather than the same through Ishmael, Esau, and the others in that line: but from this choice it does not follow, that the first were all necessarily saved, and the others necessarily lost.

2. To some the genealogical lists in this chapter will doubtless appear uninteresting, especially those which concern Esau and his descendants; but it was as necessary to register the generations of Esau, as to register those of Jacob, in order to show that the Messiah did not spring from the former, but that he did spring from the latter. The genealogical tables, so frequently met with in the Sacred Writings, and so little regarded by Christians in general, are extremely useful. 1. As they are standing proofs of the truth of the prophecies, which stated that the Messiah should come from a particular family; which prophecies were clearly fulfilled in the birth of Christ. 2. As they testify, to the conviction of the Jews, that the

CHAPTER XXXVII.

Jacob continues to sojourn in Canaan. 1. Joseph, being seventeen years of age, is employed in feeding the flocks of his father. 2. In a dream he is loved by his father more than the rest of his brethren. 3. His dream is revealed to him. 4. The dream of the sheaves. 5-7. His brethren are put to, 8, 10, 11. Jacob sends him to visit his brethren, who were with the flock at Shechem, 13, 14. He wanders in the field, and is directed to go to Dothan, whither his brethren had removed the flocks, 15-17. Seeing him coming, they conspire to destroy him, 18-20. He is secretly intending to deliver him, counsels his brethren not to kill, but to put him into a pit, 21, 22. They strip Joseph of his coat of many colours, and put him into a pit, 23, 24. They afterward throw him out, and sell him to a company of Ishmaelite merchants, for twenty pieces of silver, who carry him unto Egypt, 25-28. Reuben returns to the pit, and not finding Joseph, is greatly affected, 29, 30. Joseph's brethren dip his coat in goat's blood to persuade his father that he had been devoured by a wild beast, 31, 32. Jacob is greatly distressed, 33, 35. Joseph is sold in Egypt to Potiphar, captain of Pharaoh's guard, 36.

AND Jacob dwelt in the land ^a wherein ^b his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father ^c their evil report.

3 Now Israel loved Joseph more than all his children, because he was ^d the son of his old age: and he made him a coat of many ^e colours.

4 And when his brethren saw that their father loved him more than all his brethren, they ^f hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told

^a Heb. of his father's sojournings.—Ch. 17. 8. & 23. 4. & 24. 4. & 36. 7. Heb. 11. 9.—1 Sam. 2. 22, 23, 24.—Ch. 41. 20.—Or, pieces. Judges 5. 30. 2 Sam. 13. 13.

Messiah, thus promised, is found in the person of Jesus of Nazareth, who incestuously sprang from the last, the only remaining branch of the family of David. These registers were religiously preserved among the Jews till the destruction of Jerusalem, after which they were all destroyed; inasmuch, that there is not a Jew in the universe who can trace himself to the family of David: consequently all expectation of a Messiah to come, is, even on their own principles, nugatory and absurd; as nothing remains to legitimate his birth. When Christ came, all these registers were in existence. When St. Matthew and St. Luke wrote, all these registers were still in existence; and had they pretended, what could not have been supported, an appeal to the registers would have convicted them of a falsehood. But no Jew attempted to do this, notwithstanding the excess of their malice against Christ and his followers; and because they did not do it, we may safely assert, no Jew could do it. Thus the foundation standeth sure.

NOTES ON CHAPTER XXXVII.

Verse 1. Wherein his father was a stranger] מטריו מגעריה אביו, *me-gurey abav*, Jacob dwelt in the land of his father's sojournings, as the margin very properly reads it. This place was probably the vale of Hebron, see ver. 14.

Verse 2. These are the generations] תולדותו *toledoth*, the history of the lives and actions of Jacob and his sons: for in this general sense the original must be taken: as in the whole of the ensuing history there is no particular account of any genealogical succession. Yet the words may be understood as referring to the tables or genealogical lists in the preceding chapter; and if so, the original must be understood in its common acceptation.

The lad was with the sons of Bilhah] It is supposed that our word *lad* comes from the Hebrew ילד *yeled*, a child, a son, and that *lass* is a contraction of *ladess*, the female of *lad*, a girl, a young woman. Some have supposed that King James desired the translators to insert this word: but this must be a mistake, as the word occurs in this place in Tindal's translation, printed in 1549.

Brought unto his father their evil report] Conjecture has been busily employed to find out what this evil report might be. It is needless to inquire what it was, as on this head the sacred text is perfectly silent. All the use we can make of this information is, that it was one cause of increasing his brothers' hatred to him, which was first excited by his father's partiality, and secondly by his own dreams.

Verse 3. A coat of many colours] כהנא כהנא *ketonet passim*, a coat made up of stripes of differently coloured cloth. Similar to this was the *toga pratexta* of the Roman youth, which was white, striped or fringed with purple; this they wore till they were seventeen years of age, when they changed it for the *toga virilis*, or *toga pura*, which was all white. Such vestures, as clothing of distinction, are worn all over Persia, India, and China to the present day. It is no wonder that his brethren should envy him, when his

it his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and, behold your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, 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 rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy

[Ch. 27. 41. & 49. 23.—Ch. 12. 6, 9. & 13. 26. & 44. 14.—Ch. 46. 29.—Ch. 27. 22. & 46. 7. 9.—1 Dan. 7. 28. Luke 2. 19, 51.]

father had thus made him such a distinguished object of his partial love. We have already seen some of the evils produced by this unwarrantable conduct of parents in preferring one child to all the rest. The old fable of the ape and her favourite cub, which she hugged to death through kindness, was directed against such foolish parental fondness as these.

Verse 4. And could not speak peaceably unto him] Does not this imply, in our use of the term, that they were continually quarrelling with him? but this is no meaning of the original; ושלום לא יכלו לומר לו *lo yakelut dabero leshalom*, they could not speak peace to him, i. e. they would not accord him in a friendly manner. They would not even wish him well. The eastern method of salutation is, Peace be to thee! שלום עליך *shalom leca*, among the Hebrews; and سلام عليكم *Salām aleek* or *āterkum*, peace to thee—Be in prosperity, or سلام heli, *salām heli*, peace, or peace to thee, my friend, among the Arabs. Now as peace among those nations comprehends all kinds of blessings spiritual and temporal; so they are careful not to say it to those whom they do not cordially wish well. It is not an unusual thing for an Arab or a Turk to hesitate to return the *salām*, if given by a Christian, or by one of whom he has not a favourable opinion: and this, in their own country, may be ever considered as a mark of hostility, not only as a proof that they do not wish you well, but that if they have an opportunity, they will do you an injury. This was precisely the case with respect to Joseph's brethren; they would not give him the *salām*, and therefore felt themselves at liberty to take the first opportunity to injure him.

Verse 7. We were binding sheaves in the field] Though in these early times we read little of tillage, yet it is evident from this circumstance, that it was practised by Jacob and his sons. The whole of this dream is so very plain as to require no comment, unless we could suppose that the sheaves of grain might have some reference to the plenty in Egypt under Joseph's superintendance; and the scarcity in Canaan, which obliged the brethren to go down to Egypt for corn, where the dream was most literally fulfilled; his brethren there, bowing in the most abject manner before him.

Verse 9. He dreamed yet another dream] This is as clear as the preceding. But how could Jacob say, shall I and thy mother, &c. when Rachel his mother was dead, some time before this? Perhaps Jacob might hint, by this explanation, the impossibility of such a dream being fulfilled; because one of the persons who should be a chief actor in it, was already dead. But any one wife or concubine of Jacob was quite sufficient to fulfil this part of the dream. It is possible, some think, that Joseph may have had these dreams before his mother Rachel died; but were even this the case, she certainly did not live to fulfil the part which appears to refer to herself.

The sun, and the moon, and the eleven stars] Why eleven stars? Was it merely to signify that his brothers might be represented by stars? Or does he not rather there allude to the Zodiac, his eleven brethren answering to

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 Hebron, and he came to Shechem.

15 And a certain man found him, and behold he was wandering in the field; and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph

out of his coat, his coat of many colours, that was on him;

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery, and balm and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

28 Then there passed by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31 ¶ And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: 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 evil beast hath devoured him; Joseph is without doubt rent in pieces!

a Heb. see the peace of thy brethren, &c. Ch. 29. 6.—b Ch. 35. 27.—c Cant. 1. 7 d 2 Kings 6. 13.—e 1 Sam. 19. 1. Psa. 31. 13. & 37. 12, 32 & 94. 21. Matt. 27. 1. Mark 14. 1. John 11. 51. Acts 24. 12.—f Heb. master of dreams.—g Prov. 1. 11, 16 & 6. 17 & 27. 4.—h Ch. 12. 22.—i Or, peace.—k Prov. 30. 20. Amos 6. 6.—l See Ver. 28. 36.

m Jer. 8. 22.—n Ch. 4. 10. Ver. 20. Job 16. 18.—o 1 Sam. 18. 17.—p Ch. 12. 21.—q Ch. 23. 14.—r Heb. Anckoned.—s Judges 6. 3. Ch. 45. 1, 3.—t Psa. 103. 17. Wad. 10. 13. Acts 7. 9.—u See Matt. 27. 9.—v Job 1. 20.—w Ch. 42. 13, 36. Jer. 31. 15.—x Ver. 23.—y Ver. 30. Ch. 44. 24.

eleven of the celestial signs, and himself to the twelfth? This is certainly not an unnatural thought, as it is very likely that the heavens were thus measured in the days of Joseph; for the zodiacal constellations have been distinguished among the eastern nations from time immemorial.—See the notes at the end of chap. xlix.

Verse 14. Go—see whether it be well with thy brethren] Literally, Go, I beseech thee, and see the peace of thy brethren, and the peace of the flock. Go and see whether they are all in prosperity.—See on ver. 4. As Jacob's sons were now gone to feed the flock on the parcel of ground they had bought from the Shechemites, see chap. xxxiii. 19. and where they had committed such a horrible slaughter, their father might feel more solicitous about their welfare, lest the neighbouring tribes should rise against them, and revenge the murder of the Shechemites.

As Jacob appears to have been at this time in the vale of Hebron, it is supposed that Shechem was about sixty English miles distant from it, and that Dothan was about eight miles farther. But I must again advertise my readers, that all these calculations are very dubious; for we do not even know that the same place is intended, as there are many proofs, that different places went by the same names.

Verse 19. Behold, this dreamer cometh] באל החלמות בעל baal hachalamoth, this master of dreams, this master dreamer. A form of speech which conveys great contempt.

Verse 20. Come now—and let us slay him] What unprincipled savages these must have been, to talk thus coolly about imbruing their hands in an innocent brother's blood! How necessary is a divine revelation, to show man what God hates and what he loves. Feroocious cruelty is the principal characteristic of the nations and tribes who receive not the law at his mouth.

Verse 21. Reuben heard it] Though Reuben appears to have been a transgressor of no ordinary magnitude, if we take chap. xxxv. 22. according to the letter, yet his bosom was not the habitation of cruelty. He determined, if possible, to save his brother from death, and deliver him safely to his father, with whose fondness for him he was sufficiently acquainted. Josephus, in his usual way, puts a long flourishing speech in the mouth of Reuben on the occasion, spoken in order to dissuade his brethren from their barbarous purpose; but as it is totally false, it is worthy of no regard.

Verse 23. They stripped Joseph out of his coat] This

probably was done, that if ever found, he might not be discerned to be a person of distinction, and consequently no inquiry made concerning him.

Verse 25. They sat down to eat bread] Every act is perfectly in character, and describes forcibly the brutish and diabolic nature of their ruthless souls.

A company of Ishmeelites] We may naturally suppose that this was a caravan, composed of different tribes, but for their greater safety were travelling together, and of which Ishmeelites and Midianites made the chief. In the Chaldee they are called Arabians, which from ארב arab, to mingle, was in all probability used by the Targumist, as the word Arabians is used among us, which comprehends a vast number of clans, or tribes of people. The Jerusalem Targum calls them סרקין Serakin, what we term Saracens. In the Persian, the clause stands thus کاروانی ایشمالیه گریان karavane ishmalia-lem araban daya. "A caravan of Ishmeelites and Arabs came." This seems to give the true sense.

Verse 28. For twenty pieces of silver] This, I think, is the first instance on record of selling a man for a slave; but the practice certainly did not commence now; it had doubtless been in use long before. Instead of pieces, which our translators supply, the Persian has مشتال mishal, which was probably intended to signify a shekel, and if shekels be intended, taking them at three shillings each, Joseph was sold for about three pounds sterling. I have known a whole cargo of slaves, amounting to eight hundred and thirteen, bought by a slave captain in Bonny river, in Africa, on an average, for six pounds each; and this payment was made in guns, gunpowder, and trinkets! As there were only ten of the brethren present, and they sold Joseph for twenty shekels, each had two shekels as his share in this most infamous transaction.

Verse 29. Reuben returned unto the pit] It appears he was absent when the caravan passed by, to whom the other brethren had sold Joseph; probably some of them fed their flocks separately; though this does not appear to have been a general case.

Verse 30. The child is not; and I, whither shall I go?] These words in the original are very plaintive, ויחל אבינו מאי חילנו אינו מאי חילנו hu-yelad einennoo, veanec anah, ance ba!

Verse 32. Rent the coat of many colours—to their father] What a liberate cruelty to torture the feelings of their aged father, and thus harrow up his soul!

Verse 33. Joseph is without doubt rent in pieces!] It is likely he inferred this from the lacerated state of the coat;

34 And Jacob * 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 ^b rose up to comfort him; but he refused to be comforted; and he said, For ^c I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And ^d the Midianites sold him into Egypt, unto Potiphar, an * officer of Pharaoh's, and ^e captain of the guard.†

† a Ver. 29, 2 Sam. 3. 31.—b 2 Sam. 13. 17.—c Ch. 42. 38. & 41. 20, 31.—d Ch. 32. 1. e Heb. *emuch*. But the word *loth* signify not only *eunuchs*, but also *chamberlains*.

which, in order the better to cover their wickedness, they had not only besmeared with the blood of the goat, but it is probable reduced to *tatters*. And what must a father's heart have felt in such a case! As this coat is rent, so is the body of my beloved son rent in pieces! and Jacob rent his clothes.

Verse 35. All his sons and all his daughters] He had only one daughter, Dinah, but his sons' wives may be here included; but what hypocrisy in his sons to attempt to comfort him concerning the death of a son whom they knew was alive; and what cruelty to put their aged father to such torture, when, properly speaking, there was no ground for it!

Verse 36. Potiphar, an officer of Pharaoh's] The word *סaris*, which we translate *officer*, signifies properly a *eunuch*, and lest any person should imagine, that because this Potiphar had a wife, therefore it is absurd to suppose him to have been a *eunuch*, let such persons know, that it is not uncommon in the east, for eunuchs to have wives, nay, some of them have even a *harem* or *seraglio*, where they keep many women, though it does not appear that they have any *progeny*: and probably discontent on this ground, might have contributed as much to the unfaithfulness of Potiphar's wife, as that less principled motive, through which, it is commonly believed, she acted.

Captain of the guard.] שר הטבחים *sar hatabachim*, "chief of the butchers," a most appropriate name for the guards of an eastern despot. If a person offend one of the despotic eastern princes, the order to one of the life-guardia is, Go and bring me his head, and this command is instantly obeyed, without judge, jury, or any form of law. Potiphar, we may therefore suppose, was captain of those guards, whose business it was to take care of the royal person, and execute his sovereign will on all the objects of his displeasure. Reader, if thou hast the happiness to live under the British constitution, be thankful to God. Here the will, the power, and utmost influence of the king, were he even so disposed, cannot deprive the meanest subject of his property, his liberty, or his life. All the solemn, legal forms of justice, must be consulted; the culprit, however accused, be heard by himself and his counsel; and in the end, twelve honest impartial men, chosen from among his fellows, shall decide on the validity of the evidence produced by the accuser. For the trial by jury, as well as for innumerable political blessings, may God make the inhabitants of Great Britain thankful!

1. WITH this chapter the history of Joseph commences, and sets before our eyes such a scene of wonders, wrought by divine providence, in such a variety of surprising instances, as cannot fail to confirm our faith in God, show the propriety of resignation to his will, and confidence in his dispensations, and prove that all things work together for good to them that love him. Joseph has often been considered as a type of Christ; and this subject, in the hands of different persons, has assumed a great variety of colouring. The following parallels appear the most probable, but I shall not pledge myself for the propriety of any of them. "Jesus Christ, prefigured by Joseph, the beloved of his father, and by him sent to visit his brethren, the innocent person whom his brethren sold for a few pieces of silver, the bargain proposed by his brother Judah, (Greek, Judas) the very namesake of that disciple and brother, for so Christ vouchsafes to call him, who sold his Lord and Master; and who, by this means, became their Lord and Saviour; nay, the Saviour of strangers, and of the whole world; which had not happened, but for this plot of destroying him, this act of rejecting, and exposing him to sale.—In both examples we find the same fortune and the same innocence: Joseph in the prison between two criminals; Jesus on the cross between two thieves: Joseph fortells deliverance to one of his companions, and death to the other, from the same omens: of the two thieves, one reviles Christ, and perishes in his crimes; the other believes, and is assured of a speedy entrance

CHAPTER XXXVIII.

Judah marries the daughter of a Canaanite, 1, 2, and begets of her Er, 3, Onan, 4 and Shelah, 5. Er marries Tamar, 6, is slain for his wickedness, 7. (Tamar required to raise up seed to his brother, renews, 8, 9. He also is slain, 10. Judah promises his son Shelah to Tamar, when he should be of age; but performs not his promise. 11. Judah's wife dies, 12. Tamar deceives her father-in-law, he leaves his signet, bracelets, and staff in her hand, and she conceives by him, 13—23. Judah is informed that his daughter-in-law is with child, and not knowing that himself was the father, condemns her to be burnt, 24. She produces the signet, bracelets, and staff and convicts Judah, 25, 26. She is delivered of twins, who are called Pharez and Zarah, 27—30.

AND it came to pass at that time, that Judah went down from his brethren, and

couriers, and officers. Esth. 1. 10—4 Heb. chief of the slaughtermen or executioners.—g Or, chief marshal.

into paradise. Joseph requests the person that should be delivered, to be mindful of him in his glory: the person saved by Jesus Christ, entreats his deliverer to remember him when he came into his kingdom."—Parallels and coincidences of this kind should always be received cautiously; for where the Spirit of God has not marked a direct resemblance, and obviously referred to it as such, in some other part of his word, it is bold, if not dangerous, to say "such and such things and persons are types of Christ." We have instances sufficiently numerous, legitimately attested, without having recourse to those which are of dubious import, and precarious application.—See the observations on chap. xl.

2. Envy has been defined, "Pain felt, and malignity conceived, at the sight of excellence or happiness in another." Under this detestable passion, did the brethren of Joseph labour; and had not God particularly interposed, it would have destroyed both its subjects and its object. Perhaps there is no vice which so directly filiates itself on Satan as this does. In opposition to the assertion that we cannot envy that by which we profit; it may be safely replied, that we may envy our neighbour's wisdom, though he gives us good counsel; his riches, though he supplies our wants; and his greatness, though he employs it for our protection.

3. How ruinous are family distractions! A house divided against itself cannot stand. Parents should take good heed that their own conduct be not the first and most powerful cause of such dissensions, by exciting envy in some of their children, through undue partiality to others: but it is in vain to speak to most parents on the subject; they will give way to foolish predilections, till, in the prevailing distractions of their families, they meet with the punishment of their imprudence.

NOTES ON CHAPTER XXXVIII.

Verse 1. And it came to pass at that time] The facts mentioned here, could not have happened at the times mentioned in the preceding chapter, as those times are all unquestionably too recent, for the very earliest of the transactions here recorded, must have occurred long before the selling of Joseph. Mr. Ainsworth remarks, "that Judah and his sons must have married when very young, else the chronology will not agree. For Joseph was born six years before Jacob left Laban, and came into Canaan, xxx. 25. xxi. 41. Joseph was seventeen years old when he was sold into Egypt, xxxvii. 2, 25. he was thirty years old when he interpreted Pharaoh's dream, chap. xli. 46. And nine years after, when there had been seven years of plenty and two years of famine, did Jacob with his family go down into Egypt, chap. xli. 53, 54. and xlv. 6, 11. And at their going down thither, Pharez, the son of Judah, whose birth is set down in the end of this chapter, had two sons, Hezron and Hamul, chap. xlv. 8, 12. Seeing then from the selling of Joseph, unto Israel's going down into Egypt, there cannot be above twenty-three years; how is it possible that Judah should take a wife, and have by her three sons successively, and Shelah the youngest of the three be marriageable when Judah begat Pharez of Tamar, chap. xxxviii. 14, 24. and Pharez be grown up, married, and have two sons, all within so short a space? The time therefore here spoken of, seems to have been soon after Jacob's coming to Shechem, chap. xxxiii. 18. before the history of Dinah, chap. xxxiv. though Moses, for special cause, relates it in this place." I should rather suppose that this chapter originally stood after chap. xxxiii. and that it got by accident into this place. Dr. Hales, observing that some of Jacob's sons must have married remarkably young, says, that "Judah was about forty-seven years old when Jacob's family settled in Egypt. He could not therefore have been above fifteen at the birth of his eldest son Er; nor Er more than fifteen at his marriage with Tamar: nor could it have been more than two years after Er's death, till the birth of Judah's twin sons by his daughter-in-law Tamar; nor could Pharez, one of them,

* turned in to a certain ^b Adullamite, whose name was Hirah.

2 And Judah ^c saw there a daughter of a certain Canaanite whose name was ^d Shuah; and he took her, and went in unto her.

A. M. cir 2252
B. C. cir 1754
3 And she conceived, and bare a son; and he called his name ^e Er.

A. M. cir 2253
B. C. cir 1755
4 And she conceived again, and bare a son; and she called his name

^f Onan.

A. M. cir 2256
B. C. cir 1758
5 And she yet again conceived, and bare a son; and called his name ^g Shelah: and he was at Chezib, when she bare him.

A. M. cir 2273
B. C. cir 1731
6 ¶ And Judah ^h took a wife for Er his first-born, whose name was Tamar.

7 And ⁱ Er, Judah's first-born, was wicked in the sight of the LORD; ^j and the LORD slew him.

8 And Judah said unto Onan, Go in unto ^k thy brother's wife, and marry her, and raise up seed unto thy brother.

9 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 ^m it on the ground, lest that he should give seed to his brother.

10 And the thing which he did ⁿ displeased the LORD: wherefore he slew ^o him also.

A. M. cir 2274
B. C. cir 1730
11 Then said Judah to Tamar his daughter-in-law, ^p 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 ^q did.) And Tamar went and dwelt ^r in her father's house.

A. M. cir 2277
B. C. cir 1727
12 ¶ And ^s in process of time the daughter of Shuah, Judah's wife, died;

and Judah ^t was comforted, and went up unto his sheep-shearers to Timnah, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father-in-law goeth up ^u to Timnath to shear his sheep.

14 And she ^v put her widow's garments off from her, and covered her with a veil, and wrapped herself, and ^w sat in ^x an open place, which ^y is by the way to Timnath; for she saw ^z that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto 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?

17 And he said, ^{aa} I will send thee ^{ab} a kid from the flock. And she said, ^{ac} Wilt thou give me a pledge, till thou send ^{ad} it?

18 And he said, What pledge shall I give thee? And she said, ^{ae} Thy signet, and thy bracelets, and thy staff that ^{af} is in thine hand. And he gave ^{ag} it her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and ^{ah} laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive ^{ai} his pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where ^{aj} is the harlot, that ^{ak} was ^{al} openly by the way side? And they said, There was no harlot in this place.

be more than fifteen at the birth of his two sons Hezron and Hamul, supposing they were twins, just before the departure from Canaan. For the aggregate of these numbers, 15+15+24=15=47 years, gives the age of Judah, compare chap. xxxviii. with chap. xlv. 2."

Adullamite] An inhabitant of Adullam, a city of Canaan, afterward given for a possession to the sons of Judah, Josh. xv. 1, 35. It appears as if this Adullamite had kept a kind of house of entertainment, for Hirah the Canaanite and his family lodged with him; and there Judah judged also. As the woman was a Canaanitess, Judah had the example of his fathers, to prove at least the impropriety of such a connexion.

Verse 5. And he (Judah) was at Chezib when she bare him.] This town is supposed to be the same with Achzib, which fell to the tribe of Judah, Josh. xv. 44. The name, says Ainsworth, has in Hebrew the signification of lying; and to it the prophet alludes, saying the houses of Achzib shall be (Achzab) a lie to the kings of Israel. Mic. i. 14.

Verse 7. Er—was wicked in the sight of the Lord.] What this wickedness consisted in, we are not told; but the phrase, sight of the Lord, being added, proves that it was some very great evil. It is worthy of remark, that the Hebrew word used to express Er's wickedness, is his own name, the letters reversed. Er ער, wicked, ער רד. As if the inspired writer had said, "Er was altogether wicked, a completely abandoned character."

Verse 9. Onan knew that the seed should not be his.] That is, that the child begotten of his brother's widow, should be reckoned as the child of his deceased brother; and his name, though the real father of it, should not appear in the genealogical tables.

Verse 10. Wherefore he slew him also.] The sin of Onan has generally been supposed to be self-pollution. But this is certainly a mistake: his crime was his refusal to raise up seed to his brother; and rather than do it, he, by the act mentioned above, rendered himself incapable of it. We find from this history, that long before the Mosaic law, it was an established custom, probably founded on a divine precept, that if a man died childless, his brother was to take his wife; and the children produced by this second marriage, were considered as the children of the first husband, and in consequence inherited his possessions.

Verse 12. In process of time.] This phrase, which is in

and Judah ^t was comforted, and went up unto his sheep-shearers to Timnah, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father-in-law goeth up ^u to Timnath to shear his sheep.

14 And she ^v put her widow's garments off from her, and covered her with a veil, and wrapped herself, and ^w sat in ^x an open place, which ^y is by the way to Timnath; for she saw ^z that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto 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?

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18 And he said, What pledge shall I give thee? And she said, ^{ae} Thy signet, and thy bracelets, and thy staff that ^{af} is in thine hand. And he gave ^{ag} it her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and ^{ah} laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive ^{ai} his pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where ^{aj} is the harlot, that ^{ak} was ^{al} openly by the way side? And they said, There was no harlot in this place.

g Lev. 22. 13.—r Heb. the days were multiplied.—s 2 Sam. 13. 38.—t Josh. 15. 10. 57. Judges 14. 1.—u Judith 13. 3.—v Prov. 7. 12.—w Heb. the door of eyes, or, of Enophim. x Ver. 11. 26.—y Ezek. 16. 33.—z Heb. a kid of the goats.—aa Ver. 20.—ab Ver. 25. c Ver. 14.—Or, in Enophim.

general use in the Bible, means explanation; the original is זממה *zaimyibu ha-yamim*, and the days were multiplied: though it implies an indefinite time, yet it generally embraces a pretty long period, and in this place may mean several years.

Verse 15. Thought her to be a harlot.] See the original of this term, chap. xxxiv. 31. The Hebrew is זונה *zonah*, and signifies generally a person who prostitutes herself to the public for hire; or one who lives by the public; and hence very likely applied to a publican, a tavern-keeper, or hostess, Josh. ii. 1. translated by the Septuagint, and in the New Testament, πορνει, from πωλομαι, to sell, which certainly may as well apply to her goods as to her person.

It appears that, in very ancient times, there were public persons of this description: that they generally veiled themselves; sat in public places by the highway side; and received a certain hire. Though adultery was reputed a very flagrant crime, yet this public prostitution was not: for persons whose characters were, on the whole, morally good, had connexions with them. But what could be expected from an age, in which there was no written divine revelation; and consequently the bounds of right and wrong not sufficiently ascertained. This defect was supplied in a considerable measure by the law and the prophets; and now, completely, by the Gospel of Christ.

Verse 17. Will thou give me a pledge till thou send it?] The word ערבות *arabon* signifies an earnest of something promised—a part of the price agreed for, between a buyer and seller, by giving and receiving of which, the bargain was ratified; or a deposit, which was to be restored, when the thing promised should be given. St. Paul uses the same word in Greek letters, εραβων, 2 Cor. i. 22. Ephes. i. 14. From the use of the term in this history, we may at once see what the apostle means by the Holy Spirit being the EARNEST, εραβων, of the promised inheritance; viz. a security given in hand for the fulfillment of all God's promises relative to grace and eternal life. We may learn from this, that eternal life will be given, in the great day, to all who can produce this arabon or pledge: he who has the earnest of the Spirit then in his heart, shall not only be saved from death, but have that eternal life of which it is the pledge, and the evidence. What the pledge given by Judah was, see on ver. 25.

Verse 21. Where is the harlot that was openly by the

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she was brought forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged them, and said,

h Heb. become a concubine—h Judges 19 2.—e Lev. 21 9. Deut. 22 21.—d Ch. 37 32.—e Ver. 15.—Ch. 37 33.—g 1 Sam. 21 17.—h Ver. 14.—i Job 34 31, 32

way side? Our translators often render different Hebrew words by the same term in English; and thus many important shades of meaning, which involve traits of character, are lost. In ver. 15. Tamar is called a harlot, זונה zonah, which, as we have already seen, signifies a person who prostitutes herself for money. In this verse she is called a harlot in our version, but the original is not זונה zonah, but קדשה kadasha, a holy or consecrated person, from קדש kadash, to make holy, or to consecrate to religious purposes. And the word here must necessarily signify a person consecrated by prostitution, to the worship of some impure goddess.

The public prostitutes in the temple of Venus are called πορνείαι πορναι, holy or consecrated female servants, by Strabo: and it appears from the words zonah and kadasha above, that impure rites and public prostitution prevailed in the worship of the Canaanites, in the time of Judah. And among these people we have much reason to believe, that Astarte and Asteroth occupied the same place in their theology, as Venus did among the Greeks and Romans; and were worshipped with the same impure rites.

Verse 23. Lest we be shamed Not of the act, for this he does not appear to have thought criminal; but lest he should fall under the railing of his companions and neighbours, for having been tricked out of his signet, bracelets, and staff by a prostitute.

Verse 24. Bring her forth, and let her be burnt As he had ordered Tamar to live as a widow in her own father's house till his son Shelah should be marriageable, he considers her, therefore, as the wife of his son; and as Shelah was not yet given to her, and she is found with child, she is reputed by him as an adulteress; and burning, it seems, was anciently the punishment of this crime. Judah, being a patriarch or head of a family, had, according to the custom of those times, the supreme magisterial authority over all the branches of his own family; therefore, he only acts here in his juridical capacity. How strange, that in the very place where adultery was punished by the most violent death, prostitution for money and religious purposes, should be considered as no crimes!

Verse 25. The signet חותמת chotemeth, properly a seal or instrument with which impressions were made to ascertain property, &c.

Bracelets פתילים petilim, from פתל patal, to twist, wreath, twine, probably signifies a girdle, or a collar by which precedence, &c. might be indicated; not the muslin, silk, or linen wreath of his turban, as Mr. Harmer and others have conjectured.

Staff. מטה matteh, either what we would call a common walking-stick, or the staff which was the ensign of his tribe.

Verse 26. She hath been more righteous than I It is probable that Tamar was influenced by no other motive than that which was common to all the Israelitish women, the desire to have children who might be heirs of the promise made to Abraham, &c. And as Judah had obliged her to continue in her widowhood, under the promise of giving her his son Shelah, when he should be of age; consequently, his refusing or delaying to accomplish this promise, was a breach of truth, and an injury done to Tamar.

Verse 28. The midwife—bound upon his hand a scarlet thread The binding of the scarlet thread about the wrist of the child, whose arm appeared first in the birth, serves to show us how solicitously the privileges of the birth-right were preserved. Had not this caution been taken by the midwife, Pharez would have had the right of primogeniture to the prejudice of his elder brother Zarah. And

She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again: no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins were in her womb.

28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

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 Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

k Or, Wherefore hast thou made the breach against thee?—l That is, a breach. m Ch. 36 12. Numb. 36 20. 1 Chron. 2 4. Mat. 1 3

yet Pharez is usually reckoned in the genealogical tables before Zarah; and from him, not Zarah, does the line of our Lord proceed. See Matt. i. 3. Probably the two brothers, as being twins, were conjoined in the privileges belonging to the birthright.

Verse 29. How hast thou broken forth מלח מה פרתה pharutsta—This breach be upon thee—פתי פתך aleyca pharct—thou shalt bear the name of the breach thou hast made, i. e. in coming first into the world. Therefore his name was called פתך Pharets, i. e. the person who made the breach, as the word literally signifies. The breach here mentioned, refers to a certain circumstance in parturition, which it is unnecessary to explain.

Verse 30. His name was called Zarah זרה Zarah, risen or sprung up, applied to the sun, rising and diffusing his light. "He had this name," says Ainsworth, "because he should have risen, i. e. have been born first, but for the breach which his brother made."

There are several subjects in this chapter on which it may not be unprofitable to spend a few additional moments.

1. The insertion of this chapter is a farther proof of the impartiality of the sacred writer. The facts detailed, considered in themselves, can reflect no credit on the patriarchal history: but Judah, Tamar, Zarah, and Pharez were progenitors of the Messiah, and therefore their birth must be recorded; and, as the birth, so also the circumstances of that birth, which, even had they not a higher end in view, would be valuable as casting light upon some very ancient customs, which it is interesting to understand. These are not forgotten in the preceding notes.

2. On what is generally reputed to be the sin of Onan, something very pointed should be spoken; but who dares and will do it, and in such language that it may neither pollute the ear by describing the evil as it is, nor fail of its effect by a language so refined and so laboriously delicate as to cover the sin, which it professes to disclose? Elaborate treatises on the subject will never be read by those who need them most; and anonymous pamphlets are not likely to be regarded.

The sin of self-pollution, which is generally considered to be that of Onan, is one of the most destructive evils ever practised by fallen man. In many respects it is several degrees worse than common whoredom, and has in its train more awful consequences, though practised by numbers who would shudder at the thought of criminal connexions with a prostitute. It excites the powers of nature to undue action, and produces violent secretions, which necessarily and speedily exhaust the vital principle and energy: hence the muscles become flaccid and feeble, the tone and natural action of the nerves relaxed and impeded; the understanding confused, the memory oblivious, the judgment perverted, the will indeterminate and wholly without energy to resist: the eyes appear languishing, and without expression, and the countenance vacant. The appetite ceases, for the stomach is incapable of performing its proper office, nutrition fails, tremors, fears, and terrors are generated, and thus the wretched victim drags out a most miserable existence, till superannuated even before he had time to arrive at man's estate, with a mind often debilitated even to a state of idiotism, his worthless body tumbles into the grave, and his guilty soul (guilty of self-murder) is hurried into the awful presence of its Judge!—Reader, this is no caricature: nor are the colourings overcharged in this shocking picture. Worse woes than my pen can relate, I have witnessed in those addicted to this fascinating, unnatural, and most destructive of crimes. If thou hast entered into this snare, flee from the destruction both of body and soul that awaits thee! God alone can save thee. Advice,

CHAPTER XXXIX.

Joseph being brought to Potiphar's house, prospers in all his undertakings, 1-3. Potiphar makes him his overseer, 4. He prospers in all his concerns for Joseph's sake, in whom he puts unlimited confidence, 5, 6. The wife of Potiphar solicits him to criminal correspondence, 7. He refuses, and makes a fine apology for his conduct, 8, 9. She continues her solicitations, and he his refusals, 10. She uses violence, and he escapes from her grasp, 11-13. She accuses him to the domestic, 14, 15 and afterwards to Potiphar, 16-18. Potiphar is enraged, and Joseph is cast into prison, 19, 20. The Lord prospers him, and gives him great favour in the sight of the keeper of the prison, 21, who entrusts him with the care of the house and all the prisoners, 22, 23.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

And he left all that he had in Joseph's

Ch. 37. 36. Psa. 105. 17.—b. Ch. 37. 28.—c. Ver. 31. Ch. 21. 22. & 26. 21, 23. & 28. 15. 1 Sam. 16. 18. & 19. 14, 28. Aca. 7. 9.—d. Psa. 1. 3.—e. Ch. 18. 3. & 19. 19. Ver.

hands; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

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;

There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

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.

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.

And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

That she called unto the men of her house, and spake unto them, saying, See, he hath

f Gen. 21. 2.—g Ch. 30. 27.—h 1 Sam. 16. 12.—i 2 Sam. 13. 11.—k Prov. 6. 29, 32.—l Ch. 20. 6. Lev. 6. 2. 2 Sam. 12. 13. Psa. 51. 4.—m Prov. 7. 13, &c.

warnings, threatening, increasing debility of body, mental decay, checks of conscience, expostulations of judgment and medical assistance will all be lost on thee: God, and God alone, can save thee from an evil which has in its issue the destruction of thy body, and the final perdition of thy soul! Whether this may have been the sin of Onan or not, is a matter at present of small moment, it may be thy sin: therefore take heed, lest God slay thee for it. The intelligent reader will see that prudence forbids me to enter any further into this business. See the remarks at the end of chap. xxxix.

NOTES ON CHAPTER XXXIX.

Verse 1. An officer of Pharaoh, captain of the guard] Mr. Ainsworth, not considering that the Egyptians never adopted the Scotch political regime, calls Potiphar, in his own country's phrase, provost marshal!—See on ch. xxxvii. 36.

Verse 4. He made him overseer] heqer hipekid, from pakad, to visit, take care of, superintend, the same as ἐπινομεύς, overseer, or bishop, among the Greeks. This is the term by which the Septuagint often express the meaning of the original.

Verse 6. Joseph was a goodly person, and well favoured.] yepheh toar, va-yipheh march, beautiful in his person, and beautiful in his countenance. The same expressions are used relative to Rachel: see them explained, ch. xxix. 17. The beauty of Joseph is celebrated over all the East; and the Persian poets vie with each other in descriptions of his comeliness. Mohammed spends the twelfth chapter of the Koran entirely on Joseph, and represents him as a perfect beauty, and the most accomplished of mortals. From his account, the passion of Zuleekha (for so the Asiatics call Potiphar's wife) being known to the ladies of the court, they cast the severest reflections upon her: in order to excuse herself, she invited forty of them to dine with her, put knives in their hands, and gave them oranges to cut, and caused Joseph to attend; when they saw him, they were struck with admiration, and so confounded, that, instead of cutting their oranges, they cut and hacked their own hands, crying out, hashha lillahi ma hadha basharan in hadha illa malakan karerman—"O God! this is not a human being, this is none other than a glorious angel!"—Surat. xii. ver. 34.

Two of the finest poems in the Persian language were written by the poets Jamy and Nizamy on the subject of Joseph and his mistress: they are both entitled Yusef ve Zuleekha. These poems represent Joseph as the most beautiful and pious of men; and Zuleekha the most chaste, virtuous, and excellent of women, previous to her having seen Joseph: but they state, that when she saw him, she was so deeply affected by his beauty, that she lost all self-government, and became a slave to her passion. Hafiz

expresses this, and apologizes for her conduct in the following elegant couplet:

صبا زان حسبی روز آندس که دوست داشتند
که صیغ از پرده صیغتا بیرون آرد زلبکها

Men az an huen-rooz ke Yusuf dashd dostanem
Keh ayehk az pardeh-i aasunt bevon arid Zuleekha.

"I understand, from the daily increasing beauty which Joseph possessed, How love tore away the veil of chastity from Zuleekha."

The Persian poets and eastern historians, however, contrive to carry on a sort of guiltless passion between them till the death of Potiphar, when Zuleekha, grown old, is restored to youth and beauty by the power of God, and becomes the wife of Joseph. What traditions they had beside the Mosaic text, for what they say on this subject, are not now known: but the whole story, with innumerable embellishments, is so generally current in the East, that I thought it not amiss to take this notice of it. The twelfth chapter of the Koran, which celebrates the beauty, piety, and acts of this patriarch, is allowed to be one of the finest specimens of Arabic composition ever formed: and the history itself, as told by Moses, is one of the most simple, natural, affecting, and well-told narratives, ever published. It is a masterpiece of composition, and never fails of producing its intended effect on the mind of a careful reader. The Arab lawgiver saw and felt the beauties and excellencies of his model, and he certainly put forth all the strength of his own language, and all the energy of his mind, in order to rival it.

Verse 8. My master wotteth not] Knownest not, from the old Anglo-Saxon witan, witan, to know: hence wit, wit, intellect, understanding, wisdom, prudence.

Verse 9. How then?] he ve ail, and how? Joseph gives two most powerful reasons for his non-compliance with the wishes of his mistress. 1. Gratitude to his master, to whom he owed all that he had. 2. His fear of God, in whose sight it would be a heinous offence, and who would not fail to punish him for it. With the kindness of his master, and the displeasure of God before his eyes, how could he be capable of committing an act of transgression, which would at once have distinguished him as the most ungrateful and the most worthless of men.

Verse 14. He hath brought in a Hebrew unto us] Potiphar's wife affects to throw great blame on her husband, whom we may reasonably suppose she did not greatly love. He hath brought in—he hath raised this person to all his dignity and eminence, to give him the greater opportunity to mock us. prry le-tsachak, here translated to mock, is the same word used in ch. xxvi. 8. relative to Isaac and Rebekah, and is certainly used by Potiphar's wife, in ver. 17. to signify matrimonial intercourse. From this we may at once see, why it was that Abimelech knew (having seen them through a window) that Isaac and Rebekah were man and wife.

brought in a Hebrew unto us to mock us ; he came in unto me to lie with me, and I cried with a loud voice :

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me :

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me ; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound : and he was there in the prison.

21 ¶ But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison ; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand ; because the Lord was with him, and that which he did, the Lord made it to prosper.

1 Heb. great.—4 Exod. 23. 1. Ps. 120. 3.—5 Prov. 6. 34, 35.—6 Ps. 105. 18. 1 Pet. 2. 19.—See Ch. 40. 3, 15, & 41. 14.—7 Heb. extended kindness unto him.—8 Exod. 3. 21, & 11. 3, & 12. 36. Ps. 136. 16. Prov. 16. 7. Dan. 1. 9. Act. 7. 9, 10.

Verse 20. Put him into the prison] *beith sohar*, literally the round-house—in such a form the prison was probably built.

Verse 21. The Lord was with Joseph] It is but of little consequence where the lot of a servant of God may be cast : like Joseph, he is ever employed for his master, and God honours him, and prospers his work.

1. HE who acknowledges God in all his ways, has the promise that God shall direct all his steps. Joseph's captivity shall promote God's glory ; and to this end, God works in him, for him, and by him. Even the irreligious can see when the Most High distinguishes his followers : Joseph's master saw that *Jochab* was with him ; and from this we may learn, that the knowledge of the true God was in Egypt, even before the time of Joseph, though his worship was neither established, nor even tolerated there. Both *Abraham* and *Isaac* had been in Egypt, and they had left a savour of true godliness behind them.

2. Joseph's virtue in resisting the solicitations of his mistress, was truly exemplary. Had he reasoned after the manner of men, he might have soon found that the proposed intrigue might be carried on with the utmost secrecy, and greatly to his secular advantage. But he chose to risk all, rather than injure a kind benefactor, defile his conscience, and sin against God. Such conduct is so exceedingly rare, that his example has stood on the records of time, as almost unique, admired by all, applauded by most, and in similar circumstances, I am afraid, imitated by few. The fable of the brave and virtuous *Hellephron* and *Sthenobea*, wife of *Prætus*, king of the *Argives*, was founded on this history.

3. Joseph fled, and got him out. To know when to fight, and when to fly, are of great importance in the Christian life. Some temptations must be manfully met, resisted, and thus overcome : from others we must fly. He who stands to contend or reason, especially in such a case as that mentioned here, is infallibly ruined. *Principiis obsta*—"resist the first overtures of sin," is a good maxim. After-remedies come too late.

4. A woman of the spirit of *Potiphar's* wife is capable of any species of evil. When she could not get her wicked ends answered, she began to accuse. This is precisely Satan's custom ; he first tempts men to sin, and then accuses them as having committed it, even where the temptation has been faithfully and perseveringly resisted ! By this means he can trouble a tender conscience, and weaken faith, by bringing confusion into the mind. Thus the inexperienced especially, are often distracted and cast down—hence Satan is properly called the *accuser of the brethren*, Rev. xii. 10.

CHAPTER XL.

Pharaoh's chief butler and his chief baker, having offended their lord are put in prison, 1—3. The captain of the guard gives them into the care of Joseph, 4. Each of them has a dream, 5. Joseph seeing them and, questioning them on the subject, 6, 7. Their answer, 8. The chief butler tells his dream, 9—11. Joseph interprets it, 12, 13. Gives a slight sketch of his history to the chief butler, and begs him to thank upon him when restored to his office, 14, 15. The chief baker tells his dream, 16, 17. Joseph interprets this also, 18, 19. Both dreams are fulfilled according to the interpretation, the chief butler being restored to his office, and the chief baker hanged, 20—22. The chief butler makes no intercession for Joseph, 23.

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in 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 served them : and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the 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, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpre-

h Ch. 40. 3, 4.—1 Ver. 2, 3.—k Neh. 1. 11.—1 Prov. 16. 14.—m Ch. 39. 20, 23. n Heb. are your faces red? Neh. 2. 2.—o Ch. 41. 13.—p See Ch. 41. 16. Dan. 2. 11, 28, 47.

Very useful lessons may be drawn from every part of the relation in this chapter : but detailing the facts, and reasoning upon them, would be more likely to produce than prevent the evil. An account of this kind cannot be touched with too gentle a hand. Others have been profuse here—I chose to be parsimonious, for reasons which the intelligent reader will feel as well as myself. Let this remark be applied to what has been said on the sin of *Onan*, ch. xxxviii.

NOTES ON CHAPTER XL.

Verse 1. The butler] *shekeh*, the same as *سكّان* *saky* among the Arabians and Persians, and signifies a cup-bearer.

Baker] *ophel*, rather, cook, confectioner, or the like.

Had offended] They had probably been accused of attempting to take away the king's life, one by poisoning his drink, the other by poisoning his bread or confectionaries.

Verse 3. Where Joseph was bound] The place in which Joseph was now confined—This is what is implied in being bound ; for, without doubt, he had his personal liberty. As the butler and the baker were state criminals, they were put in the same prison with Joseph, which we learn from the preceding chapter, ver. 20. was the king's prison. All the officers in the employment of the ancient kings of Egypt were, according to *Diodorus Siculus*, taken from the most illustrious families of the priesthood in the country—no slave or common person being ever permitted to serve in the presence of the king. As these persons, therefore, were of the most noble families, it is natural to expect they would be put, when accused, into the state prison.

Verse 4. They continued a season] *yamim*, literally days ; how long, we cannot tell ; but many suppose the word signifies a complete year ; and as Pharaoh called them to an account on his birthday, ver. 20. Calmet supposes they had offended on the preceding birthday, and thus had been one whole year in prison.

Verse 5. Each man according to the interpretation] Not like dreams in general, the disordered workings of the mind ; the consequence of disease or repetition : these were dreams that had an interpretation ; that is, that were prophetic.

Verse 6. They were sad] They concluded that their dreams portended something of great importance, but they could not tell what.

Verse 8. There is no interpreter] They either had access to none, or those to whom they applied could give them no consistent satisfactory meaning.

tations 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 are three days:

13 Yet within three days shall Pharaoh 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.

14 But I think on me when it shall be well with thee, and I will show 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: 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:

17 And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the

birds did eat them out of the basket upon my head.

13 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgot him.

CHAPTER XLI.

Pharaoh's dream of the seven well-favoured and seven ill-favoured kine, 1-4. His dream of the seven full and seven thin ears of corn, 5-7. The magicians and wise men applied to for the interpretation of them, but could give no solution, 8. The chief butler recollects, and recommends Joseph, 9-13. Pharaoh commands him to be brought out of prison, 14. Joseph appears before Pharaoh, 15, 16. Pharaoh repeats his dreams, 17-24. Joseph interprets them, 25-32, and gives Pharaoh directions how to provide against the approaching scarcity, 33-36. Pharaoh, pleased with the counsel, appoints Joseph to be superintendent of all his affairs, 37-41. Joseph receives the judges of his new office, 42, 43, and has his powers defined, 44; receives a new name, and marries Asenath daughter of Poti-pherah priest of On, 45. Joseph's age when brought before Pharaoh, 46. Great fertility of Egypt in the seven plentiful years, 47. Joseph hoards up the grain, 48, 49. Ephraim and Manasseh born, 50-52. The seven years of famine commence with great rigour, 53-55. Joseph opens the storehouses to the Egyptians, 56. People from the neighbouring countries come to Egypt to buy corn, the famine being in all those lands, 57.

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

q Ver. 18. Ch. 41. 12, 25. Judges 7. 14. Dan. 2. 36. & 4. 19. - r Ch. 41. 26. - s 2 Kings 25. 27. Psa. 3. 3. Jer. 52. 31. - t Or, reckon, - u Heb. remember me with thee - v Luke 23. 12. - w Job 2. 12. 1 Sam. 29. 14. 15. 2 Sam. 9. 1. 1 Kings 2. 7. - x Ch. 39. 20. - y Or, full of holes. - z Heb. most of Pharaoh, the work of a baker, or cook. - a Ver. 12.

b Ver. 13. - Or, reckon thee, and take thy office from thee. - d Matt. 14. 6. - e Mark 6. 21. - f Ver. 13. 19. Matt. 25. 19. - g Or, reckoned. - h Ver. 13. - i Neh. 2. 1. - k Ver. 19. 1 Job. 19. 14. Psa. 31. 12. Eccles. 9. 15. 16. Amos 6. 6. - m Ch. 37. 5-10. & 40. 5. Euth. 1. Dan. 2. 1-3. & 4. 5. Matt. 27. 19. - n Ezek. 29. 3. 9.

Do not interpretations belong to God? God alone, the Supreme Being, knows what is in futurity; and if he have sent a significant dream, he alone can give the solution.

Verse 11. And I took the grapes, and pressed them into Pharaoh's cup] From this we find that wine anciently was the mere expressed juice of the grape, without fermentation. The saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the yayin of the Hebrews, the oinos of the Greeks, and the mustum of the ancient Latins.

Verse 12. The three branches are three days] That is, the three branches signify three days—so, this is my body; that is, this bread signifies or represents my body—this cup is my blood, represents my blood—a form of speech frequently used in the Sacred Writings; for the Hebrew has no proper word by which our terms signifies, represents, &c. are expressed; therefore it says, such a thing is, for represents, points out, &c. And because several of our ancestors would understand such words in their true, genuine, critical, and sole meaning, queen Mary, bishops Gardiner, Bonner, and the rest of that demoniacal crew, reduced them to ashes in Smithfield, and elsewhere.

Verse 14. Make mention of me unto Pharaoh] One would have supposed that the very circumstance of his restoration according to the prediction of Joseph, would have almost necessarily prevented him from forgetting so extraordinary a person. But what have mere courtiers to do either with gratitude or kindness?

Verse 15. For indeed I was stolen] גנבתי נני גנבתי genobt, stolen, I have been stolen—most assuredly I was stolen—and here also have I done nothing. These were simple assertions, into the proof of which he was ready to enter, if called on.

Verse 19. Lift up thy head from off thee] Thus we find that beheading, hanging, and gibbeting, were modes of punishment among the ancient Egyptians: but the criminal was beheaded before he was hanged, and then either hanged on hooks or by the hands—See Lam. v. 12.

Verse 20. Pharaoh's birthday] The distinguishing a birthday by a feast, appears from this place to have been a very ancient custom. It probably had its origin from a correct notion of the immortality of the soul, as the commencement of life must appear of great consequence to that person who believed he was to live for ever. St. Mauth. xiv. 6. mentions Herod's keeping his birthday;

and examples of this kind are frequent to the present time, in most nations.

Lifted up the head of the chief butler, &c.] By lifting up the head, probably no more is meant than bringing them to trial, tantamount to what was done by Jezebel and the nobles of Israel to Naboth; set Naboth on high among the people, and set two men, sons of Belial, to bear witness against him, &c. 1 Kings xxi. 9, &c. The issue of the trial was, the baker alone was found guilty and hanged; and the butler being acquitted was restored to his office.

Verse 23. Yet did not the chief butler remember Joseph] Had he mentioned the circumstance to Pharaoh, there is no doubt that Joseph's case would have been examined; and he would in consequence, have been restored to his liberty: but owing to the ingratitude of the chief butler, he was left two years longer in prison.

MANY commentators have seen in every circumstance, in the history of Joseph, a parallel between him and our blessed Lord. So, "Joseph in prison, represents Christ in the custody of the Jews; the chief butler and the chief baker represent the two thieves which were crucified with our Lord: and as one thief was pardoned and the other left to perish, so the chief butler was restored to his office, and the chief baker hanged." I believe God never designed such parallels; and I am astonished to find comparatively grave and judicious men trifling in this way, and forcing the features of truth into the most distorted anamorphosis; so that even her friends blush to acknowledge her. This is not a light matter: we should beware how we attribute designs to God that he never had, and employ the Holy Spirit in forming trifling and unimportant similitudes. Of plain direct truth we shall find as much in the Sacred Writings as we can receive and comprehend: let us not therefore hew out unto ourselves broken cisterns that can hold no water. Interpretations of this kind, only tend to render the Sacred Writings uncertain, to expose to ridicule all the solemn types and figures which it really contains, and to furnish pretexts to infidels and irreligious people to scoff at all spirituality, and lead them to reject the word of God entirely, as incapable of being interpreted on any fixed or rational plan. The mischief done by this system is really incalculable. See the observations on chap. xxxvii.

NOTES ON CHAPTER XLI.

Verse 1. Two full years] שנים שנתים shenatayim yamim, two years of days, two complete solar revolutions, after the events mentioned in the preceding chapter.

2 And, behold, there came up out of the river, seven well favoured ^a 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, ^a 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 Pharaoh awoke, and, behold, *it was a dream.*

8 And it came to pass in the morning, ^b that his spirit was troubled; and he sent and called for all ^c the magicians of Egypt, and all the ^d wise men thereof; and Pharaoh told them his dream; but *there was none that could interpret them unto Pharaoh.*

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was ^e wroth with his servants, and put me in ward in the captain of the guard's house, *both me and the chief baker:*

11 And ^a we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, a Hebrew, ^b servant to the captain of the guard; and we told him, and he ^c interpreted to us our dreams; to each man, according to his dream, he did interpret.

13 And it came to pass, ^d as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they ^e brought ^f him hastily ^g out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is none that can interpret it:* and I have heard say of thee, *that* ^h thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, ⁱ *It is not in me:* ^j God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, ^k In my dream, behold, I stood upon the bank of the river.

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

^a See Ver. 17-27.—^b Heb. *fat*.—^c Dan. 2. 1. & 4. 5. 19.—^d Exod. 7. 11. 22. Isai. 28. 16.—^e Dan. 1. 30. & 2. 2. & 4. 7.—^f Matt. 2. 1.—^g Ch. 40. 2. 3.—^h Ch. 39. 20.—ⁱ Ch. 40. 6.—^j Ch. 37. 36.—^k Ch. 40. 12. &c.—^l Ch. 40. 22.—^m Ps. 105. 20.—ⁿ Dan. 2. 25.

^a Heb. *made him run*.—^b Sam. 2. 9. Ps. 113. 7. 8.—^c Ver. 12. Ps. 23. 14. Dan. 5. 16.—^d Or, *when thou hast a dream thou canst interpret it*.—^e Dan. 2. 20. Acts 3. 12. 2 Cor. 3. 5.—^f Ch. 40. 8. Dan. 2. 22. 28. 47. & 4. 2.—^g Ver. 1.

The river] The Nile, the great source of the fertility of Egypt.

Verse 2. *There came up out of the river seven well-favoured kine.* This must certainly refer to the hippopotamus, or river horse, as the circumstances of coming up out of the river, and feeding in the field, characterize that animal alone. The hippopotamus is the well-known inhabitant of the Nile, and frequently, by night, comes out of the river to feed in fields, or in the sedge by the river side.

Verse 6. *Blasted with the east wind.* It has been very properly observed, that all the mischiefs done to corn or fruit by blasting, smutting, mildews, locusts, &c. are attributed to the east wind.—See Exod. x. 13. xiv. 21. Psal. lxxviii. 26. Ezek. xvii. 10. John iv. 8. In Egypt it is peculiarly destructive, because it comes through the parched deserts of Arabia, often destroying vast numbers of men and women. The destructive nature of the *simoom*, or *smoom*, is mentioned by almost all travellers. Mr. Bruce thus speaks of it in his travels in Egypt. On their way to Syene, *Idris*, their guide seeing one of these destroying blasts coming, cried out with a loud voice to the company, "Fall upon your faces, for here is the *simoom!*" "I saw," says Mr. B. "from the *S. East* a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of bluish upon the air, and it moved very rapidly, for I scarce could turn to fall upon the ground, with my head northward, when I felt the heat of its current plainly upon my face. We all lay flat upon the ground as if dead, till *Idris* told us it was blown over. The meteor, or purple haze which I saw, was indeed passed, but the light air that still blew, was of a heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it; nor was I free from an asthmatic sensation till I had been some months in Italy, at the baths of Poretta, near two years afterward." Travels, vol. vi. p. 462. On another occasion, the whole company were made ill by the effects of one of these pestilential blasts, so that they had scarcely strength sufficient left to load their camels. Ib. p. 494. The action of this destructive wind is particularly referred to by the prophet Hosea, chap. xiii. 15. *Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up, he shall spoil the treasure of all pleasant fields.*

Verse 8. *Called for the magicians.* חֲרָטְמִים *charetumim*, the word here used may probably mean no more than interpreters of abstruse and difficult subjects; and especially of the Egyptian hieroglyphics, an art which is now entirely lost. It is most likely, that the term is Egyptian, and consequently its etymology must remain unknown to us. If Hebrew, Mr. Parkhurst's definition

may be as good as any, "חֲרָטְמִים *charet*, a pen or instrument to write or draw with, and חֲרָטְמִים *charet*, to perfect or accomplish, those who were perfect in drawing their sacred, astrological, and hieroglyphical figures or characters, and by means of them pretended to extraordinary feats, among which was the interpretation of dreams. They seem to have been such persons as Josephus, (Ant. lib. ii. c. 9. s. 2.) calls 'ἱερογραμματιστῶν, *sacred scribes*, or professors of sacred learning."

Wise men חֲכָמִים *chakameyah*, the persons who, according to Porphyry, "addicted themselves to the worship of God and the study of wisdom, passing their whole life in the contemplation of divine things. Contemplation of the stars, self-purification, arithmetic, and geometry; and singing hymns in honour of their gods, was their continual employment."—See Dodd. It was probably among these that Pythagoras conversed, and from whom he borrowed that modest name by which he wished his countrymen to distinguish him: viz. φιλοσοφῶν, a philosopher, simply, a lover of wisdom.

Verse 9. *I do remember my faults.* It is not possible he could have forgotten the circumstance to which he here alludes: it was too intimately connected with all that was dear to him, to permit him ever to forget it.—But it was not convenient for him to remember this before; and probably he would not have remembered it now, had he not seen, that giving this information in such a case, was likely to serve his own interest. We are justified in thinking evil of this man, because of his scandalous neglect of a person who foretold the rescue of his life from imminent destruction, and who being unjustly confined, prayed to have his case fairly represented to the king, that justice might be done him; but this *courtier*, though then in the same circumstances himself, found it convenient to forget the poor, friendless, Hebrew slave.

Verse 14. *They brought him hastily out of the dungeon.* Pharaoh was in perplexity on account of his dreams; and when he heard of Joseph, he sent immediately to get him brought before him. He shaved himself,—having let his beard grow all the time he was in prison, he now trimmed it: the change of raiment was, no doubt, furnished out of the king's wardrobe; as Joseph, in his present circumstances, could not be supposed to have any changes of raiment.

Verse 16. *It is not in me, &c.* חֲלִי אֵין בִּילָדִי *chali ain biladi*, without, or independently of me; I am not essential to thy comfort, God himself has thee under his care, and he will send thee, or answer thee, peace; thou shalt have prosperity (שְׁלוֹמִי *shelomi*), howsoever ominous thy dreams may appear. By this answer he not only conciliated the mind of the king, but led him to expect his help from that God, from whom alone all comfort, protection, and prosperity must proceed.

Verse 18. *Seven kine, fat-fleshed.* See on verse 2. And observe farther, that the seven fat and the seven lean kine

19 And behold, seven other kine came up after them, poor, and very ill favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine, did eat up the first seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I 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: God hath showed 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 seven years of famine.

28 This is the thing which I have spoken unto Pharaoh: What God is about to do, he showeth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine 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 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 take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

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 perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants,

h Heb. come to the inward parts of them.—i Or, small.—k Ver. 9. Dan. 4. 7. l Dan. 2. 28. 29. 45. Rev. 4. 1.—m 2 Kings 3. 1.—n Ver. 25.—o Ver. 47.—p Ver. 54. q Ch. 47. 12.—r Heb. heavy.

a Num. 22. 19. Isai. 46. 10, 11.—4 Or, prepared of God.—5 Or, overseers. Prov. 8. 6, 7, 8.—w Ver. 48.—x Heb. be not cut off.—y Ch. 47. 15, 18.—z Ps. 105. 19. Acta 7. 10.

coming out of the same river, plainly show, at once, the cause both of the plenty and the dearth. It is well known that there is scarcely any rain in Egypt; and that the country depends for its fertility, on the overflowing of the Nile; and that the fertility is in proportion to the duration and quantity of the overflow. We may therefore safely conclude, that the seven years of plenty were owing to an extraordinary overflowing of the Nile; and that the seven years of dearth were occasioned by a very partial, or total want of this essentially necessary inundation. Thus then, the two sorts of cattle, signifying years of plenty and want, might be said to come out of the same river, as the inundation was either complete, partial, or wholly restrained; see on ver. 31.

Verse 21. And when they had eaten them up, &c.] Nothing can more powerfully mark the excess and severity of the famine than creatures of the beeve kind eating each other, and yet without any effect; remaining as lean and as wretched as they were before. A sense of want increases the appetite and stimulates the digestive powers to unusual action; hence the concoction of the food becomes very rapid, and it is hurried through the intestines, before its nutritive particles can be sufficiently absorbed; and thus, though much is eaten, very little nourishment is derived from it. 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. A most nervous and physically correct description.

Verse 25. God hath showed Pharaoh what he is about to do.] Joseph thus shows the Egyptian king, that though the ordinary cause of plenty or want is the river Nile, yet its inundations are under the direction of God—the dreams are sent by him, not only to signify beforehand the plenty and want, but to show also, that all these circumstances, however fortuitous they may appear to man, are under the direction of an overruling Providence.

Verse 31. The plenty shall not be known in the land, by reason of that famine following.] As Egypt depends for its fertility on the flowing of the Nile, and this flowing is not always equal, there must be a point to which it must rise, to saturate the land sufficiently, in order to produce grain sufficient for the support of its inhabitants. Pliny, Hist. Nat. lib. 5. cap. 9. has given us a scale, by which the plenty and dearth may be ascertained; and from what I have been able to collect from modern travellers, this scale may be yet considered as perfectly correct. *Justum incrementum est cubitorum xvi. Minores aque non omnia rigant, ampliores detinent tardius recedendo. Hæ serendi tempora abundant solo madente, illæ non dant siccitate. Utrumque reputat provincia. In xii. cubitis famem sentit. In xiii. etiamnum eaurit, xiv. cubita hilaritatem afferunt, xv. securitatem, xvi.*

delicias. "The ordinary height of the inundations is sixteen cubits. When the waters are lower than this standard, they do not overflow the whole ground: when above this standard, they are two long in running off. In the first case the ground is not saturated; by the second, the waters are detained so long on the ground, that seed-time is lost. The province marks both. If it rise only twelve cubits, a famine is the consequence. Even at thirteen cubits, hunger prevails; fourteen cubits produces general rejoicing; fifteen, perfect security, and sixteen, all the luxuries of life."

When the Nile rises to eighteen cubits, it prevents the sowing of the land in due season, and as necessarily produces a famine, as when it does not overflow its banks.

Verse 33. A man discreet and wise.] As it is impossible that Joseph could have foreseen his own elevation, consequently he gave this advice without any reference to himself. The counsel, therefore, was either immediately inspired by God, or was dictated by policy, prudence, and sound sense.

Verse 34. Let him appoint officers] פקידים pekadim, visitors, overseers: translated by Ainsworth, bishops; see chap. xxxix. 1.

Take up a fifth part of the land] What is still called the meery, or that part of the produce which is claimed by the king, by way of tax. It is probable, that in Joseph's time, it was not so much as a fifth part, most likely a tenth; but as this was an extraordinary occasion, and the earth brought forth by handfuls, ver. 47. the king would be justified in requiring a fifth, and from the great abundance, the people could pay this increased tax without feeling it to be oppressive.

Verse 35. Under the hand of Pharaoh] To be completely at the disposal of the king.

Verse 37. The thing was good] Pharaoh and his courtiers saw that the counsel was prudent, and should be carefully followed.

Verse 38. In whom the Spirit of God is] רוח אלהים ruach elohim, the identical words used chap. i. 2. and certainly must be understood here, as in the preceding place. If the Egyptians were idolaters, they acknowledged Joseph's God: and it is not to be supposed that they only became acquainted with him on this occasion. The knowledge of the true God was in Egypt long before; but it is very likely that though they acknowledged his influence with respect to Joseph, as they saw most clearly that he acted under an influence far beyond that of their magicians, for he interpreted dreams, which they could not; yet they might, notwithstanding, have their gods many, and their lords many, at this time: for we know that in religious matters, they were exceedingly corrupt afterward.

Can we find *such a one as this is, a man* in whom the Spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is none so discreet and wise as thou art* :

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-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.

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.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for it was without number.

a Num. 27. 18. Job 28. 8. Prov. 2. 6. Dan. 4. 9, 18 & 5. 11, 14, & 6. 3. — b Psa. 105. 21, 24. 1 Mac. 2. 53. Acts 7. 18. — c Heb. he is armed, or his. — d Dan. 6. 3. e Ezech. 3. 10. & 8. 2. — f Ezech. 8. 15. — g Or, still. — h Dan. 5. 7, 23. — i Ezech. 6. 9. k Or, Tender father. Ch. 45. 8.

1 Heb. Abrech. — m Ch. 42. 6 & 45. 9, 98. Acts 7. 10. — n Which in the Coptic version, A revealer of secrets, or, The man to whom secrets are revealed. — o Or, prince. Exod. 2. 16. 2 Sam. 8. 18. & 20. 26. — p 1 Sam. 16. 21. 1 Kings 12. 6, 8. Dan. 1. 19. — q Ch. 22. 17. Judges 7. 12. 1 Sam. 13. 6. Psa. 78. 27.

Verse 40. *According unto thy word shall all my people be ruled*] Literally, *At thy mouth shall all my people kiss*—In the eastern countries it is customary to kiss any thing that comes from a superior, and this is done by way of testifying respect and submission. In this sense the words in the text are to be understood. All the people shall pay the profoundest respect and obedience to all thy orders and commands.

Only in the throne will I be greater than thou.] This, in one word, is a perfect description of a prime minister—Thou shalt have the sole management, under me, of all state affairs.

Verse 42. *And Pharaoh took off his ring—and put it upon Joseph's hand*] In this ring was probably set the king's signet, by which the royal instruments were sealed; and thus Joseph was constituted what we would call lord chancellor, or lord keeper of the privy seal.

Vestures of fine linen] *we sheeh*. Whether this means *linen or cotton* is not known. It seems to have been a term by which both were denominated: or it may be some other substance or cloth with which we are unacquainted. If the fine linen of Egypt was such as that which invests the bodies of the mummies, and these in general were persons of the first distinction, and consequently were enveloped in cloth of the finest quality, it was only *fine* comparatively speaking, Egypt being the only place at that time, where such cloth was manufactured. I have often examined the cloth about the bodies of the most splendidly ornamented mummies, and found it sackcloth when compared with the fine Irish linens. As this *sheeh* appears to have been a part of the royal clothing, it was probably both *scarce and costly*. By comparing, says Parkhurst, Exod. xxv. 4. xxvi. 1. with 2 Chron. ii. 14. and Exod. xxvi. 31. with 2 Chron. iii. 14. it appears, that *but*, cotton, is called *we sheeh*: and by comparing Exod. xxviii. 42. with Exod. xxix. 28. that *ra* bad, linen, is also called *we sheeh*; so that *sheeh* seems a name expressive of either of these from their *cheerful vivid whiteness*.

Put a gold chain about his neck] This was not merely a badge of office. The chain might be intended to point out the union, which should subsist between all parts of the government—the king, his ministers, and the people; as also that necessary dependence which they had reciprocally on each other, as well as the connexion which must be preserved between the different members of the body politic, and the laws and institutions by which they were to be governed. Its being of gold, might be intended to show the excellence, utility, and permanence of a government constituted on wise, just, and equal laws. We are justified in drawing such inferences as these; because, in ancient times, in all nations, every thing was made an emblem or representation of some spiritual or moral subject. It is strange that, probably without adverting to the reasons, the chain of gold worn about the neck, is, in different nations, an emblem of civil authority.

Verse 43. *He made him to ride in the second chariot*] That which usually followed the king's chariot in public ceremonies.

Bow the knee] *אברך* *abrech*, which we translate, *bow the knee*, and which we might as well translate any thing else, is probably an Egyptian word, the signification of which is utterly unknown. If we could suppose it to be

a Hebrew word, it might be considered as compounded of *אב* *ab*, father, and *רך* *rak*, tender: for Joseph might be denominated a father, because of his care over the people, and the provision he was making for their preservation; and tender, because of his youth. Or, it may be compounded of *אב* *ab*, father, and *ברך* *barek*, blessing, the latter *ב* *beth* being easily lost in the preceding one. And Joseph might have this epithet as well as the other, on account of the care he was taking to turn aside the heavy curse of the seven years of famine, by accumulating the blessings of the seven years of plenty. Besides, father seems to have been a name of office, and probably father of the king, or father of Pharaoh, might signify the same as the king's minister among us; see on chap. xlv. 8. But if it be an Egyptian word, it is vain to look for its signification in Hebrew.

Verse 44. *I am Pharaoh*] The same as if he had said, *I am the king; for Pharaoh* was the common title of the sovereigns of Egypt.

Verse 45. *Zaphnath-paaneah*] The meaning of this title is as little known as that of *abrech* in the preceding verse. Some translate it, *the revealer of secrets*; others, *the treasury of glorious comfort*. St. Jerom translates the whole verse in a most arbitrary manner. *Vertique nomen ejus et vocavit eum lingua Aegyptiaca Sotepaorem mundi*. "And he changed his name, and called him in the Egyptian language, *The Saviour of the world*." None of the other versions acknowledge this unprincipled gloss, and it is certainly worthy of no regard. All the etymologies hitherto given of this word, are, to say the least of them, *doubtful*. I believe it also to be an Egyptian epithet, designating the office to which he was now raised; and similar to our compound terms, *prime minister, lord chancellor, high treasurer, chief justice, &c.*

Asenath, the daughter of Poti-pherah] There is no likelihood, that the *Poti-pherah* mentioned here is the same as the *Potiphar* who had purchased Joseph, and on the false accusation of his wife, cast him into prison. 1. The Scripture gives no intimation that they were one and the same person. 2. *Poti-pherah* had children, and *Potiphar* was a *sunsh*; see on chap. xxxvii. 36. for though eunuchs often kept women, there is no proof that they had any issue by them.

Priest of On] For the signification of the word *cohen* or *priest*, see on chap. xiv. 18. ON is rendered *Heliopolis*, (the city of the sun,) by the Septuagint: and it is very likely that this *Poti-pherah* was *intendant* of that name or province, under Pharaoh.

Joseph went out over all the land] No doubt for the building of granaries, and appointing proper officers to receive the corn in every place, as Dr. Dodd has very properly conjectured.

Verse 46. *Joseph was thirty years old*] As he was *seventeen* years old when he was sold into Egypt, chap. xxxvii. 2. and was now *thirty*, he must have been *thirteen* years in slavery.

Stood before Pharaoh] This phrase always means admission to the immediate presence of the sovereign, and having the honour of his most unlimited confidence. Among the Asiatic princes, the privilege of coming even to their seat, of standing before them, &c. was granted only to the highest favourites.

Verse 47. *The earth brought forth by handfuls*] This probably refers to rice, as it grows in tufts; a great num-

CHAPTER XLII.

50 ¶ And unto Joseph were born two sons before the years of famine came, which Ase-nath, the daughter of Potipherah, priest of On, bare unto him.

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.

52 And the name of the second called he 'Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 * And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 * And all countries came into Egypt, to Joseph, for to buy corn; because that the famine was so sore in all lands.

Jacob sends his ten sons to Egypt to buy corn, 1-3; but refuses to permit Benjamin to go, 4. They arrive in Egypt, and bow themselves before Joseph, 5, 6. He treats them roughly, and calls them spies, 7-10. He detains themselves, and gives an account of their family, 11-13. He appears unmoved, and puts them all in prison for three days, 14-17. On the third day he releases them on condition of their bringing Benjamin, 18-20. Being convicted by their consciences, they reproach themselves with their cruelty to their brother Joseph, and consider themselves under the displeasure of God, 21-23. Joseph is greatly affected—detains Simeon as a pledge for Benjamin, orders their sacks to be filled with corn, and the purchase money to be put in each man's sack, 24, 25. When one of them was going to give his as a pledge, he discovered his money in the mouth of the sack, at which they were greatly alarmed, 26-28. They come to their father in Canaan, and relate what happened to them in their journey, 29-34. On emptying their sacks, each man's money is found in his sack's mouth, which causes alarm both to them and their father, 35. Jacob deplores the loss of Joseph and Simeon, and refuses to let Benjamin go, though Reuben offers his two sons as pledges for his safety, 36-38.

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.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 ¶ And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and

r Ch. 46. 30. & 49. 5-4 Or, prince. Ver. 45. 2 Sam. R. 18-1 That in, forgetting. That is, fruitful. -y Ch. 49. 32. -y Psa. 105. 16. Acta. 7. 11.

x Ver. 50. -y Heb. all wherein was -y Ch. 42. 6. & 47. 11, 24. -y Dent. 9. 26. -y Acta. 7. 12. -y Ch. 43. 8. Psa. 118. 17. Isa. 33. 1. -y Ver. 38. -y Acta. 7. 11. -y Ch. 41. 41.

ber of stalks proceeding from the same seed. In those years we may reasonably suppose, the Nile rose sixteen cubits: see on ver. 31.

Verse 50. Two sons] Whom he called by names expressive of God's particular and bountiful Providence toward him. MANASSEH, מְנַשֶּׁה menasheh, signifies forgetfulness, from נָשַׁח nashah to forget. And EPHRAIM, עֲפְרַיִם ephrayim, fruitfulness, from פָּרַח parah, to be fruitful; and he called his sons by these names, because God had enabled him to forget all his toil, disgrace, and affliction, and had made him fruitful in the very land in which he had suffered the greatest misfortune and indignities.

Verse 54. The seven years of dearth began to come] Owing, in Egypt, to the Nile not rising more than twelve or thirteen cubits; see on ver. 31. but there must have been other causes which affected other countries not immediately dependent on the Nile, though remotely with Egypt and Canaan.

The dearth was in all lands] All the countries dependent on the Nile. And it appears that a general drought had taken place, at least through all Egypt and Canaan; for, it is said, ver. 57. that the famine was sore in all lands; Egypt, and Canaan, and their respective dependencies.

Verse 55. When all the land of Egypt was famished] As Pharaoh, by the advice of Joseph, had exacted a fifth part of all the grain during the seven years of plenty, it is very likely that no more was left than what was merely necessary to supply the ordinary demand, both in the way of home consumption, and for the purpose of barter or sale to neighbouring countries.

Verse 56. Over all the face of the earth] The original פְּנֵי כָל אֶרֶץ kol peney ha-arets, should be translated, all the face of THAT LAND; viz. Egypt, as it is explained at the end of the verse.

Verse 57. All countries came into Egypt—to buy] As there had not been a sufficiency of rains, vapours, &c. to swell the Nile to effect a proper inundation in Egypt, the same cause would produce drought, and consequently, scarcity, in all the neighbouring countries: and this may be all that is intended in the text.

1. As the providence of God evidently led the buller and baker of Pharaoh, as well as the king himself, to dream the prophetic dreams mentioned in this and the preceding chapter; so his Spirit in Joseph led to the true interpretation of them. What a proof do all these things give us of a Providence that is so general as to extend its influence to every part; and so particular, as to notice, influence, and direct the most minute circumstances. Surely, God has his way every where; and all things serve his will.

2. Dreams have been, on one hand, superstitiously regarded; and on the other, sceptically disregarded. That

some are prophetic, there can be no doubt; that others are idle, none can hesitate to believe. Dreams may be divided into the six following kinds. 1. Those which are the mere nightly result of the mind's reflections and perplexities during the business of the day. 2. Those which spring from a diseased state of the body, occasioning startings, terrors, &c. 3. Those which spring from an impure state of the heart, repeating those acts or images of illicit pleasure, riot, and excess, which form the business of a profligate life. 4. Those which proceed from a diseased mind, occupied with schemes of pride, ambition, grandeur, &c. These, as forming the characteristic conduct of the life, are repeatedly reacted in the deep watches of the night, and strongly agitate the soul with illusive enjoyments and disappointments. 5. Those which come immediately from Satan, which instil thoughts and principles opposed to truth and righteousness, leaving strong impressions on the mind suited to its natural bent and turn, which, in the course of the day, by favouring circumstances, may be called into action. 6. Those which come from God, and which necessarily lead to him, whether prophetic of future good or evil; or impressing holy purposes, and heavenly resolutions. Whatever leads away from God, truth, and righteousness, must be from the source of evil: whatever leads to obedience, to God, and to acts of benevolence to man, must be from the source of goodness, and truth. Reader, there is often as much superstition in disregarding, as in attending to dreams: and he who fears God will escape it in both.

NOTES ON CHAPTER XLII.

Verse 1. Jacob saw that there was corn] That is, Jacob heard from the report of others, that there was plenty in Egypt. The operations of one sense, in Hebrew, are often put for those of another. Before agriculture was properly known and practised, famines were frequent: Canaan seems to have been peculiarly vexed by them: there was one in this land in the time of Abraham, chap. xii. 10. another in the days of Isaac, chap. xxvi. 1. and now a third in the time of Jacob: to this St. Stephen alludes, Acts vi. 11. there was great affliction; and our FATHERS found no sustenance.

Verse 6. Joseph was the governor] שֵׁשֶׁל שָׁלִיחַ, an attendant, a protector, from שָׁלַח, to be over as a protector; hence שֵׁשֶׁל שָׁלִיחַ, shields, or arms for protection and defence, 2 Sam. viii. 7. and שֵׁשֶׁל שָׁלִיחַ, power and authority, Eccles. viii. 4, 8. and hence the Arabic سُلْطَانٌ sultān a lord, prince, or king, from سָلַط salyta, he obtained and exercised dominion, he ruled. Was it not from this very circumstance, Joseph being shalīḥ, that all the Mohammedan governors of Egypt, &c. took the title of Sultan.

Bowed down themselves before him] Thus fulfilling the prophetic dream, chap. xxxvii. 7, 8. which they had

bowed down themselves before him *with their faces to the earth.*

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 (And Joseph knew his brethren, but they knew not him.)

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We are all one man's sons; we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

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 is not.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

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.

[Ch. 37. 7.—g Heb. *hard things with them.*—h Ch. 37. 5, 9.—i Ch. 37. 30. Lam. 5. 7. See Ch. 44. 30.—k See 1 Sam. 1. 26, & 17. 53. Judith 11. 7.—l Heb. *bound.*—m Heb. *gathered.*—n Lev. 25. 43. Neh. 5. 15.—o Ver. 34. Ch. 43. 5 & 46. 23.

taken every precaution to render null and void. But there is neither might nor counsel against the Lord.

Verse 9. *Joseph remembered the dreams*] When he saw they were his own brethren, and saw them bowing down themselves before him with their faces to the earth, ver. 6.

Ye are spies] *אומים מרגלים meraglim atem, ye are footmen, trampers about, footpads, vagabonds, lying in wait for the property of others.* Persons who, under the pretence of wishing to buy corn, desire only to find out whether the land be so defenceless that the tribes to which ye belong, (see ver. 11.) may attack it successfully, drive out the inhabitants, and settle in it yourselves; or having plundered it, retire to your deserts. This is a frequent custom among the Arabs to the present day. Thus Joseph spake roughly to them, merely to cover, for the time being, that warmth of affection which he felt toward them; and that being thus brought, apparently, into straits and dangerous circumstances, their consciences might be awakened, that they might reflect on and abhor their own wickedness.

Verse 11. *We are all one man's sons*] We do not belong to different tribes, and it is not likely that one family would make a hostile attempt upon a whole kingdom. This seems to be the very ground that Joseph took: viz. that they were persons belonging to different tribes. Against this particularly, they set up their defence, asserting in the most positive manner, that they all belonged to one family; and it is on the proof of this, that Joseph puts them, ver. 15. in obliging them to leave one as a hostage, and insisting on their bringing their remaining brother; so that he took exactly the same precautions to detect them, as if he had had no acquaintance with them, and had every reason to be suspicious.

Verse 13. *One is not*] An elliptical sentence—one is not alive.

Verse 15. *By the life of Pharaoh*] *חיי פארוה chey Pharaoh—Pharaoh liveth*—as if he had said, as surely as the king of Egypt lives, so surely shall ye not go hence, unless your brother come hither—here therefore is no oath; it is just what they themselves make it in their report to their father, chap. xliii. 3. *the man did solemnly protest unto us*; and our translators should not have put it in the form of an oath, especially as the original not only will bear another version, but is absolutely repugnant to this.

Verse 18. *I fear God*] *אני יורè ani yorè, literally translated, the passage runs thus, I also fear the gods*; but the emphatic (אני) *ha* is probably added by Joseph, both here and in his conversation with Pharaoh, the more particularly to point out the eminence and perfection of the Supreme Being, as contradicting distinguished from the gods of Egypt. He seems to say to his brethren, *I am*

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; for I fear God:

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 bring your youngest brother unto me: so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

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 thus did he unto them.

26 And they laden their asses with the corn, and departed thence.

27 And as one of them opened his sack to

p Job 36. 8, 9. Hos. 5. 15.—q Prov. 21. 13. Matt. 7. 2.—r Ch. 37. 31.—s Ch. 9. & 1 Kings 2. 32. 2 Chron. 31. 32. Psa. 9. 12. Luke 11. 50, 51.—t Heb. *an interpreter* was between them.—u Matt. 5. 44. Rom. 12. 17, 20, 21.—v See Ch. 43. 21.

a worshipper of the true God, and ye have nothing to fear.

Verse 21. *We are verily guilty*] How finely are the office and influence of conscience exemplified in these words! It was about twenty-two years since they had sold their brother, and probably their conscience had been lulled asleep to the present hour. God combines and brings about those favourable circumstances, which produce attention and reflection, and give weight to the expostulations of conscience. How necessary to hear its voice in time, for here, it may be the instrument of salvation; but if not heard in this world, it must be heard in the next; and there, in association with the unquenchable fire, it will be the never-dying worm. Reader, has not thy sin as yet found thee out? Pray to God to take away the veil from thy heart, and to give thee that deep sense of guilt which shall oblige thee to flee for refuge to the hope which is set before thee in the Gospel of Christ.

Verse 23. *For he spake unto them by an interpreter*] Either there was a very great difference between the two languages as then spoken, or Joseph, to prevent all suspicion, might affect to be ignorant of both. We have many evidences in this book that the Egyptians, Hebrews, Canaanites, and Syrians, could understand each other in a general way; though there are also proofs, that there was a considerable difference between their dialects.

Verse 24. *Took—Simeon, and bound him before their eyes*] This was retaliation, if, as the rabbins suppose, it was Simeon who bound Joseph, and put him into the pit. A recollection of this circumstance must exceedingly deepen the sense he had of his guilt.

Verse 25. *Commanded to fill their sacks*] *קליהם keleyhem, their vessels, probably large woollen bags, or baskets lined with leather, as Sir John Chardin says, are still in use through all Asia, and which are called tambellit*; they are covered with leather, the better to resist the wet, and to prevent dirt and sand from mixing with the grain; these vessels, of whatever sort, must have been different from those called *pe sak* in the 27th and following verses, which was probably only a small sack or bag, in which each had reserved a sufficiency of corn for his ass during the journey; the larger vessels or bags, serving to hold the wheat they had brought, and their own packages. The reader will at once see, that the English word *sack* is plainly derived from the Hebrew.

Verse 26. *They laden their asses*] Amounting, no doubt, to several scores, if not hundreds; else they could not have brought a sufficiency of corn for the support of so large a family as that of Jacob.

Verse 27. *One of them opened his sack*] From ver. 35. we learn that each of the ten brethren, on emptying his

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 ^a 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, ⁷ spake ^a 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, ^a 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 Heb. went forth.—⁷ Ver. 7.—⁷ Heb. with us hard things.—^a Ver. 15, 19, 20, b Ch. 31, 10.—^c See Ch. 43, 21.

sack when he returned, found his money in it: can we suppose that this was not discovered by them all before? It seems not: and the reason was probably this; the money was put in the mouth of the sack of one only; in the sacks of the others it was placed at or near to the bottom: hence only one discovered it on the road; the rest found it when they came to empty their sacks at their father's house.

In the inn] *בית המלון* *ba-malon*, from *לון* *lan*, to lodge, stay, remain, &c. The place at which they stopped to bait or rest themselves and their asses. Our word *inn* gives us a false idea here—there were no such places of entertainment at that time in the desert over which they had to pass; nor are there any to the present day. Travellers generally endeavour to reach a well, where they fill their *girbabs*, or leathern bottles, with fresh water, and having clogged their camels, asses, &c. permit them to crop any little verdure there may be in the place, keeping watch over them by turns. This is all we are to understand by the *malon*, or inn, in the text; for even *caravan-serais* were not then in use, which are generally no more than four walls perfectly exposed, the place being open at the top.

Verse 28. Their heart failed them] *וַיִּפְּאוּ* *va-yetse libham*, their heart went out—this refers to that spasmodic affection which is felt in the breast at any sudden alarm or fright. Among the common people in our own country, we find an expression exactly similar—"My heart seemed to leap out at my mouth;" used on similar occasions.

What is this that God hath done unto us? Their guilty consciences, now thoroughly awakened, were in continual alarms; they felt that they deserved God's curse; and every occurrence served to confirm and increase their suspicions.

Verse 35. As they emptied their sacks] See on ver. 27.

Verse 36. All these things are against me.] *כָּל אֵי אֵי כַּסְפִּי* *ali haiu cullanah*; literally, all these things are upon me. Not badly translated by the Vulgate, *In me hæc omnia mala reciderunt*. "All these evils fall back upon me." They lie upon me as heavy loads, hastening my death; they are more than I can bear.

Verse 37. Slay my two sons, if I bring him not to thee] What a strange proposal made by a son to his father, concerning his grandchildren! But they show the honesty and affection of Reuben's heart—he felt deeply for his father's distress, and was determined to risk and hazard every thing in order to relieve and comfort him. There is scarcely a transaction in which Reuben is concerned, that does not serve to set his character in an amiable point of view, except the single instance mentioned chap. xxxv. 22. and which, for the sake of decency and piety, we should wish to understand as the Targumists have explained it; see the notes.

Verse 38. He is left alone] i. e. Benjamin is the only remaining son of Rachel: for he supposed Joseph, who was the other son, to be dead.

Ye shall bring down my gray hairs with sorrow, &c.] Here he keeps up the idea of the oppressive burden mentioned on ver. 36. to which every occurrence was adding an additional weight; so that he felt it impossible to support it any longer.

The following observations of Dr. Dodd on this verse

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 ^b traffic in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, ^c every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, We have ye ^d bereaved 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 ^e his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye ^f bring down my gray hairs with sorrow to the grave.

d Ch. 43, 14.—^e Ver. 13 & Ch. 37, 33 & 44, 28.—^f Ver. 4 & Ch. 44, 29.—g Ch. 37, 26 & 44, 31.

are very appropriate and judicious. "Nothing can be more tender and picturesque than the words of the venerable patriarch. Full of affection for his beloved Rachel, he cannot think of parting with Benjamin, the only remaining pledge of that love, now Joseph, as he supposes, is no more: we seem to behold the gray-headed venerable father, pleading with his sons; the beloved Benjamin standing by his side: impatient sorrow in their countenances, and in his, all the bleeding anxiety of paternal love. It will be difficult, I believe, to find in any author, ancient or modern, a more exquisite picture."

1. THERE is one doctrine relative to the economy of divine Providence, little heeded among men: I mean the doctrine of *restitution*. When a man has done wrong to his neighbour, though on his repentance, and faith in our Lord Jesus, God forgives him his sin, yet he requires him to make *restitution* to the person injured, if it lie in the compass of his power. If he do not, God will take care to exact it in the course of his Providence. Such respect has he for the dictates of infinite justice, that nothing of this kind shall pass unnoticed. Several instances of this have already occurred in this history; and we shall see several more. No man should expect mercy at the hand of God, who, having wronged his neighbour, refuses, when he has it in his power, to make *restitution*. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayer, if he made not his neighbour amends for the injury he may have done him. The mercy of God, through the blood of the cross, can alone pardon his guilt; but no dishonest man can expect this; and he is a dishonest man who illegally holds the property of another in his hand. The unnatural brethren, who sold their brother into captivity, are now about to be captivated themselves; and the binder himself is bound in his turn; and though a kind Providence does not permit the evil to fall upon them, yet, while apprehending it, they feel all its reality; conscience supplying the lack of prison, jailer, and bonds.

2. The ways of Providence are often to us dark and perplexed, so that we are ready to imagine, that good can never result from what appears to us to be directly contrary to our interest; and we often are tempted to think, that those very providential dealings of God, which have for their object our present and eternal welfare, are rather proofs of his displeasure, or evidences of his vindictive judgments. All these things are against me, said poor desponding Jacob. Whereas, instead of being against him, all these things were for him; and by all these means, was the merciful God working for the preservation of himself and his family, and the fulfilment of his ancient promise, that the posterity of Abraham should be as the stars of heaven for multitude. How strange is it that our faith, after so many evidences of his goodness, should still be so weak; and that our opinion of him should be so imperfect, that we can never trust him but while he is under our own eye! If we see him producing good, we can believe that he is doing so, and this is all. If we believe not, he abides faithful; but our unbelief must make our own way extremely perplexing and difficult.

CHAPTER XLIII.

The famine continuing, Jacob desires his sons to go again to Egypt and buy some food, 1, 2. Judah shows the necessity of Benjamin's accompanying them, without whom it would be useless to return to Egypt, 3-5. Jacob expostulates with him, 6. Judah replies, and offers to become surety for Benjamin, 7-10. Jacob, at last, consents, and leaves them to take a present with them for the governor of Egypt, and double money, that which they had brought back in their sacks' month, and the price of the food they were now to bring; and having prayed for them, sends them away, 11-15. They arrive in Egypt and are brought to Joseph's house to dine with him, at which they are greatly alarmed, 16-18. They speak to the steward of Joseph's house concerning the money returned in their sacks, 19-22. He gives them encouragement, 23, 24. Having made ready the present, they bring it to Joseph, when he came home to dine, 25, 26. He speaks kindly to them, and inquires concerning their health, and that of their father, 27, 28. Joseph is greatly affected at seeing his brother Benjamin, 29-31. They dine with him, and are distinguished according to their seniority, but Benjamin receives marks of peculiar favour, 32-34.

AND the famine was sore in the land. 2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: "could we certainly know that he would say, Bring your brother down?"

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee,

h Ch. 41. 54. 57.—i Heb. protesting protest.—k Ch. 42. 20. & 44. 23.—l Heb. asking asked us.—m Heb. in with.—n Heb. knowing could we know.—o Ch. 44. 34. Philon. 18. 19.—p Or, twice by this.—q Ch. 32. 20. Prov. 18. 16.—r Ch. 37. 25. Jer. 8. 23.

NOTES ON CHAP. XLIII.

Verse 8. Send the lad with me.] As the original is not *ly yeled*, from which we have derived our word *lad*, but *נער נאדר*, it would have been better, had our translators rendered it by some other term, such as *the youth or the young man*, and thus the distinction in the Hebrew would have been better kept up. Benjamin was at this time at least twenty-four years of age, some think *thirty*, and had a family of his own. See ch. xlv. 21.

That we may live, and not die.] An argument drawn from self-preservation, what some have termed *the first law of nature*. By your keeping Benjamin, we are prevented from going to Egypt—if we go not to Egypt, we shall get no corn—if we get no corn, we shall all perish by famine; and Benjamin himself, who otherwise might live, must, with thee, and the whole family, infallibly die.

Verse 9. Let me bear the blame for ever.] *וְאֶתְּחַבֵּר לְךָ כָּל יְמֵי חַיַּי וְאֶתְּחַבֵּר לְךָ כָּל יְמֵי חַיַּי* *vechatali lea col ha-yamim: then shall I sin, against thee all my days; and consequently be liable to punishment for violating my faith.*

Verse 11. Carry down the man a present.] From the very earliest times, presents were used as means of introduction to great men. This is particularly noticed by Solomon: *A man's gift maketh room for him; and bringeth him before great men*, Prov. xviii. 16. But what was the present brought to Joseph on this occasion? After all the labour of commentators, we are obliged to be contented with probabilities and conjecture. According to our translation the gifts were *balm, honey, spices, myrrh, nuts, and almonds*.

BALM *בַּלְמ* *balm*, is supposed to signify *resin* in general, or some kind of gum issuing from trees.

HONEY *דְּבַשׁ* *debush*, has been supposed to be the same as the *rub of grapes*, called in Egypt *dabs*; others think that honey, in the common sense of the term, is to be understood here.

SPICES *בְּשָׂמִים* *besamim*, is supposed to mean *gum storax*, which might be very valuable, on account of its qualities as a perfume.

MYRRH *שֵׁל* *lot*, supposed by some to mean *stacte*, by others to signify an ointment made of myrrh.

NUTS *בָּטָנִים* *batanim*, by some rendered *pistachio nuts*,

and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey; spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and I will slay, and make ready; for these men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house: and they said, Because of the money that was returned in our sacks, at the first time, are we brought in; that he may seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food:

s Ch. 42. 25. 35.—t Father 4. 16.—u Or, and let these be seen, &c.—v Ch. 24. 2. & 39. 4. & 41. 1.—w Heb. fill a killing. 1 Sam. 25. 11.—x Heb. eat.—y Heb. roll himself upon us. Job 30. 11.—z Ch. 42. 3. 10.—a Heb. coming down we came down.

those produced in Syria being the finest in the world; by others *dates*, others *walnuts*, others *pine-apples*, others the nuts of the *terebinth tree*.

ALMONDS שקדים *shekedim*, correctly enough translated, and perhaps the only article in the collection, of which we know any thing with certainty. It is generally allowed that the land of Canaan produces the best almonds in the East; and on this account, they might be deemed a very acceptable present to the governor of Egypt. Those who wish to see this subject exhausted, must have recourse to the *Physica Sacra* of Scheuchzer.

Verse 12. Double money.] What was returned in their sacks, and what was farther necessary to buy another load.

Verse 14. This verse may be literally translated thus: "And God, the All-sufficient, shall give you tender mercies before the man, and send to you your other brother, and Benjamin: and I, as I shall be childless, so I shall be childless." That is, I will submit to this privation, till God shall restore my children to me. It appears to me, that this verse is spoken prophetically, and that God at this time gave Jacob a supernatural evidence, that his children should be restored.

Verse 16. Slay and make ready.] *וְאֶתְּחַבֵּר לְךָ כָּל יְמֵי חַיַּי* *teboch, tebach, slay a slaying, or make a great slaughter*: let preparations be made for a great feast or entertainment. See a similar form of speech, Prov. ix. 2. 1 Sam. xxv. 11. and Gen. xxi. 54.

Verse 18. And the men were afraid.] A guilty conscience needs no accuser. Every thing alarms them; they now feel that the degree shall be; or where it shall stop.

Fall upon us.] *וְאֶתְּחַבֵּר לְךָ כָּל יְמֵי חַיַּי* *hithgolel alainu*, roll himself upon us. A metaphor taken from wrestlers; when a man has overthrown his antagonist, he rolls himself upon him, in order to keep him down.

And our asses.] Which they probably had in great number with them; and which, if captured, would have been a great loss to the family of Jacob, as such cattle must have constituted a principal part of its riches.

Verse 20. O sir, we came indeed—to buy food.] There is a frankness now in the conduct of Joseph's brethren,

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

28 And they answered, Thy servant our father is in good health, he is yet alive. And

they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they set before him, the first born 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 theirs. And they drank, and were merry with him.

a Ch. 42. 27, 33.—b Heb. your money came to me.—c Ch. 13. 4. & 24. 32.—d Ch. 37. 7. 10.—e Heb. peace. Ch. 37. 11.—f Heb. Is there peace to your father.—g Ch. 42. 11, 13.

h Ch. 37. 7, 10.—i Ch. 35. 17, 18.—k Ch. 42. 13.—l 1 Kings 3. 28.—m Ch. 42. 34. n Ver. 25.—o Ch. 43. 34. Exod. 8. 26.—p Ch. 45. 22.—q Heb. drunk largely: See Hag. 1. 6. John 2. 10.

that did not exist before: they simply and honestly relate the whole circumstance of the money being found in their sacks on their return from their last journey. Afflictions from the hand of God, and under his direction, have a wonderful tendency to humble the soul. Did men know how gracious his designs are in sending such, no murmur would ever be heard against the dispensations of Divine Providence.

Verse 23. And he said] The address of the steward in this verse, plainly proves that the knowledge of the true God was in Egypt. It is probable that the steward himself was a Hebrew, and that Joseph had given him intimation of the whole affair; and though he was not at liberty to reveal it, yet he gives them assurances that the whole business would issue happily.

I had your money] וְכֵן כֹּסֶפְךָ אֶסְפַּעַם בְּאֵי עַל; your money comes to me. As I am the steward, the cash for the corn belongs to me. Ye have no reason to be apprehensive of any evil; the whole transaction is between myself and you; receive therefore the money as a present from the God of your father, no matter whose hands he makes use of to convey it. The conduct of the steward, as well as his words, had a great tendency to relieve and comfort their burdened minds.

Verse 27. And he asked them of their welfare] This verse may be thus translated:—"And he asked them concerning their prosperity: and he said, Is your father prosperous, the old man whom ye told me was alive! And they said, Thy servant our father prospers; he is yet alive."

Verse 29. He lifted up his eyes, and saw his brother Benjamin] They were probably introduced to him successively, and as Benjamin was the youngest, he would of course be introduced last.

God be gracious unto thee, my son.] A usual salutation in the east from the aged and superiors, to the younger and to inferiors; which, though very emphatic and expressive in ancient times, in the present day means no more than "I am your humble servant;" or, "I am exceedingly glad to see you;" words, which among us mean—just nothing. Even in David's time, they seem to have been, not only devoid of meaning, but to be used as a cloak for the basest and most treacherous designs. They bless with their mouths, but they curse inwardly. Hence Joab salutes Amasa, kisses him with apparent affection, and stabs him in the same moment! The case of Judas, betraying the Son of Man with a kiss, will not be forgotten.

Verse 32. They set on for him by himself, &c.] From the text it appears evident, that there were three tables, one for Joseph, one for the Egyptians, and one for the eleven brethren.

The Egyptians might not eat bread with the Hebrews] There might have been some political reason for this, with which we are unacquainted; but, independently of this, two may be assigned. 1. The Hebrews were shepherds, and Egypt had been almost ruined by hordes of lawless wandering banditti, under the name of hyccos, or king-shepherds, who had but a short time before this been

expelled from the land by Amasis, after they had held it in subjection for 259 years, according to Manetho, committing the most wanton cruelties. 2. The Hebrews sacrificed those animals which the Egyptians held sacred, and fed on their flesh. The Egyptians were in general very superstitious, and would have no social intercourse with people of any other nation: hence we are informed, that they would not even use the knife of a Greek, because they might have reason to suspect it had cut the flesh of some of those animals which they held sacred. Some are of opinion that the Egyptian idolatry, especially their worship of Apis under the figure of an ox, was posterior to the time of Joseph: ancient monuments are rather against this opinion; but it is impossible to decide either way. The clause in the Alexandrian Septuagint stands thus, ὅτι οὐκ ἔστιν ἵσχυρος ἡμεῖς ἰσθίον τοῖς Ἀιγυπτίοις [πᾶς κρέινον προβάτων.] "For [every shepherd] is an abomination to the Egyptians;" but this clause is probably borrowed from chap. xli. 34. where it stands in the Hebrew, as well as in the Greek.

Verse 33. The first-born according to his birthright] This must greatly astonish these brethren to find themselves treated with so much ceremony, and at the same time with so much discernment of their respective ages.

Verse 34. Benjamin's mess was five times so much as any of theirs] Sir John Chardin observes, that "in Persia, Arabia, and the Indies, there are several houses where they place several plates in large salvers, and set one of these before each person, or before two or three, according to the magnificence of each house. The great men of the state are always served by themselves, in the feasts that are made for them; and with greater profusion, their part of each kind of provision being always double, treble, or a larger proportion of each kind of meat." The circumstance of Benjamin's having a mess five times as large as any of his brethren, shows the peculiar honour which Joseph designed to confer upon him. See several useful observations on this subject in Harmer's Observ. vol. ii. p. 101, &c. edit. 1808.

1. The scarcity in Canaan was not absolute; though they had no corn, they had honey, nuts, almonds, &c. In the midst of judgment, God remembers mercy. If there was scarcity in Canaan, there was plenty in Egypt; and though his Providence had denied one country corn, and accumulated it in the other, his bounty had placed in the former money enough to procure it from the latter. How true is the saying, "It is never ill with any, but it might be worse." Let us be deeply thankful to God that we have any thing, seeing we deserve no good at his hands.

2. If we examine our circumstances closely, and call to remembrance the dealings of God's Providence towards us, we shall find that we can sing much, both of mercy and of judgment. For one day of absolute unavoidable want, we shall find that we had three hundred and sixty-four, if not of fulness, yet of a competency. Famines, though rarely happening, are every where recorded; innumerable years of abundance are scarcely ever registered! such is the perverseness and ingratitude of man!

CHAPTER XLIV.

Joseph commands his steward to put his cup secretly in Benjamin's sack, 1, 2. The sons of Jacob depart with the corn they had purchased, 3. Joseph commands his steward to pursue them, and charge them with having stolen his cup, 4-6. The brethren excuse themselves, protest their innocence, and offer to submit to be *slaves* should the cup be found with any of them, 7-9. Sereh is made, and the cup is found in Benjamin's sack, 10-12. They are brought back, and submit themselves to Joseph, 13-16. He determines that Benjamin *alone*, with whom the cup was found, shall remain in captivity, 17. Judah, in a most affecting speech, pleads for Benjamin's enlargement, and offers himself to be a bondsman in his stead, 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 overtake 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 ^b divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, ^c the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, ^d 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 the eldest,

and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they * rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he was yet there: and they ^e fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly ^f divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, ^g we are my lord's servants, both we and *he* also with whom the cup is found.

17 And he said, ^h God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and ⁱ let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and ^j 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.

21 And thou saidst unto thy servants, ^k 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 he should leave his father, his father would die.

23 And thou saidst unto thy servants, ^l 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.

a Heb. him that was over his house.—b Or, makest trial.—c Ch. 43. 21.—d Ch. 31. 32.—e Ch. 37. 29, 31. Numb. 14. 6. 2 Sam. 1. 11.—f Ch. 37. 7.

g Or, make trial. Ver. 5.—h Ver. 9.—i Prov. 17. 15.—k Ch. 18. 30, 32. Exod. 32. 22.—l Ch. 37. 3.—m Ch. 42. 15, 20.—n Ch. 43. 3, 5.

NOTES ON CHAPTER XLIV.

Verse 2. Put my cup in the sack's mouth of the youngest.] This stratagem seems to have been designed to bring Joseph's brethren into the highest state of perplexity and distress, that their delivrance by the discovery that Joseph was their brother, might have its highest effect.

Verse 5. Whereby he divineth.] Divination by cups, has been from time immemorial prevalent among the Asiatics; and for want of knowing this, commentators have spent a profusion of learned labour upon these words, in order to reduce them to that kind of meaning, which would at once be consistent with the scope and design of the history, and save Joseph from the impeachment of sorcery and divination. I take the word *נָחַשׁ* *nachash* here, in its general acceptation, to view attentively, to inquire. Now there has been in the east a tradition, the commencement of which is lost in immemorial time, that there was a cup, which had passed successively into the hands of different potentates, which possessed the strange property of representing in it the whole world, and all the things which were then doing in it. The cup is called *جام جمشید* *Jami Jemsheed*, the cup of Jemsheed, a very ancient king of Persia, whom late historians and poets have confounded with *Bacchus*, *Solomon*, *Alexander the Great*, &c. This cup, filled with the elixir of immortality, they say was discovered when digging to lay the foundations of *Persepolis*. The Persian poets are full of allusions to this cup, which, from its property of representing the whole world and its transactions, is styled by them *جام جهان نیا* *Jam جهان nima*; "the cup showing the universe," and to the intelligence received by means of it, they attribute the great prosperity of their ancient monarchs, as by it they understood all events, past, present, and to come. Many of the Mohammedan princes and governors affect still to have information of futurity by means of a cup. When Mr. Norden was at *Derri* in the farthest part of Egypt, in a very dangerous situation, an ill-natured and powerful Arah, in a threatening way told

one of their people whom they sent to him, that "He knew what sort of people they were, for he had consulted his cup, and found by it, that they were those of whom one of their prophets had said, that *Franks* (Europeans) would come in disguise, and passing every where, examine the state of the country, and afterward bring over a great number of other Franks, conquer the country, and exterminate all." By this we see that the tradition of the *divining cup* still exists, and in the very same country too, in which Joseph formerly ruled. Now though it is not at all likely that Joseph practised any kind of divination, yet probably, according to the superstition of those times, (for I suppose the tradition to be even older than the time of Joseph) supernatural influence might be attributed to his cup; and as the whole transaction related here, was merely intended to deceive his brethren for a short time, he might as well affect divination by his cup, as he affected to believe they had stolen it. The steward therefore uses the word *נָחַשׁ* *nachash*, in its proper meaning. Is not this it out of which my lord drinketh, and in which he inspecteth accurately? ver. 5. And hence Joseph says, ver. 15. Wot ye not, did ye not know, that such a person as I [having such a cup] would accurately and attentively look into it? As I consider this to be the true meaning, I shall not trouble the reader with other modes of interpretation.

Verse 16. What shall we say, &c.] No words can more strongly mark confusion and perturbation of mind—They, no doubt, all thought that Benjamin had actually stolen the cup; and the probability of this guilt might be heightened by the circumstance of his having that very cup to drink out of at dinner: for as he had the most honourable mess, so it is likely, he had the most honourable cup to drink out of at the entertainment.

Verse 18. Thou art even as Pharaoh.] As wise, as powerful, and as much to be dreaded as he. In the Asiatic countries, the reigning monarch is always considered to be the pattern of all perfection, and the highest honour that can be conferred on any person, is to resemble him to the

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 unto us, Ye know that my wife bare me two sons:

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye 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 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, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, 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? lest peradventure I see the evil that shall come on my father.

CHAPTER XLV.

Joseph, deeply affected with the speech of Judah, could no longer conceal himself, but discovers himself to his brethren, 1-4. Excuses their conduct towards him, and attributes the whole to the providence of God, 5-8. Orders them to hasten to Canaan, and bring up their father and their own families, cattle, &c. because there were five years of the famine yet to come, 9-13. He embraces and converses with all his brethren, 14, 15. Pharaoh hearing that Joseph's brethren were come to Egypt, and that Joseph had desired them to return to Canaan and bring back their families, not only confirms the order, but promises them the best part of the land of Egypt to dwell in; and provides them carriages to transport themselves and their households, 16-20. Joseph provides them with wages according to the commandment of Pharaoh, and having given them various presents, sends them away with suitable advice, 21-24. They depart, arrive in Canaan, and announce the glad tidings to their father, who for a time believes not, but being assured of the truth of their relation, is greatly comforted, and resolves to visit Egypt, 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, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

o Ch. 42. 2-9. Ch. 46. 18-9. Ch. 37. 33-5. Ch. 42. 36. 38-9. 1 Sam. 16. 1-4. Ch. 43. 9-9. Exod. 32. 32-4. Heb. And my father. Exod. 18. 8. Job 31. 29. Psa. 116.

3 & 119. 143. Heb. gave forth his voice in weeping. Numb. 14. 1-2. Acts 7. 13-9. Or, terrified. Job 4. 5. & 23. 13. Matt. 14. 36. Mark 6. 50-4. Ch. 37. 28.

monarch; as the monarch himself is likened, in the same complimentary way, to an angel of God—See 2 Sam. xiv. 17, 18. Judah is the chief speaker here, because it was in consequence of his becoming surety for Benjamin, that Jacob permitted him to accompany them to Egypt.—See chap. xliii. 9.

“EVERY man who reads,” says Dr. Dodd, “to the close of this chapter, must confess that Judah acts here the part both of the affectionate brother, and of the dutiful son, who, rather than behold his father’s misery in case of Benjamin’s being left behind, submits to become a bondman in his stead: and indeed there is such an air of candour and generosity runs through the whole strain of this speech; the sentiments are so tender and affecting, the expressions so passionate, and flow so much from artless nature, that it is no wonder if they came home to Joseph’s heart, and forced him to throw off the mask.” “When one sees,” says Dr. Jackson, “such passages related by men who affect no art, and who lived long after the parties who first uttered them, we cannot conceive how all particulars could be so naturally and fully recorded, unless they had been suggested by his Spirit, who gives mouths and speech unto men; who, being alike present to all successions, is able to communicate the secret thoughts of forefathers to their children, and put the very words of the deceased, never registered before, into the mouths or pens of their successors for many ages after; and that as exactly, and distinctly, as if they had been caught in characters of steel or brass as they issued out of their mouths. For it is plain, that every circumstance is here related with such natural specifications, as if Moses had heard them talk; and therefore could not have been thus represented to us, unless they had been written by his direction, who knows all things, as well fore-past, present, or to come.”

To two such able and accurate testimonies I may be permitted to add my own. No paraphrase can heighten the effect of Judah’s address to Joseph. To add, would be to diminish its excellence—to attempt to explain, would be to obscure its beauties—to clothe the ideas in other language than that of Judah, and his translators in our Bible, would ruin its energy, and destroy its influence. It is perhaps one of the most tender, affecting pieces of natural oratory ever spoken or penned: and we need not wonder to find that when Joseph heard it, he could not refrain himself, but wept aloud. His soul must have been insensible beyond what is common to human nature, had he not immediately yielded to a speech so delicately tender, and so powerfully impressive; and we cannot but deplore the unnatural and unscientific division of the narrative in our common Bibles, which obliges us to have recourse to another chapter, in order to witness the effects which this speech produced on the heart of Joseph.

NOTES ON CHAPTER XLV.

Verse 1. Joseph could not refrain himself. The word down hithaphak is very emphatic; it signifies to force

one’s self—to do something against nature—to do violence to one’s self. Joseph could no longer constrain himself to act a feigned part—all the brother and the son rose up in him at once, and overpowered all his resolution; he felt for his father—he realized his disappointment and agony, and he felt for his brethren, “now at his feet submissive in distress,”—and, that he might give free and full scope to his feelings, and the most ample play to the workings of his affectionate heart, he ordered all his attendants to go out, while he made himself known to his brethren. “The beauties of this chapter,” says Dr. Dodd, “are so striking, that it would be an indignity to the reader’s judgment to point them out; all who can read and feel, must be sensible of them, as there is, perhaps, nothing in sacred or profane history more highly wrought up, more interesting, or affecting.”

Verse 2. The Egyptians and the house of Pharaoh heard.] It seems strange that Joseph should have wept so loud, that his cries should be heard at some considerable distance, as we may suppose his dwelling was not very nigh to the palace! “But this,” says Sir John Chardin, “is exactly the genius of the people of Asia—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 bursts 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. Sometimes they cease all at once, and then begin as suddenly, with a greater shrillness and loudness than one could easily imagine.” This circumstance, Sir John brings to illustrate the verse in question. See Harmer, vol. iii. p. 17. But the house of Pharaoh may certainly signify Pharaoh’s servants, or any of the members of his household, such as those whom Joseph had desired to withdraw, and who might still be within hearing of his voice. After all, the words may only mean, that the report was brought to Pharaoh’s house.—See ver. 16.

Verse 3. I am Joseph.] Mr. Pope supposes, that the discovery of Ulysses by his son Telemachus, bears some resemblance to Joseph’s discovery of himself to his brethren. The passage may be seen in Homer, Odys. i. xvi. ver. 186—218.

A few lines from Cowper’s translation, will show much of the spirit of the original, and also a considerable analogy between the two scenes.

“I am thy father, for whose sake thou lead’st
A life of woe, by violence oppress’d.
So saying, he kiss’d his son, while from his cheeks
Tears trickled, tears till then perform’d restrain’d.”
Then thro’ Telemachus
His arms around his father’s neck, and wept.
Fangs of steel surround, not to be suppress’d,
Said I both—
So they their cheeks with big round drops of woe
Bedewing stood.”—See the note on ver. 1.

I forbear to quote Pope’s translation, because it bears little or no resemblance to the original—it seems rather to be forged for the parallel he had in view.

5 Now therefore ^a be not grieved, ^b nor angry with yourselves, that ye sold me hither: ^c for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which, *there shall* neither be caring nor harvest.

7 And God sent me before you ^d to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it *was* not you *that* sent me hither, but God: and he hath made me ^e a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And ^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:

11 And there will I nourish thee; (for yet *there are* five years of famine;) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* ^g 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 ^h bring down my father hither.

14 ¶ And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that, his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it ⁱ pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts and go, get you into 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 ^j the fat of the land,

19 Now thou art commanded, this do ye; take your wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also ^k regard not your stuff; for the good of all the land of Egypt *is* yours.

21 ¶ And the children of Israel did so: and Joseph gave them wagons, according to the ^m commandment of Pharaoh, and gave them provision for the way.

22 To all of them, he gave each man, changes

^a Act. 40. 2. ^b Cor. 2. 7.—^c Heb. neither let there be anger in your eyes.—Ch. 50. 20. ^d Ps. 105. 16, 17. ^e See 2 Sam. 16. 10, 11. ^f Act. 1. 21.—^g Heb. to put for you a remnant.—Ch. 41. 43. ^h Job. 17. 10. ⁱ Job. 29. 16.—^j Ch. 47. 1.—^k Ch. 42. 22.

^h Act. 7. 14.—ⁱ Heb. was good in the eyes of Pharaoh. ^j Ch. 41. 37.—^k Ch. 27. 28. ^l Num. 13. 12, 29.—^m Heb. let not your eye spare, &c.—ⁿ Heb. mouth. ^o Num. 3. 16.

Verse 5. *Be not grieved, nor angry with yourselves*] This discovers a truly noble mind—he not only forgives and forgets, but he wishes even those who had wronged him to forget the injury they had done, that they might not suffer distress on the account, and with deep piety he attributes the whole to the Providence of God; for, says he, God did send me before you to preserve life. On every word here a strong emphasis may be laid. It is not you, but God—it is not you that sold me, but God who sent me—Egypt and Canaan must both have perished, had not a merciful provision been made—you were to come down hither, and God sent me before you—death must have been the consequence of this famine, had not God sent me here to preserve life.

Verse 6. *There shall neither be caring nor harvest.*] EARING has been supposed to mean collecting the ears of corn; this would confound it with *harvest*: the word, however, means *ploughing, or seed-time*, from the Anglo-Saxon *erian, erian*, probably from *aro, to plough*—and plainly means, that there should be no *seed-time*, and consequently no *harvest*; and why? Because there should be a total want of *rain*, in other countries, and the Nile should not rise above *twelve cubits* in Egypt; see on chap. xii. 31. But the expression here must be qualified a little, as we find from chap. xlvii. 19, that the Egyptians came to Joseph to buy *seed*; and it is probable, that even during this famine they sowed some of the ground, particularly on the borders of the river, from which a crop, though not an abundant one, might be produced. The passage, however, in the above chapter, may refer to the *last year* of the famine, when they came to procure seed for the *ensuing* year.

Verse 8. *He hath made me a father to Pharaoh*] It has already been conjectured, that *father* was a name of office in Egypt, and that *father of Pharaoh* might, among them, signify the same as *prime minister*, or the *king's minister* does among us. Calmet has remarked, that among the Phœnicians, Persians, Arabians, and Romans, the title of *father* was given to certain officers of state. The Roman emperors gave the name of *father* to the prefects of the prætorium, as appears by the letters of Constantine to Ablavius. The califfs gave the same name to their *prime ministers*. In Judges xvii. 10. Micah says to the young Levite, *Dwell with me, and be unto me a father and a priest*. And Diodorus Siculus remarks, that the *teachers and counsellors* of the kings of Egypt were chosen out of the *priesthood*.

Verse 10. *Thou shalt dwell in the land of Goshen*] Probably this district had been allotted to Joseph by the king of Egypt, else we can scarcely think he could have promised it so positively, without first obtaining Pharaoh's consent. Goshen was the most easterly province of *Lower Egypt*, not far from the *Arabian gulf*, lying next to Canaan; for Jacob went directly thither when he came

into Egypt, from which it is about fourscore miles distant, though *Hebron* was distant from the *Egyptian capital* about three hundred miles. At Goshen Jacob staid till Joseph visited him, chap. xlvii. 28. It is also called the *Land of Rameses*, chap. xlvii. 11. from a city of that name which was the metropolis of the country. Josephus, Antiq. l. iii. c. 4. makes *Heliopolis*, the city of Joseph's father-in-law, the place of the Israelites' residence. As גֶּשְׁחִים *geschem*, signifies *rain* in Hebrew, St. Jerom, and some others, have supposed that גֶּשְׁחִים *Goshen*, comes from the same root, and that the land in question was called thus, because it had *rain*, which was not the case with Egypt in general: and as it was on the confines of the Arabian gulf, it is very probable that it was *watered from heaven*; and it might be owing to this circumstance, that it was peculiarly fertile, for it is stated to be the *best* of the land of Egypt.—See chap. xlvii. 6, 11. See also *Calmet* and *Dodd*.

Verse 12. *That it is my mouth that speaketh unto you*] The Targum of *Jonathan ben Uzziel*, renders the place thus—“Your eyes see, and the eyes of my brother Benjamin, that it is my own mouth that speaketh with you, in the language of the house of the sanctuary.” Undoubtedly Joseph laid considerable stress on his speaking with them in the *Hebrew tongue*, without the assistance of an *interpreter*, as in the case mentioned chap. xliii. 23.

Verse 14. *He fell upon his brother Benjamin's neck*] Among the Asiatics, *kissing the beard, the neck, and the shoulders*, is in use to the present day; and probably *falling on the neck*, signifies no more than *hissing the neck or shoulder*.

Verse 20. *Regard not your stuff*] Literally, *let not your eyes spare your instruments or vessels* כֵּלֵיכֶם *keleychem*, a general term, in which may be included household furniture, agricultural utensils, or implements of any description. They were not to delay, nor encumber themselves with articles which could be readily found in Egypt; and were not worth so long a carriage.

Verse 21. *Joseph gave them wagons*] אֲגָלוֹת *agaloth*, from *ay gal*, which though not used as a verb in the Hebrew Bible, evidently means *to turn round, roll round*, be *circular*, &c. and hence very properly applied to *wheeled carriages*. It appears from this, that such vehicles were very early in use, and that the road from Egypt to Canaan must have been very open, and much frequented, else such carriages could not have passed by it.

Verse 22. *Changes of raiment*] It is a common custom with all the Asiatic sovereigns to give both *garments and money* to ambassadors and persons of distinction, whom they particularly wish to honour. Hence they keep in their wardrobes several hundred changes of raiment, ready made up, for presents of this kind. That such were given by way of reward and honour, see Judges xiv. 12, 19. Rev. vi. 11. and vii. 9, 14.

of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten 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.

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.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

m Ch. 41. 14.—Heb. carrying.—Job 23. 21. Ps. 126. 1. Luke 24. 11, 41.

Verse. 23. *Meat for their father by the way* [מִן מַצּוֹן, from *man*, to prepare, provide, &c. Hence, prepared meat; some made-up dish, delicacies, confectionaries, &c. As the word is used 2 Chron. xvi. 14. for aromatic preparations, it may be restrained in its meaning to something of that kind here. In Asiatic countries they have several curious methods of preserving flesh by *polling*, by which it may be kept for any length of time, sweet and wholesome. Some delicacy similar to the savoury food which Isaac loved, may be here intended; and this was sent to Jacob in consideration of his age, and to testify the respect of his son. Of other kinds of meat he could need none, as he had large herds, and could kill a lamb, kid, sheep, or goat, whenever he pleased.

Verse 24. *See that ye fall not out by the way* [This prudent caution was given by Joseph, to prevent his brethren from accusing each other for having sold him; and to prevent them from envying Benjamin, for the superior favour shown him by his brother. It is strange, but so it is, that children of the same parents are apt to envy each other, fall out, and contend; and therefore the exhortation in this verse must be always reasonable in a large family.]

Verse 25. *Jacob's heart fainted* [Probably the good news so overpowered him, as to cast him into a swoon. He believed them not—he thought it was too good news to be true; and though it occasioned his swooning, yet on his recovery, he could not fully credit it. See a similar case, Luke xxiv. 41.]

Verse 27. *When he saw the wagons—the spirit of Jacob revived* [The wagons were additional evidences of the truth of what he had heard from his sons: and the consequence was that he was restored to fresh vigour—he seemed as if he had gained new life—וַיִּחַי נַפְשׁוֹ, and he lived—revizit, says the Vulgate, he lived afresh. The Septuagint translate the original word by ἀναστρέφεται, which signifies the blurring and stirring up almost extinguished embers, that had been buried under the ashes, which word St. Paul uses 2 Tim. i. 6. for stirring up the gift of God. The passage at once shows us the debilitated state of the venerable patriarch, and the wonderful effect the news of Joseph's preservation and glory had upon his mind.]

Verse 28. *It is enough—Joseph my son is alive.* It was not the state of dignity, to which Joseph had arisen, that particularly affected Jacob; it was the consideration that he was still alive. It was this that caused him to exclaim *רב רב!* "much! multiplied! my son is yet alive! I will go and see him before I die." None can realize this scene—the words, the circumstances, all refer to indescribable feelings.

1. Is Joseph's conduct to his brethren there are several things for which it is difficult to account. It is strange, knowing how much his father loved him, that he never took an opportunity, many of which must have offered, to acquaint him that he was alive; and that self-interest did not dictate the propriety of this to him, is, at first view, surprising; as his father would undoubtedly have paid his ransom, and restored him to liberty; but a little reflection will show that prudence dictated secrecy. His brethren, jealous and envious in the extreme, would soon have found out other methods of destroying his life, had they again got him into their power. Therefore, for his personal safety, he chose rather to be a bond-slave in Egypt, than to risk his life by returning home. On this ground

28 And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

CHAPTER XLVI.

Jacob begins his journey to Egypt, comes to Beersheba, and offers sacrifices to God, 1. God appears to him in a vision, gives him gracious promises, and instructs him of his protection, 2-4. He proceeds with his family and their cattle on his journey toward Egypt, 5-7. A genealogical enumeration of the seventy persons who went down to Egypt, 8, &c. The posterity of Jacob by Leah, Reuben and his sons, 9. Simeon and his sons, 10. Levi and his sons, 11. Judah and his sons, 12. Joseph and his sons, 13. And Zebulun and his sons, 14. All the posterity of Jacob by Leah, thirty and three. The posterity of Jacob by Zilpah, Gad and his sons, 16. Asher and his sons, 17. All the posterity of Jacob by Bilhah, sixteen. The posterity of Jacob by Bilhah, seven, 19, 20. Benjamin and his sons, 21. All the posterity of Jacob by Rachel, fourteen, 22. The posterity of Jacob by Bilhah, Din and his sons, 23. Naphtali and his sons, 24. All the posterity of Jacob by Bilhah, seven, 25. All the immediate descendants of Jacob by his four wives, therefore and six, 26. And all the descendants of the house of Jacob, seventy souls, 27. Judah is sent before, to inform Joseph of his father's coming, 28. Joseph goes to Goshen to meet Jacob, 29. Their affecting interview, 30. Joseph proposes to return to Pharaoh, and inform him of the arrival of his family, 31, and of their occupation, as keepers of cattle, 32. Instructs them what to say when called before Pharaoh, and questioned by him; that they might be permitted to dwell unmolested in the land of Goshen, 34.

AND Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

A. M. 2298. B. C. 1706.

p Heb. six.—Ch. 22. 31, 33 & 23. 10.—Ch. 26. 24, 25 & 28. 13 & 31. 42.

it is evident, that he could not, with any safety, have discovered the place of his residence.

2. His carriage to his brethren, previous to his making himself known, appears inexcessably harsh, if not vindictive: but when the men are considered, it will appear sufficiently evident, that no other means would have been adequate to awaken their torpid consciences, and bring them to a due sense of their guilt. A desperate disease requires a desperate remedy. The event justified all that he did, and God appears to have been the director of the whole.

3. His conduct in requiring Benjamin to be, as it were, torn away from the bleeding heart of an aged desolate father, in whose affection he himself had long lived, is the most difficult to be satisfactorily accounted for. Unless the spirit of prophecy had assured him that this experiment would terminate in the most favourable manner, his conduct in making it, cannot be well vindicated. To such prophetic intimation this conduct has been attributed by learned men; and we may say that this consideration, if it does not untie the knot, it at least cuts it. Perhaps it is best to say, that in all these things Joseph acted as directed by a Providence, under the influence of which he might have been led to do many things, which he had not previously designed. The issue proves that the hand of God's wisdom and goodness, directed, regulated, and governed every circumstance; and the result was, glory to God in the highest, and on earth peace and good will among men.

4. This chapter, which contains the unravelling of the plot, and wonderfully illustrates the mysteries of these particular providences, is one of the most interesting in the whole account; the speech of Joseph to his brethren, ver. 1-13. is inferior only to that of Judah in the preceding chapter. He saw that his brethren were confounded at his presence—that they were struck with his present power—and that they keenly remembered, and deeply deplored, their own guilt. It was absolutely necessary to comfort them, lest their heart should have been overwhelmed with over-much sorrow. How delicate and finely wrought is the apology he makes for them! the whole heart of the pious and affectionate brother is at once seen in it—*art* is confounded, and swallowed up by nature—"Be not grieved, nor angry with yourselves—it was not you that sent me hither, but God." What he says also concerning his father, shows the warmest feelings of a benevolent, pious, and filial heart. Indeed the whole chapter is a masterpiece of composition; and it is the more impressive, because it is evidently a simple relation of facts just as they occurred: for no attempt is made to heighten the effect, by rhetorical colouring, or philosophical reflections; it is all simple, sheer nature, from beginning to end. It is a history that has no fellow, crowded with incidents as probable as they are true; where every passion is called into action, where every one acts up to its own character, and where nothing is outré in time, or extravagant in degree. Had not the history of Joseph formed a part of the Sacred Scriptures, it would have been published in all the living languages of the world, and read throughout the universe: but it contains the things of God, and to all such, the carnal mind is enmity.

NOTES ON CHAPTER XLVI.

Verse 1. *And came to Beersheba* [This place appears to be mentioned not only because it was the way from Hebron, where Jacob resided, to Egypt whither he was going, but because it was a consecrated place—a place where God had appeared to Abraham, chap. xxi. 33. and to Isaac,

2 And God spake unto Israel * in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the ^d God of thy father: fear not to go down into Egypt; for I will there * make of thee a great nation:

4 ^f I will go down with thee into Egypt, and I will also surely * bring thee up again: and ^h Joseph shall put his hand upon thine eyes.

5 ¶ And ⁱ Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons * which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, ^j Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And ^m these are the names of the children of Israel, which came into Egypt, Jacob and his sons: * Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phal-lu, and Hezron, and Carmi.

10 And * the sons of Simeon; ^p Jemuel, and Jamin, and Ohad, and ^r Jachin, and ^s Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of ^t Levi; * Gershon, Kohath, and Merari.

c Ch. 15. 1. Job 33. 14, 15.—d Ch. 28. 13.—e Ch. 12. 2. Deut. 26. 5.—f Ch. 28. 15. & 42. 21.—g Ch. 15. 16. & 50. 13, 24, 25. Exod. 3. 8.—h Ch. 50. 1.—i Act. 7. 15.—k Ch. 45. 19, 21.—l Deut. 26. 5. Josh. 24. 1. Psa. 105. 21. Isai. 52. 4.—m Exod. 1. 1. & 6. 14. n Numb. 26. 5. 1 Chron. 5. 1.—o Exod. 6. 15. 1 Chron. 4. 24.—p Or, Nemuel.—q Or, Jarib.

12 And the sons of * Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but ^v Er and Onan died in the land of Canaan. And ^w the sons of Pharez were Hezron and Hamul.

13 ^y And the sons of Issachar; Tola, and ^z Phuvah, and Job, and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These ^{bc} be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

16 And the sons of Gad; ^a Ziphion, and Haggi, Shuni, and ^b Ezbon, Eri, and ^c Arodi, and Areli.

17 ^d And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 * These are the sons of Zilpah, ^f whom Laban gave to Leah his daughter; and these she bare unto Jacob, even sixteen souls.

19 The sons of Rachel, ^g Jacob's wife; Joseph, and Benjamin.

20 ^h And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Ase-nath the daughter of Poti-pherah ⁱ priest of On bare unto him.

21 ^j And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman,

* Or, Zerah. 1 Chron. 4. 24.—1 Chron. 6. 1. 16.—u Or, Gershon.—v 1 Chron. 2. 3. & 4. 21.—w Ch. 38. 3, 7, 10.—x Ch. 38. 29. 1 Chron. 2. 5.—y 1 Chron. 7. 1.—z Or, Puh, and Jashub.—a Numb. 26. 15. & c. Zephon.—b Or, Ozni.—c Or, Arod.—d 1 Chron. 7. 30.—e Ch. 33. 10.—f Ch. 28. 24.—g Ch. 44. 27.—h Ch. 41. 50.—i Or, prince.—k 1 Chron. 7. 6. & 8. 1.

chap. xxvi. 23. and where Jacob is encouraged to expect a manifestation of the same goodness: he chooses therefore to begin his journey with a visit to God's house; and as he was going into a strange land, he feels it right to renew his covenant with God by sacrifice. There is an old proverb which applies strongly to this case: "Prayers and provender never hinder any man's journey." He who would travel safely, must take God with him.

Verse 3. Fear not to go down into Egypt.] It appears that there had been some doubts in the patriarch's mind relative to the propriety of this journey; he found, from the confession of his own sons, how little they were to be trusted. But every doubt is dispelled by this divine manifestation. 1. He may go down confidently, no evil shall befall him. 2. Even in Egypt the covenant shall be fulfilled—God will make of him there a great nation. 3. God himself will accompany him on his journey, be with him in the strange land, and even bring his bones back to rest with those of his fathers. 4. He shall see Joseph, and this same beloved son shall be with him in his last hours, and do the last kind office for him: Joseph shall put his hands upon thine eyes. It is not likely that Jacob would have at all attempted to go down to Egypt, had he not received these assurances from God; and it is very likely, that he offered his sacrifice merely to obtain this information. It was now a time of famine in Egypt, and God had forbidden his father Isaac to go down to Egypt when there was a famine there, chap. xxvi. 1—3. besides, he well knew the prophecy delivered to his grandfather Abraham, that his seed should be afflicted in Egypt, chap. xv. ver. 13, 14, and he also knew that Canaan, not Egypt, was to be the inheritance of his family, chap. xii., &c. on all these accounts, it was necessary to have the most explicit directions from God, before he should take such a journey.

Verse 7. All his seed brought he with him into Egypt.] When Jacob went down into Egypt, he was in the one hundred and thirty-seventh year of his age; two hundred and fifteen years after the promise was made to Abraham, chap. xii. 4. in the year of the world 2298, and before Christ 1706.

Verse 8. These are the names of the children of Israel.] It may be necessary to observe here, First, that several of these names are expressed differently elsewhere; Jemuel for Nemuel, Jachin for Jarib, Gershon for Gershom, &c. compare Numb. xxvi. 12. 1 Chron. iv. 24. But it is no uncommon case for the same person to have different names, or the same name to be differently pronounced, see chap. 25. 15. Secondly, that it is probable that some names in this list are brought in by prolepsis or anticipation, as the persons were born (probably) during the seventeen years which Jacob sojourned in Egypt, see ver. 12. Thirdly, that the families of some are entered more at large than others, because of their peculiar respectability, as in the

case of Judah, Joseph, and Benjamin; but see the tables under ver. 20.

Verse 12. The sons of Pharez were Hezron and Hamul.] It is not likely that Pharez was more than ten years of age when he came into Egypt, and if so, he could not have had children; therefore it is necessary to consider Hezron and Hamul as being born during the seventeen years that Jacob sojourned in Egypt, see on ver. 8. and it appears necessary, for several reasons, to take these seventeen years into the account, as it is very probable that what is called the going down into Egypt, includes the seventeen years which Jacob spent there.

Verse 20. Unto Joseph were born Manasseh and Ephraim.] There is a remarkable addition in the Septuagint, which must be noticed; Εγγυοντες δε υιοι Μανασση, ους ετικη αυτου η παλαιη η Συρα, τον Μαχιρι: Μαχιρι δε εγγυοντες τον Γαλααδ. Υιοι δε Συταλααμ: Εδμ. These were the sons of Manasseh whom his Syrian concubine bore unto him, Machir, and Machir begot Galaad. The sons of Ephraim, Manasseh's brother, were Sutalaam and Taam; and the sons of Sutalaam, Edem. These odd five persons to the list, and make out the number given by Stephen, Acts vii. 14. which it seems he had taken from the text of the Septuagint, unless we could suppose that the text of Stephen had been altered to make it correspond to the Septuagint, of which there is not the slightest evidence from ancient MSS. or versions. The addition in the Septuagint is not found in either the Hebrew or the Samaritan at present; and some suppose that it was taken either from Numb. xxvi. 29, 35. or 1 Chron. vii. 14—20. but in none of these places does the addition appear as it stands in the Septuagint; though some of the names are found interspersed. Various means have been proposed to find the seventy persons in the text, and to reconcile the Hebrew with the Septuagint and the New Testament.

A table given by Scheuchzer extracted from the Memoires de Tretoux gives the following general view.

The twelve sons of Jacob with their children and grand-children.

Reuben and his four sons	5
Simeon and his six sons	7
Levi and his three sons	4
Judah and his seven sons and grandsons	6
Issachar and his four sons	5
Zebulun and his three sons	4
Total sons of Jacob and Leah	35
Gad and his seven sons	8
Asher and his seven sons and grandsons	8
Total sons of Jacob and Zilpah	16
Joseph and his two sons	3
Benjamin and his ten sons	11
Total sons of Jacob and Rachel	14
Dan and his son	2
Naphthali and his four sons	5
Total sons of Jacob and Bilhah	7
Total sons of Jacob and his four wives	70

1 Ehi, and Rosh, = Muppim, and *Huppim, and Ard.

22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

23 * And the sons of Dan; * Hushim.

24 * And the sons of Naphtali; Jazeel, and Guni, and Jezer, and Shillem.

25 * These are the sons of Bilhah, * which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

26 * All the souls that came with Jacob into Egypt, which came out of his * loins, besides Jacob's sons' wives, all the souls were three-score and six;

27 And the sons of Joseph, which were born him in Egypt, were two souls: * all the souls of the house of Jacob, which came into Egypt, were three-score and ten.

28 ¶ And he sent Judah before him unto Joseph, * to direct his face unto Goshen; and they came * into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen,

and presented himself unto him; and he * fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, * Now let me die, since I have seen thy face, because thou art yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, * I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

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.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, * What is your occupation?

34 That ye shall say, Thy servants' * trade hath been about cattle * from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is * an abomination unto the Egyptians.

1 Numb. 26. 33. Aitram.—on Numb. 26. 38. Shupham. 1 Chron. 7. 13. Shuppim. 2 Shupham. Numb. 26. 38.—1 Chron. 7. 12.—Or, Shuham. Numb. 26. 32.—1 Chron. 7. 13.—1 Chron. 23. 5. 7.—4 Exod. 1. 5.—4 Heb. High. Ch. 26. 11.

v Deut. 10. 32. See Acts 7. 14.—w Ch. 31. 21.—x Ch. 47. 1.—y So Ch. 45. 14. z So Luke 2. 29. 30.—4 Ch. 47. 1.—b Heb. they are men of cattle.—c Ch. 47. 2, & d Ver. 32.—e Ch. 20. 35. & 34. 5. & 37. 12.—(Ch. 43. 32. Ex. 8. 28.

To harmonize this with the Septuagint and St. Stephen, Acts vii. 14. to the number sixty-six, (all the souls that came out of Jacob's loins, ver. 26.) add nine of the patriarchs' wives, Judah's wife being already dead in Canaan, chap. xxxviii. 12. Benjamin being supposed to be as yet unmarried, and the wife of Joseph being already in Egypt, is out of the case, the number will amount to seventy-five, which is that found in the Acts. Universal History.

Dr. Hale's method is more simple, and I think, more satisfactory. "Moses states that all the souls that came with Jacob into Egypt, which issued from his loins, (except his sons' wives) were sixty-six souls, Gen. xlv. 26. and this number is thus collected:

Jacob's children, eleven sons and one daughter	12
Reuben's sons	4
Simeon's sons	6
Levi's sons	3
Judah's three sons and two grandsons	5
Issachar's sons	4
Zebulun's sons	2
Dan's sons	3
Asher's four sons, one daughter, and two grandsons	7
Dan's son	1
Nephtali's sons	4
Benjamin's sons	10
Total	66

"If to these sixty-six children, and grand-children, and great-grandchildren, we add Jacob himself, Joseph and his two sons, the amount is seventy, the whole amount of Jacob's family which settled in Egypt.

"In this statement the wives of Jacob's sons, who formed part of the household, are omitted; but they amounted to nine; for of the twelve wives of the twelve sons of Jacob, Judah's wife was dead, chap. xxxviii. 12. and Simeon's also, as we may collect from his youngest son Shaul by a Canaanitess, ver. 10. and Joseph's wife was already in Egypt. These nine wives, therefore, added to the sixty-six, give seventy-five souls, the whole amount of Jacob's household that went down with him to Egypt: critically corresponding with the statement in the New Testament, that "Joseph sent for his father Jacob and all his kindred, amounting to seventy-five souls." The expression all his kindred, including the wives which were Joseph's kindred not only by affinity, but also by consanguinity; being probably of the families of Esau, Ishmael, or Keturah. Thus does the New Testament furnish an admirable comment on the Old."—Analysis, vol. ii. p. 159.

It is necessary to observe that this statement, which appears, on the whole, the most consistent, supposes that Judah was married when about fourteen years of age, his son Er at the same age, Pharez at the same, Asher and his fourth son Beriah under twenty, Benjamin about fifteen, and Joseph's sons and grandsons about twenty. But this is not improbable; as the children of Israel must all have married at a very early age, to have produced in about two hundred and fifteen years, no less than six hundred thousand persons above twenty years old, besides women and children. See Exod. xii. 37. Numb. i. 3. and see the note on ver. 8.

Verse 28. He sent Judah before him unto Joseph] Judah was certainly a man of sense, and also an eloquent man; and of him Joseph must have had a very favourable

opinion from the speech he delivered before him, chap. xlv. 18, &c. he was therefore chosen as the most proper person to go before, and announce Jacob's arrival to his son Joseph.

To direct his face unto Goshen] The land of Goshen seems to have been different from Goshen itself; probably Goshen was the city after which the land was called. The land of Goshen is the same, according to the Septuagint, as the land of Rameses, and Goshen itself the same as Hieropolis, Ἡεροπόλις, Heroîn-polis, the city of Heroes, a name by which it went in the days of the Septuagint; and which it still retained in the time of Josephus; for he makes use of the same term in speaking of this place. The Arabic calls this place بلاد سادس baladi Sadeera, the region of Sadyr. It appears that Judah was sent to invite Joseph to meet his father at Goshen: so the Septuagint understood it.

Verse 29. And Joseph made ready his chariot] מרכבתו mercaboto. In chap. xli. 43. we have the first mention of a chariot; and if the translation be correct, it is a proof that the arts were not in a rude state in Egypt even at this early time. When we find wagons used to transport goods from place to place, we need not wonder that these suggested the idea of forming chariots, for carrying persons, and especially those of high rank and authority. Necessity produces arts; and arts and science produce not only an increase of the conveniences but also of the refinements and luxuries of life. It is possible, however, that a chariot is not intended here; for as the word מרכבת mercabot, which we, and most of the ancient versions translate chariot, comes from רכב racab, he rode, perhaps saddling his horse may be all that is intended. In this way, it was understood by the Arabic translator, who renders the place thus: يوسف دابة يوسف wasaeraja Yousafa dabbataho: "And Joseph saddled his beast." But it is more likely to signify a chariot, as the verb אסר asar, which signifies to bind, tie, or yoke, is used; and not אבש abash, which signifies to saddle.

Fell on his neck] See chap. xlv. 14.

Verse 30. Now let me die, since I have seen thy face] Perhaps old Simeon had this place in view, when, seeing the Salvation of Israel, he said Lord, now lettest thou thy servant depart in peace, &c. Luke xii. 29.

Verse 34. Thy servants' trade hath been about cattle] It appears that Goshen, called also Rameses and Heroopolis, was both fruitful and pleasant, and therefore Joseph wished to fix his family in that part of Egypt. Hence he advises them to tell Pharaoh that their trade had been in cattle from their youth; and because every shepherd is an abomination to the Egyptians, hence he concluded, that there would be less difficulty to get them a quiet settlement in Goshen, as they would then be separated from the Egyptians, and consequently have the free use of all their religious customs. This scheme succeeded, and the consequence was the preservation both of their religion and their lives; though some of their posterity did afterward corrupt themselves, see Ezek. xx. 8. Amos v. 26. As it is well known that the Egyptians had cattle and flocks themselves, and that Pharaoh even requested that some of Joseph's brethren should be made rulers over his cattle, how could it be said, as in ver. 34. Every shepherd is an

CHAPTER XLVII.

Joseph informs Pharaoh that his father and brethren are arrived in Goshen, 1. He presents five of his brethren before the king, 2. who questions them concerning their occupation; they inform him that they are *shepherds*, and request permission to dwell in the land of *Goshen*, 3, 4. Pharaoh consents, and desires that some of the most active of them should be made rulers over his cattle, 5, 6. Joseph presents his father to Pharaoh, 7, who questions him concerning him, 8, to which Jacob returns an affecting answer, and blesses Pharaoh, 9, 10. Joseph places his father and family in the land of *Rameses*, (Goshen) and furnishes them with provisions, 11, 12. The famine prevailing in the land, the Egyptians deliver up all their country to Joseph to get food, 13—15. The next year, they bring their *cattle*, 16, 17. The third, their *land*, and their *persons*, 18—21. The land of the priests, Joseph does not buy, as it was a royal grant to them from Pharaoh, 22. The people receive seed to sow the land, on condition that they shall give a *8th* part of the produce to the king, 23, 24. The people agree, and Joseph makes it a law all over Egypt, 25, 26. The Israelites multiply exceedingly, 27. Jacob having lived seventeen years in Goshen, and being one hundred and forty-seven years old, 28, makes Joseph swear not to bury him in Egypt, but to carry him to Canaan, 29, 30. Joseph promises, and confirms it with an oath, 31.

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh.

A Ch. 46. 31.—b Ch. 45. 10. & 46. 29.—c Acts 7. 13.—d Ch. 46. 33.—e Ch. 46. 34.

abomination unto the Egyptians! Three reasons may be assigned for this. 1. Shepherds and feeders of cattle were usually a sort of lawless freebooting banditti, frequently making inroads on villages, &c. carrying off cattle, and whatever spoils they could find. This might probably have been the case formerly; for it is well known it has often been the case since. On this account, such persons must have been universally detested. 2. They must have abhorred shepherds, if Manetho's account of the *hyrcanos*, or *king-shepherds*, can be credited. Hordes of marauders under this name, from Arabia, Syria, and Ethiopia, whose chief occupation, like the *Bedouin Arabs* of the present day, was to keep flocks, made a powerful irruption into Egypt, which they subdued and ruled with great tyranny for 269 years. Now, though they had been expelled from that land some considerable time before this, yet their name, and all persons of a similar occupation, were execrated by the Egyptians, on account of the depredations and long continued ravages they had committed in the country. 3. The last, and probably the best reason why the Egyptians abhorred such shepherds as the Israelites were, was, they sacrificed *those very animals*, the ox particularly, and the *sheep*, which the Egyptians held sacred. Hence the Roman historian *Tacitus*, speaking of the Jews, says—"Cæso ARISTE velut in contumeliam AMMONIA; Bos quoque immolatur, quem Egyptii Apim colunt."—"They sacrifice the *ram*, in order to insult *Jupiter Ammon*; and they sacrifice the *ox*, which the Egyptians worship under the name of *Apis*." Though some contend, that this idolatry was not as yet established in Egypt, and that the *king-shepherds* were either after the time of Joseph, or that *Manetho* by them intends the *Israelites* themselves; yet, as the arguments by which these conjectures are supported, are not sufficient to overthrow those which are brought for the support of the contrary opinions, and as there was evidently an established religion and priesthood in Egypt before Joseph's time; for we find the priests had a certain portion of the land of Egypt, which was held so sacred, that Joseph did not attempt to buy it in the time of the famine, when he bought all the land which belonged to the people, ch. xlvii. 20—22. And as that established priesthood was in all likelihood idolatrous, and as the worship of *Apis*, under the form of an *ox*, was one of the most ancient forms of worship in Egypt, we may rest tolerably certain, that it was chiefly on this account, that the shepherds, or those who fed on and sacrificed these objects of their worship, were an abomination to the Egyptians. *Cilmet* has entered into this subject at large, and to his notes I must refer those readers who wish for farther information.

On the principal subject of this chapter, the going down of Jacob and his family into Egypt, Bishop Warburton, in his Divine Legation of Moses, makes the following judicious reflections. "The promise God made to Abraham, to give his posterity the land of Canaan, could not be performed till that family was grown strong enough to take and keep possession of it. In the mean time, therefore, they were necessitated to reside among idolaters, and to reside unmixed; but whoever examines their history, will see that the Israelites had ever a violent propensity to join themselves to Gentile nations, and practise their manners. God, therefore, in his infinite wisdom, brought them into Egypt, and kept them there during this period, the only place where they could remain for so long a time safe and unconfounded with the natives, the ancient Egyptians being, by numerous institutions, forbidden all fellowship

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4 (They said moreover unto Pharaoh,) For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and

(Ch. 13. 13. Deut. 25. 5.—g Ch. 45. 1. Acts 7. 11.—h Ch. 46. 34.—i Ch. 20. 18.—k Ver. 4.

with strangers; and bearing, besides, a particular aversion to the profession of the Israelites, who were shepherds. Thus the natural dispositions of the Israelites, which in Egypt occasioned their superstitions, and in consequence, the necessity of a burdensome ritual, would, in any other country, have absorbed them into *Gentilism*, and confounded them with idolaters. From the Israelites going into Egypt, arises a new occasion to adore the footsteps of Eternal Wisdom, in his dispensations to his chosen people."

NOTES ON CHAPTER XLVII.

Verse 2. He took some of his brethren] There is something very strange in the original: literally translated, it signifies "from the end, or extremity, *אשר מיקטש*, of his brethren, he took five men." This has been understood six different ways. 1. Joseph took five of his brethren that came first to hand—at random, without design or choice. 2. Joseph took five of the meanest looking of his brethren to present before Pharaoh, fearing, if he had taken the sightliest, that Pharaoh should detain them for his service, and their religion and morals might be corrupted. 3. Joseph took five of the best made and finest looking of his brethren, and presented them before Pharaoh, wishing to impress his mind with a favourable opinion of the family which he had just now brought into Egypt, and to do himself honour. 4. Joseph took five of the youngest of his brethren. 5. He took five of the eldest of his brethren. 6. He took five from the extremity or end of his brethren; i. e. some of the eldest, and some of the youngest, viz. Reuben, Simeon, Levi, Issachar, and Benjamin. *Rob. Salomon*.—It is certain that, in Judges xviii. 2. the word may be understood as implying dignity, valour, excellence, and pre-eminence. And the children of Dan sat of their family five men—*אשר מיקטש* *miketsotam*, not from their coats, but of the most eminent or excellent they had; and it is probable, that they might have had their eye on what Joseph did here, when they made their choice—choosing the same number, five, and of their principal men, as did Joseph, because the mission was important—to go and search out the land.—But the word may be understood simply as signifying some. Out of the whole of his brethren he took only five men, &c.

Verse 6. In the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell] So it appears that the land of Goshen was the best of the land of Egypt.

Men of activity *אשר מיקטש* *anshey chayil*, stout or robust men—such as were capable of bearing fatigue, and of rendering their authority respectable.

Rulers over my cattle *אשר מיקטש* *mikneh*, signifies not only cattle, but possession or property of any kind, though most usually cattle are intended; because, in ancient times, they constituted the principal part of a man's property. The word may be taken here in a more extensive sense, and the circumstances of the case seem obviously to require it. If every shepherd was an abomination to the Egyptians, however we may understand or qualify the expression, is it to be supposed that Pharaoh should desire that the brethren of his prime minister, of his chief favourite, should be employed in some of the very meanest offices in the land? We may therefore safely understand Pharaoh, as expressing his will, that the brethren of Joseph should be appointed as overseers and superintendents of his domestic concerns, while Joseph superintended those of the state.

Verse 7. Jacob blessed Pharaoh] Saluted him on his

set him before Pharaoh; and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, ¹ How old art thou?

9 And Jacob said unto Pharaoh, ^m The days of the years of my pilgrimage are a hundred and thirty years: ⁿ few and evil have the days of the years of my life been, and ^o have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.

10 And Jacob ^p 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, ^r as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, ^s according to their families.

13 ¶ And there was no bread in all the land; for the famine was very sore, ^t so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine.

14 ^u And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for ^v why should we die in thy presence? for the money faileth.

¹ Heb. How many are the days of the years of thy life?—^m Heb. 11. 9. 13. ⁿ Ps. 30. 12.—^o Job 14. 1.—^p Ch. 25. 7. & 35. 28.—^q Ver. 7.—^r Exod. 1. 11. & 12. 37. ^s Ver. 6.

entrance with—Peace be unto thee, or some such expression of respect and good will. For the meaning of the term to *bless*, as applied to God and man, see on chap. ii. 3.

Verse 9. *The days of the years of my pilgrimage*] *ימי משגראי, of my sojourning or wandering.* Jacob had always lived a migratory or wandering life, in different parts of Canaan, Mesopotamia, and Egypt, scarcely ever at rest; and in the places where he lived longest, always exposed to the fatigues of the field and the desert. Our word *pilgrim* comes from the French *pelerin* and *pelegrin*, an alien, stranger, or foreigner, from the Latin *peregrinus*, abroad, not at home. The pilgrim was a person who took a journey, long, or short, on some religious account, submitting, during the time, to many hardships and privations. A more appropriate term could not be conceived, to express the life of Jacob, and the motive which induced him to live such a life. His journey to Padanaram, or Mesopotamia, excepted, the principal part of his journeys were properly pilgrimages, undertaken, in the course of God's providence, on a religious account.

Have not attained—to the life of my fathers] Jacob lived in the whole one hundred and forty-seven years; Isaac, his father, lived one hundred and eighty; and Abraham, his grandfather, one hundred and seventy-five. These were days of years, in comparison of the lives of the preceding patriarchs, some of whom lived nearly ten centuries!

Verse 14. *Gathered up all the money*] i. e. by selling corn out of the public stores to the people; and this he did till the money failed, ver. 15. till all the money was exchanged for corn, and brought into Pharaoh's treasury. Besides the fifth part of the produce of the seven plentiful years, Joseph had bought additional corn, with Pharaoh's money, to lay up against the famine that was to prevail in the seven years of dearth; and it is very likely that this was sold out at the price for which it was bought, and the fifth part, which belonged to Pharaoh, sold out at the same price. And as money at that time could not be plenty, the cash of the whole nation was thus exhausted, as far as that had circulated among the common people.

Verse 16. *Give me your cattle*] This was the wisest measure that could be adopted, both for the preservation of the people, and of the cattle also. As the people had not grain for their own sustenance, consequently they could have none for their cattle; hence the cattle were in the most imminent danger of starving, and the people also were in equal danger, as they must have divided a portion of that bought for themselves, with the cattle,

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.

18 When that year was ended, they ^{A. M. 2302. B. C. 1702.} came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; ¹ 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.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 (And as for the people, he removed them to cities, from one end of the borders of Egypt even to the other end thereof.)

22 ² Only the land of the ³ priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

¹ Or, as a little child is nourished.—² Heb. according to the little ones, Ch. 50. 21.—³ Ch. 41. 30. Acta 7. 11.—⁴ Ch. 41. 36.—⁵ Ver. 19.—⁶ Heb. led them.—⁷ Ezra 7. 21.—⁸ Or, princes. Ch. 41. 45. 2 Sam. 8. 18.

which, for the sake of tillage, &c. they wished of course to preserve till the seven years' famine should end. The cattle being bought by Joseph, were supported at the royal expense, and very likely returned to the people at the end of the famine; for how else could they cultivate their ground, transport their merchandize, &c. &c. For this part of Joseph's conduct, he certainly deserves high praise, and no censure.

Verse 18. *When that year was ended*] The sixth year of the famine, they came unto him the second year, which was the last or seventh year of the famine, in which it was necessary to sow the land, that there might be a crop the succeeding year; for Joseph, on whose prediction they relied, had foretold that the famine should continue only seven years; and consequently they expected the eighth year to be a fruitful year, provided the land was sowed, without which, though the inundation of the land by the Nile might amount to the sixteen requisite cubits, there could be no crop.

Verse 21. *And as for the people, he removed them to cities*] It is very likely that Joseph was influenced by no political motive in removing the people to the cities; but merely by a motive of humanity and prudence. As the corn was laid up in the cities, he found it more convenient to bring them to the place where they might be conveniently fed; each being within the reach of an easy distribution. Thus then the country, which could afford no sustenance, was abandoned for the time being, that the people might be fed in those places where the provision was deposited.

Verse 22. *The land of the priests bought he not*] From this verse it is natural to infer, that whatever the religion of Egypt was, it was established by law, and supported by the state. Hence when Joseph bought all the lands of the Egyptians for Pharaoh, he bought not the land of the priests, for that was a portion assigned them by Pharaoh; and they did eat, did live on that portion. This is the earliest account we have of an established religion, supported by the state.

Verse 23. *I have bought you this day, and your land for Pharaoh*] It fully appears that the kingdom of Egypt was, previous to the time of Joseph, a very limited monarchy. The king had his estates; the priests had their lands; and the common people their patrimony, independently of both. The land of Rameses, or Goshen, appears to have been the king's land, ver. 11. The priests had their lands, which they did not sell to Joseph, ver. 22, 26. and that the people had lands independent of the crown, is evident from the purchases Joseph made, ver. 19, 20. and we may conclude from those purchases,

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.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou

shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he swore unto him, And Israel bowed himself upon the bed's head.

CHAPTER XLVIII.

Joseph, hearing that his father was near death, took his two sons Ephraim and Manasse, and went to Goshen to visit him. 1. Jacob strengthened himself to receive them. 2. Given Joseph an account of his appearing to him at Luz, and repeating the promise. 3. 4. Joseph Ephraim and Manasse as his own sons. 5. 6. Mentions the death of Rachel at Ephraim. 7. He blesses Ephraim and Manasse, preferring the former, who was the younger, to his elder brother. 8-17. Joseph supping his father had mistaken, in giving the right of primogeniture to the younger, endeavours to correct him. 18. Jacob shows that he had done so speedily, prophesies much good concerning both; but sets Ephraim the younger before Manasse. 19, 20. Jacob speaks of his death, and predicts the return of his posterity from Egypt. 21. And gives Joseph a portion above his brethren, which he had taken from the Amorites. 22.

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, Manasse 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 Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee

b Ch. 33. 13.—c Ver. 22.—d Or, prince, Ver. 22.—e Ver. 11.—f Ch. 46. 3.—g Heb. the days of the years of his life. See Ver. 9.—h So Deut. 31. 14. 1 Kings 2. 1.

i Ch. 24. 2.—k Ch. 24. 49.—l So Ch. 50. 25.—m 2 Sam. 19. 37.—n Ch. 49. 29. & 30. 5, 13.—o Ch. 48. 2. 1 Kings 1. 47. Heb. 11. 21.—p Ch. 29. 13, 19. & 35. 6, 9. &c.

that Pharaoh had no power to levy taxes upon his subjects, to increase his own revenue, until he had bought the original right which each individual had in his possessions. And when Joseph bought this for the king, he raised the crown an ample revenue, (though he restored the lands) by obliging each to pay one-fifth of the product to the king, ver. 24. And it is worthy of remark, that the people of Egypt well understood the distinction between subjects and servants; for when they came to sell their land, they offered to sell themselves also; and said, buy us and our land, and we and our land will be servants to Pharaoh, ver. 19.

Diodorus Siculus, lib. 1. gives the same account of the ancient constitution of Egypt. The land, says he, was divided into three parts: 1. One belonged to the priests, with which they provided all sacrifices, and maintained all the ministers of religion. 2. A second part was the king's, to support his court and family; and to supply expenses for wars, if they should happen. Hence there were no taxes, the king having so ample an estate. 3. The remainder of the land belonged to the subjects; who appear, from the accounts of Diodorus, to have been all soldiers, a kind of standing militia, liable, at the king's expense, to serve in all wars for the preservation of the state. This was a constitution something like the British: the government appears to have been mixed, and the monarchy properly limited, till Joseph, by buying the land of the people, made the king in some sort despotic. But it does not appear that any improper use was made of this, as in much later times, we find it still a comparatively limited monarchy.

Verse 26. And Joseph made it a law] That the people should hold their land from the king, and give him a fifth part of the produce, as a yearly tax. Beyond this it appears the king had no farther demands. The whole of this conduct in Joseph has been as strongly censured by some, as applauded by others. It is natural for men to run into extremes in attacking or defending any position. Sober and judicious men will consider what Joseph did by divine appointment, as a prophet of God; and what he did merely as a statesman, from the circumstances of the case, the complexion of the times, and the character of the people over whom he presided. When this is dispassionately done, we shall see much reason to adore God, applaud the man, and perhaps, in some cases, censure the minister. Joseph is never held up to our view as an erring prophet of God. He was an honoured instrument in the hands of God of saving two nations from utter ruin, and especially of preserving that family from which the Messiah was to spring; and of perpetuating the true religion among them. In this character he is represented in the sacred pages. His conduct, as the prime minister of Pharaoh, was powerfully indicative of a deep and consummate politician, who had high notions of prerogative, which led him to use every prudent mean to aggrandize his master; and at the same time to do what he judged best on the whole, for the people he governed.

Verse 29. Put thy hand under my thigh] See on chapter xxiv. 9.

Verse 30. I will lie with my fathers] As God had promised the land of Canaan to Abraham and his posterity, Jacob considered it as a consecrated place, under the particular superintendence and blessing of God: and as Sarah, Abraham, and Isaac, were interred near to Hebron, he, in all probability, wished to lie not only in the same place, but in the same grave: and it is not likely that he would have been solicitous about this, had he not considered that promised land as being a type of the rest that remains for the people of God: and a pledge of the inheritance among the saints in light.

Verse 31. And Israel bowed himself upon the bed's head] Jacob was now both old and feeble, and we may suppose him reclined on his couch when Joseph came, that he afterward sat up erect (see chap. xlviii. 2.) while conversing with his son, and receiving his oath and promise; and that, when this was finished, he bowed himself on the bed's head: exhausted with the conversation, he again reclined himself on his bed as before. This seems to be the simple meaning, which the text, unconnected with any religious system or prejudice, naturally proposes. But because שׂוּב שׂוּב shatah, signifies not only to bow but to worship, because acts of religious worship were performed by bowing or prostration: and because מִטָּה mitah, a bed, by the change of the points only, becomes מִיטָּה mitah, a staff, in which sense the Septuagint took it, translating the original words thus, καὶ προσκύνησεν ἰσραὴλ ἐπὶ τὸ ἄκρον τοῦ ἐστῆος αὐτοῦ, and Israel worshipped upon the top of his staff; which the writer of the Epistle to the Hebrews, chap. xi. 21, quotes literally, therefore some have supposed that Jacob certainly had a carved image on the head or top of his staff, to which he paid a species of adoration; or that he bowed himself to the staff or sceptre of Joseph, thus fulfilling the prophetic import of his son's dreams! The sense of the Hebrew text is given above: if the reader prefer the sense of the Septuagint, and the Epistle to the Hebrews, the meaning is, that Jacob through feebleness supported himself with a staff; and that when he had got the requisite assurance from Joseph that his dead body should be carried to Canaan, leaning on his staff, he bowed his head in adoration to God, who had supported him all his life long, and hitherto fulfilled all his promises.

NOTES ON CHAPTER XLVIII.

Verse 1. One told Joseph, Behold thy father is sick] He was ill before, and Joseph knew it: but it appears that a messenger had been now despatched to inform Joseph that his father was apparently at the point of death.

Verse 2. Israel strengthened himself and sat upon the bed.] He had been confined to his bed before, see chap. xlvii. 31. And now hearing that Joseph was come to see him, he made what efforts his little remaining strength would admit, to sit up in bed to receive his son. This verse proves that a bed, not a staff, is intended in the preceding chapter, ver. 31.

Verse 3. God Almighty] אֱלֹהֵי שַׁדַּי El Shaday. The All-

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, *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.

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; the same is Bethlehem.

8 And Israel beheld Joseph's sons, and said, *Who are these?*

9 And Joseph said unto his father, ^eThey are

b Ch. 17. 8.—c Ch. 41. 50. & 46. 20. Josh. 13. 7. & 14. 4.—d Ch. 35. 9, 16, 19.
e So Ch. 23. 5.

sufficient God, the outpourer and dispenser of mercies; see chap. xvii. 1. appeared to me at Luz, afterward called Beth-El; see chap. xxviii. 13. xxxv. 6, 9.

Verse 5. *And now thy two sons, Ephraim and Manasseh are mine*] I now adopt them into my own family, and they shall have their place among my twelve sons, and be treated in every respect as those, and have an equal interest in all the spiritual and temporal blessings of the covenant.

Verse 7. *Rachel died by me, &c.*] Rachel was the wife of Jacob's choice, and the object of his unvarying affection; he loved her in life: he loves her in death: many waters cannot quench love, neither can the floods drown it. A match of a man's own making, when guided by reason and religion, will necessarily be a happy one. When fathers and mothers make matches for their children, which are dictated by motives, not of affection, but merely of convenience, worldly gain, &c. &c. such matches are generally wretched. It is Leah in the place of Rachel to the end of the mortal story.

Verse 8. *Who are these?*] At ver. 10. it is said, that Jacob's eyes were dim for age, that he could not see; could not discern any object unless it were near him; therefore, though he saw Ephraim and Manasseh, yet he could not distinguish them till they were brought nigh to him.

Verse 11. *I had not thought to see thy face*] There is much delicacy and much tenderness in these expressions. He feels himself now amply recompensed for his long grief and trouble, on account of the supposed death of Joseph, in seeing not only himself, but his two sons, whom God by an especial act of favour is about to add to the number of his own. Thus we find, that as Reuben and Simeon were heads of two distinct tribes in Israel, so were Ephraim and Manasseh: because Jacob, in a sort of sacramental way, had adopted them with equal privileges with his own sons.

Verse 12. *Joseph bowed himself with his face to the earth*] This act of Joseph has been extravagantly extolled by Dr. Delaney and others. "When I consider him on his knees to God," says Dr. Delaney, "I regard him as a poor mortal in the discharge of his duty to his CREATOR. When I behold him bowing before Pharaoh, I consider him in the dutiful posture of a subject to his prince. But when I see him bending to the earth before a poor, old, blind, decrepid father, I behold him with admiration and delight. How doth that humiliation exalt him!"—Stuff! insufferable! So then, it is a wondrous condescension in a young man, who in the course of God's providence, with scarcely any efforts of his own, was raised to affluence and worldly grandeur, to show respect to his father! And that respect was the more gratuitous and contending, because that father was poor, old, blind, and decrepid! The maxim of this most insolent rhodomontade is, that "a child who has risen to affluence, is not obliged to reverence his parents when reduced in their circumstances, and brought down by the weight of years and infirmities to the sides of the grave; and should they acknowledge and reverence them, it would be a mark of singular goodness, and be highly meritorious." Should positions of this kind pass without execration? I trow not. By the law of God and nature, Joseph was as much bound to pay his dying father this filial respect, as he was to reverence his king, or worship his God. As to myself, I must freely confess that I see nothing peculiarly amiable in this part of Joseph's conduct: he simply acquitted him-

self of a duty which God, nature, decency, and common sense, imperiously demanded him, and all such in his circumstances, to discharge. To the present day, children in the East, next to God, pay the deepest reverence to their parents. Besides, before whom was Joseph bowing? not merely his father, but a most eminent PATRIARCH; one highly distinguished by the Lord; and one of the three of whom the Supreme Being speaks in the most favourable and affectionate manner; the three who received and transmitted the true faith, and kept unbroken the divine covenant: I AM THE GOD OF ABRAHAM, the GOD OF ISAAC, and the GOD OF JACOB. He has never said, I am the God of JOSEPH. And if we compare the father and the son, as men, we shall find that the latter was exceeded by the former in almost endless degrees. Joseph owed his advancement and his eminence to what some would call good fortune, and what we know to have been the especial providence of God, working in his behalf, wholly independent of his own industry, &c. every event of that providence turning up in his favour. Jacob owed his own support and preservation, and the support and preservation of his numerous family, under God, to the continual exercise of the vast powers of a strong and vigorous mind, to which the providence of God seemed ever in opposition; because God chose to try to the uttermost the great gifts which he had bestowed. If, therefore, the most humble and abject inferior, should reverence dignity and eminence raised to no common height—so should Joseph bow down his face to the earth before JACOB.

10 (Now ^ethe eyes of Israel were ^bdim for age, so that he could not see.) And he brought them near unto him; and ^che kissed them, and embraced them.

11 And Israel said unto Joseph, ^dI had not thought to see thy face: and lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's

f Ch. 27. 4.—g Ch. 27. 1.—h Heb. Acery: I-si. 6. 10. & 59. 1.—i Ch. 27. 27.
k Ch. 45. 3.

self of a duty which God, nature, decency, and common sense, imperiously demanded him, and all such in his circumstances, to discharge. To the present day, children in the East, next to God, pay the deepest reverence to their parents. Besides, before whom was Joseph bowing? not merely his father, but a most eminent PATRIARCH; one highly distinguished by the Lord; and one of the three of whom the Supreme Being speaks in the most favourable and affectionate manner; the three who received and transmitted the true faith, and kept unbroken the divine covenant: I AM THE GOD OF ABRAHAM, the GOD OF ISAAC, and the GOD OF JACOB. He has never said, I am the God of JOSEPH. And if we compare the father and the son, as men, we shall find that the latter was exceeded by the former in almost endless degrees. Joseph owed his advancement and his eminence to what some would call good fortune, and what we know to have been the especial providence of God, working in his behalf, wholly independent of his own industry, &c. every event of that providence turning up in his favour. Jacob owed his own support and preservation, and the support and preservation of his numerous family, under God, to the continual exercise of the vast powers of a strong and vigorous mind, to which the providence of God seemed ever in opposition; because God chose to try to the uttermost the great gifts which he had bestowed. If, therefore, the most humble and abject inferior, should reverence dignity and eminence raised to no common height—so should Joseph bow down his face to the earth before JACOB.

Besides, Joseph in thus reverencing his father, only followed the custom of the Egyptians among whom he lived, who, according to Herodotus, (*Euterpe*, c. 80.) were particularly remarkable for the reverence they paid to old age. "For if a young person meet his senior, he instantly turns aside to make way for him; if an aged person enter an apartment, the youth always rise from their seats," and Mr. Sarary observes, that the reverence mentioned by Herodotus, is yet paid to old age, on every occasion, in Egypt. In Mohammedan countries, the children sit as if dumb, in the presence of their parents, never attempting to speak, unless spoken to. Among the ancient Romans, it was considered a crime worthy of death, not to rise up in the presence of an aged person; and acting a contrary part, was deemed an awful mark of the deep degeneracy of the times. Thus the satirist:

*Crescent hoc grandævitas, & morte piandum,
Si juvenis vetulo non assurrexerit; et al
Barbato cunctum puer. Juv. Sat. xii. v. 84.*

And had not men the hoary heads revered,
Or boys paid reverence when a man approach'd,
Such must have died.—

Dryden.

Indeed, though Dr. Delaney is so much struck with what he thinks to be great and meritorious condescension and humility on the part of Joseph, yet we find the thing itself, the deepest reverence to parents and old age, practised by all the civilized nations in the world, not as a matter of meritorious courtesy, but as a point of rational and absolute duty.

Verse 14. *Israel stretched out his right hand, &c.*] Laying hands on the head was always used among the Jews in giving blessings, designating men to any office, and in the consecration of solemn sacrifices. This is the first time we find it mentioned; but we often read of it afterward. See Numb. xxvii. 18, 23. Deut. xxxiv. 9. Matt. xix. 13, 15. Acts vi. 6. 1 Tim. iv. 14. Jacob laid his right hand on the head of the younger, which we are

head, ¹ guiding his hands wittingly; for Manasseh was the first-born.

15 And ^m he blessed Joseph, and said, God, ^a before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The angel ^o which redeemed me from all evil, bless the lads; and let ^p my name be named on them, and the name of my fathers Abraham and Isaac; and let them ^r grow into a multitude, in the midst of the earth.

17 And when Joseph saw that his father ^a laid his right hand upon the head of Ephraim, it ^d 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,

¹ Ver. 19.—^m Heb. 11. 21.—ⁿ Ch. 17. 1. & 24. 40.—^o Ch. 23. 15. & 31. 11, 13, 24. Psa. 31. 22. & 121. 7.—^p Amos 9. 12. Acta 15. 17.—^r Heb. *as fishes do increase*: see Num. 1. 46. & 26. 31, 37.—^a Ver. 11.

told he did wittingly, (well knowing what he was about) for, or although Manasseh was the first-born, knowing by the spirit of prophecy that Ephraim's posterity would be more powerful than that of Manasseh. It is observable how God from the beginning has preferred the younger to the elder, as *Abel before Cain*: *Shem before Japheth*: *Isaac before Ishmael*: *Jacob before Esau*: *Judah and Joseph before Reuben*: *Ephraim before Manasseh*: *Moses before Aaron*: and *David before his brethren*. "This is to be resolved entirely into the wise and secret counsel of God, so far as it regards temporal blessings and national privileges, as the apostle tells us, Rom. ix. 11. see the notes on chap. xxv. 23. But this preference has no concern with God's conferring a greater measure of his love and approbation on one person more than another: for this we are assured can arise from nothing but men's moral characters; it is the determination of truth, that with God there is no respect of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him, Acta x. 34, 35. Compare Gen. iv. 7. with Heb. xi. 4. and you will see that this difference in moral character was the sole cause why God preferred Abel to Cain."—*Dodd*.

Verse 15. *He blessed Joseph*] The father first, and then the sons afterward. And this is an additional proof to what has been adduced under ver. 12. of Jacob's superiority: for the less is always blessed of the greater.

The God who fed me all my life long] Jacob is now standing on the verge of eternity, and his faith strong in God. He sees his life to be a series of mercies: and as he had been affectionately attentive, provident, and kind to his most helpless child, so has God been unto him; he has fed him all his life long; he plainly perceives that he owes every morsel of food which he has received to the mere mercy and kindness of God.

Verse 16. *The angel which redeemed me from all evil*] המלאך החוץ *hamalak ha-goel*. The messenger, the Redeemer, or kinsman, for so *goel* signifies: for this term, in the law of Moses, is applied to that person whose right it is, from his being nearest *akin*, to redeem or purchase back a forfeited inheritance. But of whom does Jacob speak? We have often seen in the preceding chapters, an angel of God appearing to the patriarchs, see particularly chap. xvi. 7. and the note there; and we have full proof that this was no created angel, but the messenger of the Divine Counsel, the Lord Jesus Christ. Who then was the angel that redeemed Jacob, and whom he invoked to bless Ephraim and Manasseh? Is it not JESUS? He alone can be called *Goel*, the redeeming kinsman, for he alone took part of our flesh and blood, that the right of redemption might be his. And that the forfeited possession of the favour and image of God might be redeemed, brought back, and restored to all those who believe in his name. To have invoked any other angel or messenger in such a business, would have been impiety. Angels bless not: to God alone this prerogative belongs. With what confidence may a truly religious father use these words in behalf of his children: JESUS, the CHRIST, who hath redeemed me, bless the lads, redeem them also, and save them unto eternal life!

And let my name be named on them] "Let them be ever accounted as a part of my family. Let them be true Israelites, persons who shall prevail with God as I have done; and the name of Abraham, being partakers of his faith; and the name of Isaac, let them be as remarkable for submissive obedience as he was. Let the virtues of Abraham, Isaac, and Jacob, be accumulated in them, and invariably displayed by them!" These are the very words

my father: for this is the first-born; put thy right hand upon his head.

19 And his father refused, and said, "I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly 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, "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 God shall be with you, and bring you again unto the land of your fathers.

22 Moreover I have given to thee one portion above thy brethren, which I took out of

¹ Was evil in his eyes. Ch. 28. 8.—^u Ver. 14.—^v Num. 1. 33, 35. & 2. 19, 21. Deut. 33. 17. Rev. 7. 6, 8.—^w Heb. *fulness*.—^x So Ruth 4. 11, 12.—^y Ch. 46. 4. & 50. 24.—^z Josh. 24. 32. 1 Chron. 5. 2. John 4. 5.

of adoption: and by the imposition of hands, the invocation of the Redeemer, and the solemn blessing pronounced, the adoption was completed. From this moment, Ephraim and Manasseh had the same rights and privileges as Jacob's sons; which, as the sons of Joseph, they could have never possessed.

And let them grow into a multitude.] ירבו יריב *Ve-yiddeggulu la-rob*: Let them increase like fishes into a multitude. Fish are the most prolific of all animals; see the instances produced on chap. i. ver. 20. This prophetic blessing was verified in a most remarkable manner; see Num. xxvi. 34, 37. Deut. xxxiii. 17. Josh. xvii. 17. At one time the tribe of Ephraim amounted to 40,500 effective men; and that of Manasseh to 52,700, amounting in the whole to 93,200. See the notes on Num. i. 46. and xxvi. 2.

Verse 18. *Joseph said, Not so, my father*] Joseph supposed that his father had made a mistake in laying his right hand on the head of the youngest, because the right hand was considered as the most noble, and the instrument of conveying the highest dignities; and thus it has ever been considered among all nations, though the reason of it is not particularly obvious. Even in the heavens, the right hand of God is the place of the most exalted dignity. It has been very properly observed, that Joseph spoke here as he was moved by natural affection; and that Jacob acted as he was influenced by the Holy Spirit.

Verse 20. *In thee shall Israel bless*] That is, in future generations the Israelites shall take their form of wishing prosperity to any nation or family from the circumstance of the good which it shall be known that God has done to Ephraim and Manasseh. *May God make thee as fruitful as Ephraim, and multiply thee as Manasseh!* So to their daughters, when married, the Jewish women are accustomed to say, *God make thee as Sarah and Rebekah!* These forms are still in use.

Verse 21. *Behold, I die!*] With what composure is this most awful word expressed! Surely of Jacob it might now be said, "He turns his sight undaunted on the tomb." For though it is not said that he was full of days, as were Abraham and Isaac, yet he is perfectly willing to bid adieu to earthly things, and lay his body in the grave. Could any person act as the patriarchs did in their last moments, who had no hopes of eternal life, no belief in the immortality of the soul! Impossible! With such a conviction of the being of God, with such proofs of his tenderness and regard, with such experience of his providential and miraculous interference in their behalf, could they suppose, that they were only creatures of a day; and that God had wasted so much care, attention, providence, grace, and goodness, on creatures, who were to be ultimately like the beasts that perish? The supposition that they could have no correct notion of the immortality of the soul, is as dishonourable to God as to themselves. But what shall we think of Christians who have formed this hypothesis into a system, to prove what? Why, that the patriarchs lived and died in the dark! That either the soul has no immortality, or that God has not thought proper to reveal it. Away with such an opinion! It cannot be said to merit serious reflection.

Verse 22. *Moreover, I have given to thee (Joseph) one portion*] שכב אחי *Shechem achad*, one Shechem, or one shoulder. We have already seen the transactions between Jacob and his family on one part, and Shechem and the sons of Hamor on the other; see chap. xxxiii. 18, 19. and chap. xxxiv. As he uses the word *Shechem* here, I think it likely, that he alludes to the purchase of the field or parcel of ground mentioned chap. xxxiii. 18, 19. It has been supposed that this parcel of ground which Jacob

the hand * of the Amorite with my sword and with my bow.

CHAPTER XLIX.

Jacob, about to die, calls his sons together that they may bless them, or give prophetic declarations concerning their posterity, 1, 2. Prophetic declaration concerning Reuben, 3, 4; concerning Simeon and Levi, 5-7; concerning Judah, 8, 12; concerning Benjamin, 13; concerning Issachar, 14, 15; concerning Dan, 16-18; concerning Gad, 19; concerning Asher, 20; concerning Naphtali, 21; concerning Joseph, 22-24; concerning Benjamin, 27. Summary concerning the twelve tribes, 25. Jacob gives directions concerning his being buried in the cave of Machpelah, 29-32. Jacob dies, 33.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may

a Ch. 15, 16, & 24. 25. Josh. 17, 14, &c.—Deut. 33, 1. Amos 3, 7.—Deut. 4, 30. Numb. 24, 11. Isai. 2, 2, & 39, 6. Jer. 23, 30. Dan. 2, 24, 29. Acts 2, 17. Heb. 1, 2.

bought from Shechem, had been taken from him by the Amorites; and that he afterward had recovered it by his sword and by his bow; i. e. by force of arms. Shechem appears to have fallen to the lot of Joseph's sons; see Josh. xvii. 1. and chap. xx. 7. and in our Lord's time there was a parcel of ground near to Sychar, or Shechem, which was still considered as that portion which Jacob gave to his son Joseph, John iv. 5. and on the whole it was probably the same that Jacob bought for a hundred pieces of money, chap. xxxi. 18, 19. But how could it be said that he took this out of the hand of the Amorite with his sword and his bow? we cannot tell. Many attempts have been made to explain this abstruse verse, but they have all hitherto been fruitless. Jacob's words were no doubt perfectly well understood by Joseph; and probably alluded to some transaction that is not now on record, and it is much better and safer for us to confess our ignorance, than to hazard conjecture after conjecture on a subject in which we are not interested, and of which we can know nothing certainly.

1. Of filial respect to aged and destitute parents we have already had occasion to speak, see ver. 11. The duty of children to their parents only ceases when the parents are laid in their graves; and this duty is the next in order and importance to the duty we owe to God. No circumstances can alter its nature or lessen its importance; Honour thy father and thy mother, is the sovereign, everlasting command of God. While the relations of parent and child exist, this commandment will be in full force.

2. The Redeeming Angel, the Messenger of the covenant, in his preserving and saving influence, is invoked by dying Jacob, to be the protector and saviour of Ephraim and Manasseh, ver. 16. With what advantage and effect can a dying parent recommend the Lord Jesus to his children, who can testify with his last breath, that this Jesus has redeemed him from all evil? Reader, canst thou call Christ thy Redeemer? Hast thou, through him, recovered the forfeited inheritance? Or dost thou expect redemption from all evil, by any other means? Through him, and him alone, God will redeem thee from all thy sins; and as thou knowest not what a moment may bring forth, thou hast not a moment to lose. Thou hast sinned, and there is no name given under heaven among men, whereby thou canst be saved, but Jesus Christ. Acquaint thyself with him, and be at peace, and thereby good shall come unto thee.

3. We find that the patriarchs ever held the promised land in the most sacred point of view. It was God's gift to them; it was confirmed by a covenant that spoke of, and referred to, better things. We believe that this land typified the rest which remains for the people of God; and can we be indifferent to the excellence of this rest? A patriarch could not die in peace, however distant from this land, without an assurance that his bones should be laid in it. How can we live, how can we die comfortably, without the assurance that our lives are hid with Christ in God, and that we shall dwell in his presence for ever? There remains a rest for the people of God, and only for the people of God; for those alone who love, serve, reverence, and obey him, in his Son Jesus Christ, shall ever enjoy it.

NOTES ON CHAPTER XLIX.

Verse 1. That which shall befall you in the last days] It is evident from this, and indeed from the whole complexion of these important prophecies, that the twelve sons of Jacob had very little concern in them personally considered; as they were to be fulfilled in the last days; i. e. in times remote from that period, and consequently to their posterity, and not to themselves, or to their immediate families. The whole of these prophetic declarations, from ver. 2. to ver. 27. inclusive, is delivered in strongly figurative language, and in the poetic form; which, in every translation, should be preserved as nearly as possible, rendering the version line for line with the original. This order I shall pursue in the succeeding

tell you that which shall befall you * in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and ^d hearken unto Israel your father.

3 ¶ Reuben, thou art * my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power :

4 Unstable as water, * thou shalt not excel ; because thou wentest up to thy father's bed ; then didst thou lie with it : * he went up to my couch.

d Psal. 31, 11.—Ch. 29, 32.—1 Dent. 21, 17. Psal. 78, 51.—e Heb. do not thou errst. h 1 Chron. 5, 1.—i Ch. 33, 22. 1 Chron. 5, 1. Deut. 27, 20.—k Or, my couch is gone.

notes, always proposing the verse first, in as literal a translation as possible, line for line with the Hebrew, after the hemistich form, from which the sense will be the more clearly apprehended.

2 Come together and hear, O sons of Jacob ! And hearken unto Israel your father.

Bishop Newton has justly observed, that Jacob had received a double blessing; *spiritual and temporal*: the promise of being progenitor of the Messiah, and the promise of the land of Canaan. The promised land he might divide among his children as he pleased; but the other must be confined to one of his sons; he therefore assigns to each son a portion in the land of Canaan, but limits the descent of the Blessed Seed to the tribe of Judah. Some have put themselves to a great deal of trouble and learned labour, to show, that it was a general opinion of the ancients, that the soul a short time previous to its departure from the body, becomes endued with a certain measure of the prophetic gift, or foresight: and that this was probably the case with Jacob. But it would be derogatory to the dignity of the prophecies delivered in this chapter, to suppose, that they came by any other means than direct inspiration, as to their main matter; though certain circumstances appear to be left to the patriarch himself, in which he might express his own feelings, both as a father and as a judge. This is strikingly evident. 1. In the case of Reuben, from whom he had received the grossest insult, however the passage relative to him may be understood, and 2. In the case of Joseph, the tenderly beloved son of his most beloved wife Rachel, in the prophecy concerning whom, he gives full vent to all the tender and affectionate emotions, which, as a father and a husband, do him endless credit.

- 3. Reuben, my first-born art thou ! My might, and the prime of my strength, Excelling in eminence, and excelling in power :
- 4. Pouring out like the waters—thou shalt not excel : For thou wentest up to the bed of thy father.—Then thou didst defile—so my couch he went up !

Verse 3. Reuben, as the first-born, had a right to a double portion of all that the father had, see Deut. xxii. 17.

The eminence or dignity mentioned here, may refer to the priesthood; the power, to the regal government or kingdom. In this sense it has been understood by all the ancient Targumists; the Targum of Onkelos paraphrases it thus: "Thou shouldst have received three portions, the birthright, the priesthood, and the kingdom;" and to this the Targums of Jonathan ben Uzziel and Jerusalem add, "but because thou hast sinned, the birthright is given to Joseph, the kingdom to Judah, and priesthood to Levi." That the birthright was given to the sons of Joseph, we have the fullest proof from 1 Chron. v. 1. Verse 4. Pouring out like waters:] This is an obscure sentence, because unfinished: It evidently relates to the defilement of his father's couch, and the word *me pachaz*, here translated pouring out, and in our version, unstable, has a bad meaning in other places of the Scripture, being applied to dissolute, debauched, and licentious conduct; see Judg. ix. 4. Zeph. iii. 4. Jerem. xxiii. 14, 32. xxix. 23. Thou shalt not excel] This tribe never rose to any eminence in Israel: was not so numerous by one-third, as either Judah, Joseph, or Dan, when Moses took the sum of them in the wilderness, Numb. i. 21. and was among the first that was carried into captivity, 1 Chron. v. 26. Then thou didst defile] Another unfinished sentence, similar to the former, and upon the same subject, passing over a transaction covertly, which delicacy forbade Jacob to enlarge on.—For the crime of Reuben, see the notes on chap. xxxv. 22.

- 5. Simeon and Levi, brethren ; They have accomplished their fraudulent purpose.
- 6. Into their secret counted my soul did I pour : In their confidentiality my honour was not united. For in their ancestry they slew a man (whom ish, a noble) And in their pleasure they murdered a prince.
- 7. Cursed was their anger, for it was fierce ! And their hatred, for it was insufferable ! I will divide them out in Jacob, And I will disperse them in Israel.

5 ¶ Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

1 Ch. 29. 33, 34.—m Prov. 19. 9.—n Or, their swords are weapons of violence. o Ch. 31. 25.—p Prov. 1. 15, 16.—q Psa. 26. 9. Ephes. 5. 11.—r Psa. 16. 9. & 30. 12. & 57.

Verse 5. Simeon and Levi are brethren] Not only springing from the same parents; but they have the same kind of disposition, headstrong, deceitful, vindictive, and cruel.

They have accomplished, &c.] Our margin has it, Their swords are weapons of violence, i. e. Their swords, which they should have used in defence of their persons, or the honourable protection of their families, they have employed in the base and dastardly murder of an innocent unoffending people.

The Septuagint gives a different turn to this line from our translation, and confirms the translation given above; ἐπιτελέσαντες ἀδικίαν ἐπίστευον, They have accomplished the iniquity of their purpose; with which the Samaritan version agrees. In the Samaritan text we read 323 cath, they have accomplished, instead of the Hebrew כלי celi, weapons or instruments, which reading most critics prefer: and as to מרמהים mecaroteyheim translated above, their fraudulent purposes, and which our translation, on almost no authority, renders their habitations, it must either come from the Ethiopic መርማር macar, he counselled, devised stratagems, &c. see Castel, or from the Arabic ماكار macara, he deceived, practised deceit, plotted, &c. which is nearly of the same import. This gives not only a consistent, but evidently the true sense.

Verse 6. Into their secret council, &c.] Jacob here exculpates himself from all participation in the guilt of Simeon and Levi in the murder of the Shechemites.—He most solemnly declares that he knew nothing of the confederacy by which it was executed; nor of the secret council in which it was plotted.

If it should be said that the words תבוא tabo, and חרר techad, should be translated in the future tense, or in the imperative, as in our translation, I shall not contend, though it is well known that the preter is often used for the future in Hebrew, and vice versa. Taken thus, the words mark the strong detestation which this holy man's soul felt for the villany of his sons. "My soul shall not come into their secret council—My honour shall not be united to their confederacy."

For in their anger they slew a man, איש Ish, a noble, an honourable man, viz. Shechem.

And in their pleasure.—This marks the highest degree of wickedness and settled malice—they were delighted with their deed. A similar spirit, Saul of Tarsus possessed, previous to his conversion; speaking of the martyrdom of St. Stephen, St. Luke says, Acts viii. 1. Σαυλος δὲ οὐκ ἐκείνην ἑώρακεν τὴν ἀναίμακτον ἀποκρίσιν. And Saul was gladly consenting to his death. He was, with the others, highly delighted with it: and thus the prediction of our Lord was fulfilled, John xvi. 1. Yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And it is represented as the highest pitch of profligacy and wickedness, not only to sin, but to delight in it; see Rom. i. 32. As the original word נאנן nelson, signifies, in general, pleasure, benevolence, delight, &c. it should neither be translated self-will, nor wilfulness, as some have done, but simply as above; and the reasons appear sufficiently obvious.—They murdered a prince, —Hamor, the father of Shechem; instead of שׁר shor, which we have translated a wall, and others an ox; I read שׁר sar, a prince, which makes a consistent sense; see Kennicott's first Dissertation, p. 56, &c.—As there is no evidence whatever, that Simeon and Levi either dug down a wall, or houghed the oxen, as some have translated the passage, see the margin: on the contrary, the text, chap. xxxv. 28, 29, proves that they had taken for their own use, the sheep, oxen, asses, all their wealth, their wives, and their little ones.

Verse 7. Cursed be their anger] The first motions of their violence were savage—and their excessive or overflowing wrath, אברא, for it was inflexible; neither the supplications of the males, nor the entreaties, tears, cries, and shrieks of the helpless females, could deter them from their murderous purpose, for this, ver. 5. they are said to have accomplished.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee.

8.—a Ch. 31. 35.—b Or, houghed oxen.—c Jerh. 19. 1. & 21. 5, 6, 7. 1 Chron. 4. 24, 26. d Ch. 29. 35. Deut. 33. 7.—e Psa. 18. 40.—f Ch. 27. 29. 1 Chron. 3. 2.

I will divide them out, אֶחָלֵקֵם achalekam, I will make them into lots, giving a portion of them to one tribe, and a portion to another—but they shall never attain to any political consequence. This appears to have been literally fulfilled. Levi had no inheritance except forty-eight cities, scattered through different parts of the land of Canaan; and as to the tribe of Simeon, it is generally believed among the Jews, that they became schoolmasters to the other tribes; and when they entered Canaan, they had only a small portion, a few towns and villages in the worst part of Judah's lot, Josh. xix. 1. which afterward finding too little, they formed different colonies in districts which they conquered from the Idumeans and Amalekites, 1 Chron. iv. 39, &c. Thus these two tribes were not only separated from each other, but even divided from themselves, according to this prediction of Jacob.

- 8. Judah! thou! Thy brethren shall praise thee. Thy hand in the neck of thine enemies: The sons of thy father shall bow themselves to thee.
- 9. A lion's whelp is Judah: From the prey, my son, thou hast ascended. He couched, lying down like a strong lion, And like a lioness; who shall arouse him?
- 10. From Judah the sceptre shall not depart, Nor a ruler from his offspring, Until that Shiloh shall come, And to him shall be assembled the people. And to him shall be the reins, And in the choice case, the founts of his ass. He washed his garments in wine, His clothes in the blood of the grape.
- 12. With wise shall his eyes be rest, And his teeth shall be white with milk.

Verse 8. Thy brethren shall praise thee] As the name Judah signifies praise, Jacob takes occasion from its meaning to show that this tribe should be so eminent and glorious, that the rest of the tribes should praise it; that is, that they should acknowledge its pre-eminence and superior dignity; as in its privileges, it should be distinguished beyond all the others. On the prophecy relative to Judah, Dr. Hales has several judicious remarks, and has left very little to be further desired on the subject. Every reader will be glad to meet with them here.

The prophecy begins with his name JUDAH, signifying the praise of the Lord, which was given to him at his birth by his mother Leah, chap. xxix. 35. It then describes the warlike character of this tribe, to which, by the divine appointment, was assigned the first lot of the promised land, which was conquered accordingly by the pious and heroic Caleb; the first who laid hands on the necks of his enemies, and routed and subdued them, Josh. xiv. 1. xv. 1. Judg. i. 1, 2, and led the way for their total subjugation under David; who in allusion to this prediction, praises God, and says, Thou hast given me the necks of mine enemies, that I might destroy them that hate me, Psalm viii. 40. In the different stages of its strength, this tribe is compared to a lion's whelp, to a full-grown lion, and to a nursing lioness, the fiercest of all. Hence a lion was the standard of Judah; compare Numb. ii. 3. Ezek. i. 10. The city of David, where he reposed himself after his conquests, secure in the terror of his name, 1 Chron. xiv. 17, was called Ariel, the lion of God, Isa. xxix. 1. And our Lord himself, his most illustrious descendant, The Lion of the tribe of Judah, Rev. v. 5.

The duration of the power of this famous tribe is next determined—"The sceptre of dominion," as it is understood, Esth. viii. 4. Isa. xiv. 5, &c. or its civil government, was not to cease or depart from Judah, until the birth or coming of SHILOH, signifying the Apostle, as Christ is styled, Heb. iii. 1. nor was the native lawgiver, or expounder of the law, teacher, or scribe, intimating their ecclesiastical polity, to cease, until Shiloh should have a congregation of people, or religious followers, attached to him. And how accurately was this fulfilled in both these respects!

1. Shortly before the birth of Christ, a decree was issued by Augustus Cesar, that all the land of Judea and Galilee should be enrolled: or a registry of persons taken, in which Christ was included; Luke ii. 1—7. whence Julian, the apostate, unwittingly objected to his title of CHRIST or KING, that "he was born a subject of Cesar!" About eleven years after, Judea was made a Roman prov-

9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11. Ezech. 21. 27. Dan. 9. 25. Matt. 21. 9. Luke 1. 32, 33.—Ira. 2. 2 & 11. 10. & 12. 1, 4 & 49. 6, 7, 27, 28 & 33 & 45 & 60. 1, 3, 4, 5. Hag. 2. 7. Luke 2. 30, 31, 32.

ince, attached to Syria on the deposal and banishment of Archelaus, the son of Herod the Great, for maladministration, and an assessment of property, or taxing, was carried into effect by Cyrenius, then governor of Syria, the same, who before, as the emperor's procurator, had made the enrolment, Luke ii. 2. Acts v. 37, and thenceforth Judaea was governed by a Roman deputy; and the judicial power of life and death taken away from the Jews, John xviii. 31.

2. Their ecclesiastical polity ceased with the destruction of their city and temple by the Romans, A. D. 70. At which time the Gospel had been preached through the known world by the apostles, "his witnesses in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth," Matt. xxiv. 14. Acts ii. 8. Rom. x. 13. And a vast congregation of Christians then formed, both among Jews and Gentiles.

Our Lord's triumphant entry into Jerusalem, before his crucifixion, "riding on an ass, even a colt, the foal of an ass;" which, by his direction, his disciples brought to him for this purpose:—"Go into the village over against you, and presently ye shall find an ass tied, and a colt with her, loose them and bring them to me." Matt. xxi. 2—5. remarkably fulfilling the prophecy of Zechariah, ix. 9. is no less a fulfilment of this prophecy of Shiloh, "binding or tying his foal to the vine, even his ass's colt to the choice vine." In ancient times, to ride upon white asses, or ass colts, was the privilege of persons of high rank, princes, judges, and prophets, Judg. v. 10. x. 4. Numb. xxii. 22. And, as the children of Israel were symbolized by the vine, Psal. lxxx. 8. Hos. x. 1. and the men of Judah, by "a (choice) vine of Sorek," in the original, both here and in the beautiful allegory of Isaiah, v. 1—7, adopted by Jeremiah ii. 21. and by our Lord, Matt. xxi. 31. who styled himself the true vine, John xv. 1. so, the union of both these images, signified our Lord's assumption, as the promised Shiloh, of the dignity of the king of the Jews; not in a temporal, but in a spiritual sense, as he declared to Pilate, John xviii. 36. as a prelude to his second coming in glory, "to restore again the kingdom to Israel," Matt. xviii. 64. Acts i. 6.

The vengeance to be then inflicted on all the enemies of his church, or congregation of faithful Christians, is expressed by the symbolical imagery of "washing his garments in wine, and his clothes in the blood of grapes;" which, to understand literally, would be incongruous, and unusual any where; while it aptly represents his garments crimsoned in the blood of his foes, and their immense slaughter; an imagery frequently adopted in the prophetic scriptures, see Isa. lxvii. 11. lxviii. 1—6. Rev. xxii. 12. and vi. 2. xix. 11—15. xiv. 20.

The strength and wholesomeness of Shiloh's doctrine are next represented, by having "his eyes red with wine, and his teeth white with milk." And thus the evangelical prophet, in similar strains, invites the world to embrace the GOSPEL.

No every one that thirsteth, come to the waters, And he that hath no money, come buy and eat: Ye, come buy wine and milk, Without money and without price. Iml. iv. 1.

On the last day of the feast of tabernacles, it was customary among the Jews, for the people to bring water from the fountain of Siloah, or Siloam, which they poured on the altar, singing the words of Isaiah xii. 3. With joy shall ye draw water from the fountain of salvation, which the Targum interprets, With joy shall ye receive a new doctrine from the elect of the just one; and the feast itself was also called Hosanna, Save, we beseech thee. And Isaiah has also described the apostasy of the Jews from their tutelar God IMMANUEL, under the corresponding imagery of their "rejecting the gently flowing waters of Siloah," Isa. viii. 6—8.

Hence our Lord, on the last day of the feast, significantly invited the Jews to come unto him, as the true and living fountain of waters, Jer. ii. 13. "If any thirst, let him come to me and drink," John vii. 37. He also compared his doctrine to new wine, which required to be put into new bottles, made of skins, strong enough to contain it, Matt. ix. 17. while the Gospel is repeatedly represented as affording milk for babes, or the first principles of the oracles of God for novices in the faith; as well as strong meat (and strong wine) for masters in Christ, or adepts, Matt. xiii. 11. Heb. v. 12—14.

And our Lord's most significant miracle was wrought at this fountain, when he gave sight to a man of forty years old, blind from his birth, by sending him, after he had anointed his eyes with moistened clay, to wash in the pool of Siloam, which is the Greek pronunciation of the Hebrew שִׁלּוֹחַ Siloah, or Siloh, Isa. vii. 6. where the Septuagint version reads Σιλωάμ; signifying, according to the evangelist, ἀποσταλάσκει, sent forth, and consequently derived from שָׁלַח shalach, to send, John ix. 7. Our Lord thus assuming to himself his two leading titles of MESSIAH, signifying, anointed, and SHILOH, sent forth, or delegated from God; as he had done before at the opening of his mission. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me forth (ἀποσταλάσκει) to heal the broken-hearted," &c. Luke iv. 18.

And in the course of it he declared, I was not sent forth, (ἀποσταλάσκει) but unto the lost sheep of the house of Israel, Matt. xv. 24. by a twofold reference to his character in Jacob's prophecy of SHILOH and SHEPHERD OF ISRAEL, Gen. xlix. 10—24. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou sentest forth," (ἀποσταλάσκει) to instruct and save mankind, John xvii. 3. and he thus distinguishes his own superior mission, from his commission to his apostles, "As the Father hath sent me, ἀποσταλάσκει με, so I send you," ἀποστέλλω υμᾶς, John xx. 21. Whence St. Paul expressly styles "Jesus Christ the Apostle (ὁ ἀποστόλος) and high priest of our profession," Heb. iii. 1. and by an elaborate argument, shows the superiority of his mission above that of Moses; and of his priesthood above that of Aaron, in the sequel of the epistle. His priesthood was foretold by David to be a royal priesthood, after the order of Melchisedek, Psalm cx. 4. but where shall we find his mission or apostleship foretold, except in Jacob's prophecy of Shiloh? which was evidently so understood by Moses when God offered to send him as his ambassador to Pharaoh, and he declined at first the arduous mission, O my Lord, send, I pray thee, by the hand of Him whom thou wilt send, or by the promised Shiloh, Exod. iii. 10. iv. 13. by whom in his last blessing to the Israelites, parallel to that of Jacob, he prayed that "God would bring back Judah to his people," from captivity, Deut. xxxiii. 7.

Here then we find the true meaning and derivation of the much-disputed term Shiloh in this prophecy of Jacob, which is fortunately preserved by the Vulgate, rendering qui mittendus est; he that is to be sent; and also by a rabbinical comment on Deut. xxii. 5. "If you keep this precept, you hasten the coming of the Messiah, who is called SENT."

This important prophecy concerning Judah intimates: 1. The warlike character and conquests of this tribe. 2. The cessation of their civil and religious polity at the first coming of Shiloh. 3. His meek and lowly inauguration at that time, as spiritual king of the Jews; riding on an ass like the ancient judges and prophets. 4. His second coming as a warrior to trample on all his foes: And 5. To save and instruct his faithful people."—Hale's analysis, vol. ii. p. 167, &c.

Verse 10. From Judah the sceptre shall not depart] The Jews have a quibble on the word שֵׁבֶט, shebet, which we translate sceptre; they say it signifies a staff or rod, and that the meaning of it is, that "afflictions shall not depart from the Jews till the Messiah comes;" that they are still under afflictions, and therefore the Messiah is not come. This is a miserable shift to save a lost cause. Their chief Targumist, Onkelos, understood and translated the word nearly as we do, and the same meaning is adopted by the Jerusalem Targum, and by all the ancient versions, the Arabic excepted, which has كَهْدِيدٌ kazedeb, a rod; but in a very ancient MS. of the Pentateuch in my own possession, the word שֵׁבֶט shebet is used, which signifies a tribe. Judah shall continue a distinct tribe till the Messiah shall come: and it did so; and after his coming, it was confounded with the others, so that all distinction has been ever since lost.

Nor a teacher from his offspring.—I am sufficiently aware that the literal meaning of the original מִן כָּל בְּנֵי בֵּינָהּ רַגְעַלַּיִם, is from between his feet; and I am as fully satisfied that it should never be so translated;—from between the feet, and out of the thigh, simply mean progeny, natural offspring; for reasons, which surely need not be mentioned. The Targum of Jonathan ben Uzziel, and the Jerusalem Targum, apply the whole of this prophecy

11 ' 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 eyes shall be red with wine, and his teeth white with milk.

13 ¶ 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 burthens:

12 Kings 19. 32—g Prov. 23. 29—h Deut. 33. 19, 19. Josh. 19. 10, 11.—11 Sam. 10. 9. Deut. 33. 22. Judg. 18. 1, 2.

in a variety of very minute particulars, to the Messiah; and give no kind of countenance to the fictions of the modern Jews.

13. At the haven of the seas shall Zebulun dwell, And he shall be an haven for ships. And his border shall extend unto Zidon.

Verse 13. Zebulun's lot or portion in the division of the promised land, extended from the Mediterranean sea on the west, to the lake of Genesareth on the east; see his division, Josh. xix. 10, &c. The Targum of J. ben Uzziel paraphrases the passage thus: "Zebulun shall be on the coasts of the sea, and he shall rule over the havens; he shall subdue the provinces of the sea with his ships; and his border shall extend unto Sidon."

14. Issachar is a strong ass Couching between two burthens. And he saw the resting-place, that it was good, And the land that it was pleasant; And he inclined his shoulder to the load, And became a servant unto tribute.

Verse 14. Issachar is a strong ass] חמור נרס chamor geram is properly a strong-limbed ass,—couching between two burthens; bearing patiently, as most understand it, the fatigues of agriculture, and submitting to exorbitant taxes, rather than exert themselves to drive out the old inhabitants.

The two burthens literally mean the two sacks or panniers, one on each side of the animal's body, and couching down between these, refers to the well-known propensity of the ass, whenever wearied or overloaded, to lie down even with its burthen on its back.

Verse 15. He saw the rest] The inland portion that was assigned to him between the other tribes; he inclined his shoulder to the load. The Chaldee paraphrast gives this a widely different turn to that given it by most commentators. "He saw his portion that it was good, and the land that it was fruitful; and he shall subdue the provinces of the people, and drive out their inhabitants, and those who are left shall be his servants and his tributaries." Grotius understands it nearly in the same way. The pusillanimity which is generally attributed to this tribe, certainly does not agree with the view in which they are exhibited in Scripture. In the song of Deborah, this tribe is praised for the powerful assistance which it then afforded, Judg. v. 15. And in 1 Chron. vii. 1—5. they are expressly said to have been valiant men of might in all their families, and in all their generations; i. e. through every period of their history. It appears they were a laborious, hardy, valiant tribe, patient in labour, and invincible in war; bearing both these burthens with great constancy whenever it was necessary. When Tola of this tribe judged Israel, the land had rest twenty-three years, Judg. x. 1.

16. Dan shall judge his people As one of the tribes of Israel. 17. Dan shall be a serpent on the way, A cerastes upon the track, Biting the heels of the horse, And his rider shall fall backwards.

Verse 16. Dan shall judge] Dan, whose name signifies judgment, was the eldest of Jacob's sons by Bilhah, Rachel's maid; and he is here promised an equal rule with those tribes that sprang from either Leah or Rachel, the legal wives of Jacob.

Some Jewish and some Christian writers understand this prophecy of Samson, who sprang from this tribe, and judged, or as the word might be translated, avenged the people of Israel, twenty years; see Judg. xiii. 2. xv. 20.

Verse 17. Dan shall be a serpent] The original word is נחש nashash, and we have seen on chap. iii. that this has a great variety of significations. It is probable that a serpent is here intended; but of what kind we know not—yet as the principal reference in the text is to guile, cunning, &c. the same creature may be intended as in chap. iii.

A cerastes in the track] The word שרשון shephiphon, which is nowhere else to be found in the Bible, is thus translated by the Vulgate, and Bochart approves of the translation. The cerastes has its name from two little horns upon its head, and is remarkable for the property

15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 ' Dan shall be a serpent by the way, = an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 ' I have waited for thy salvation, O Lord.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

17 Aug. 18. 27.—m Heb. an arrow-snake.—n Ps. 25. 6. & 119. 166, 174. Isa. 25. 2. & Deut. 33. 22. 1 Chron. 5. 18.

here ascribed to the shephiphon. The word נחש orach, which we translate path, signifies the track, or rut made in the ground by the wheel of a cart, wagon, &c. And the description that Nicander gives of this serpent in his Theriaca, perfectly agrees with what is here said of the shephiphon:

Η κρη ανητοιχοισι πας στροβιλον ενδοκι; αυυ.—v. 292. It lies under the sand; or in some cart-rut by the way.

It is intimated that this tribe should gain the principal part of its conquests more by cunning and stratagem, than by valour; and this is seen particularly in their conquests of Laish, Judges xviii. and even in some of the transactions of Samson, such as burning the corn of the Philistines, and at last pulling down their temple, and destroying three thousand at one time; see Judg. xvi. 26—36.

18. For thy salvation have I waited, O Lord!

This is a remarkable ejaculation, and seems to stand perfectly unconnected with all that went before and all that follows. Though it is probable that certain prophetic views, which Jacob now had, and which he does not explain, gave rise to it: and by this he at once expressed both his faith and hope in God. Both Jewish and Christian commentators have endeavoured to find out the connexion in which these words existed in the mind of the patriarch. The Targum of Jonathan expresses the whole thus: "When Jacob saw Gideon the son of Joash, and Samson the son of Manoah, which were to be saviours to a future age; he said, I do not wait for the salvation of Gideon, I do not expect the salvation of Samson, because their salvation is a temporal salvation; but I wait for, and expect thy salvation, O Lord, because thy salvation is eternal." And the Jerusalem Targum much to the same purpose. "Our father Jacob said; Wait not, my soul, for the redemption of Gideon the son of Joash, which is temporal, nor the redemption of Samson which is a created salvation, but for the salvation which thou hast said by thy word should come to thy people, the children of Israel, my soul waits for this thy salvation." Indeed these Targums understand almost the whole of these prophecies of the Messiah, and especially what is said about Judah; every word of which they refer to Him. Thus the ancient Jews convict the moderns of both false interpretations and vain expectations. As the tribe of Dan was the first that appears to have been seduced from the true worship of God, see Judg. xviii. 30. some have thought that Jacob refers particularly to this; and sees the end of the general apostasy only in the redemption by Jesus Christ: considering the nachash above as the seducer; and the Messiah, the promised seed.

19. Gad, an army shall attack him, And he shall attack in return.

This is one of the most obscure prophecies in the whole chapter; and no two interpreters agree in the translation of the original words, which exhibit a most singular alliteration:

גד יתרוקן God gedud jergulken; יהו יתרוקק Yehu yagud akak.

The prophecy seems to refer generally to the frequent disturbances to which this tribe should be exposed, and their hostile, warlike disposition, that would always lead them to repel every aggression. It is likely that the prophecy had an especial fulfilment, when this tribe, in conjunction with that of Reuben and the half tribe of Manasseh, got a great victory over the Hagarites, taking captive one hundred thousand men, two thousand asses, fifty thousand camels, and two hundred and fifty thousand sheep: see 1 Chron. v. 18—22. Dr. Durel and others translate the last word קק akab, rear—"He shall invade their rear;" which contains almost no meaning, as it only seems to state, that though the army that invaded Gad should be successful, yet the Gadites would harass their rear as they returned; but this could never be a subject of sufficient consequence for a prophecy. The word קק akab is fre-

20 ¶ ^b Out of Asher his bread shall be fat, and he shall yield royal dainties.

21 ¶ ^c Naphtali is a hind let loose: he giveth goodly words.

22 ¶ Joseph is a fruitful bough, even a fruitful bough by a well; whose ^d branches run over the wall:

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his ^e bow abode in strength, and the arms of his hands were made strong by the

hands of ^f the mighty God of Jacob; (^g from thence ^h is the shepherd, ⁱ the stone of Israel:)

25 ^j Even by the God of thy father, who shall help thee; ^k and by the Almighty, ^l 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, ^m unto the utmost bound of the everlasting hills: ⁿ they shall be on the head of Joseph, and on the crown

b Deut. 33. 24. Josh. 18. 21.—Deut. 33. 21.—11 Heb. daughters.—Ch. 37. 4. 24. 28. 2. 20. 21. & 22. 23. Ps. 118. 13.—Job 29. 20. Ps. 37. 15.—g Ps. 134. 2, 5.

h Ch. 45. 11. & 47. 12. & 50. 21.—i Ps. 80. 1.—k Isai. 28. 16.—l Ch. 28. 13. 21. & 55. 3. & 43. 23.—m Ch. 17. 1. & 35. 11.—n Deut. 33. 13.—o Deut. 33. 15. Hab. 3. 6.—p Deut. 33. 16.

quently used as a particle, signifying in consequence, because of, on account of. After the Gadites had obtained the victory above mentioned, they continued to possess the land of their enemies till they were carried away captive. The Chaldee paraphrasts apply this to the Gadites going armed over Jordan before their brethren, discomfiting their enemies, and returning back with much spoil. See Josh. iv. 12, 13. and xxii. 1, 2, 8.

20. From Asher his bread shall be fat, And he shall produce royal dainties.

This refers to the great fertility of the lot that fell to Asher, and which appears to have corresponded with the name, which signifies happy, or blessed, and whose great prosperity Moses describes in this figurative way—"Let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil," Deut. xxxiii. 24.

21. Naphtali is a spreading oak, Producing beautiful branches.

This is Bocharf's translation; and perhaps no man, who understands the genius of the Hebrew language, will attempt to dispute its propriety; it is as literal as it is correct. Our own translation scarcely gives any sense. The fruitfulness of this tribe, in children, may be here intended; from his four sons, Jahzeel, Guni, Jezer, and Shillem, which he took down into Egypt, ch. xlvi. 24. in the course of two hundred and fifteen years, there sprung of effective men 53,400; but, as great increase in this way was not an uncommon case in the descendants of Jacob, this may refer particularly to the fruitfulness of their soil, and the especial providential care and blessing of the Almighty; to which, indeed, Moses seems particularly to refer, Deut. xxxiii. 23.—O Naphtali, satisfied with favour, and full with the blessing of the Lord. So that he may be represented under the notion of a tree planted in a rich soil, growing to a prodigious size, extending its numerous branches in all directions, and becoming a shade for men and cattle, and a harbour for the fowls of heaven.

- 22. The son of a fruitful (vine) is Joseph; The son of a fruitful (vine) by the fountain; The daughters (branches) shoot over the wall.
- 23. They sorely afflicted him, and contended with him; The chief archers had him in hatred.
- 24. But his bow remained in strength, And the arms of his hands were made strong By the hand of the Mighty One of Jacob, By the name of the Shepherd, the Rock of Israel.
- 25. By the God of thy father, for he helped thee, And God All-sufficient, he blessed thee.
- 26. The blessing of the heavens, from above, And the blessing lying in the deep beneath; The blessings of the breasts and of the womb, Over the blessings of the eternal mountains, And the desirable things of the everlasting hills, These shall be on the head of Joseph, And on his crown who was separated from his brethren.

Verse 22. The son of a fruitful vine] This appears to me to refer to Jacob himself, who was blessed with such a numerous posterity, that in two hundred and fifteen years after this his own descendants amounted to upward of 600,000 effective men; and the figures here are intended to point out the continual growth and increase of his posterity. Jacob was a fruitful tree, planted by a fountain, which, because it was good, would yield good fruit; and because it was planted near a fountain, from being continually watered, would be perpetually fruitful. The same is used and applied to Jacob, Deut. xxxiii. 28. The fountain of Jacob shall be upon a land of corn, and wine, and oil, &c.

The daughters—נָחוּלִים beneath, put here for branches—shoot over, or run upon the wall] Alluding probably to the case of the vine, which requires to be supported by a wall, trees, &c. Some commentators have understood this literally, and have applied it to the Egyptian women, who were so struck with the beauty of Joseph, as to get upon walls, the tops of houses, &c. to see him as he passed by. This is agreeable to the view taken of the subject by the Korân. See the notes on ch. xxxix. 7.

Verse 23. The chief archers] קַלְבֵי חַיִּים badley chalsim, the masters of arrows, Joseph's brethren, who either used

such weapons, while feeding their flocks in the deserts, for the protection of themselves and cattle, or for the purpose of hunting, and probably excelled in archery. It may, however, refer to the bitter speeches and harsh words that they spoke to and of him: for they hated him, and could not speak peaceably to him, ch. xxxvii. 4. Thus they sorely afflicted him, and were incessantly scolding or finding fault.

Verse 24. But his bow remained in strength] The more he was persecuted, either by his brethren, or in Egypt, the more resplendent his uprightness and virtues shone; and the arms—his extended power and influence—of his hands, plans, designs, and particular operations of his prudence, judgment, discretion, &c. were all rendered successful by the hand, the powerful succour and protection, of the Mighty One of Jacob—that God who blessed and prospered all the counsels and plans of Jacob; and protected and increased him also, when he was in a strange land, and often under the power of those who sought opportunities to oppress and defraud him.

By the name of the Shepherd, the Rock of Israel] Jehovah and El-Elohey Israel, see chap. xxxiii. 20. This appears to me to refer to the subject of the xxxiii. chapter, where Jacob wrestled with God, had God's name revealed to him, and his own name changed from Jacob to Israel; in consequence of which he bulded an altar, which he dedicated to God, who had appeared to him under the name of Elohey-Israel, the strong God of Israel; which circumstance led him to use the term Rock, which, as an emblem of power and strength, is frequently given to God in the Sacred Writings, and which may here refer to the stone which Jacob set up, and which was called Beth-el, see ch. xviii. 18, 19. It is very probable that the word Shepherd is intended to apply to our blessed Lord, who is the Shepherd of Israel, the good Shepherd, John x. 11—17. and who, beyond all controversy, was the person with whom Jacob wrestled.—See the notes on ch. xvi. 7. and xxxii. 24.

Verse 25. The God of thy father] How frequently God is called the God of Jacob, none needs be told, who reads the Bible.

God All-sufficient] Instead of שֵׁשׁ פֶּמֶט עַל שְׂדָאִי, THE Almighty, or All-sufficient, I read שֵׁשׁ אֵל שְׂדָאִי, God All-sufficient, which is the reading of the Samaritan, Septuagint, Syriac, and Coptic, and of three reputable MSS. in the collections of Kennicott and De Rossi. The copies used by those ancient versions had evidently אֵל EL, God, in the text, and not פֶּמֶט el, THE, a mistake produced in later times. On the word שֵׁשׁ אֵל El Shaday, see the note on chap. xvii. 1.

The blessings of the heavens from above] A generally pure, clear, serene sky, frequently dropping down fertilizing showers, and dews, so as to make a very fruitful soil and salubrious atmosphere.

Blessings lying in the deep beneath] Whatever riches could be gained from the sea or rivers, from mines and minerals, in the bowels of the earth, and from abundant springs in different parts of his inheritance. Our translation of this line is excessively obscure.

Blessing of the deep that lieth under] What is it that lies under the deep?—By connecting בִּרְכַת בִּרְכֹת, blessings, with רְכֹת rocheteth, lying, all ambiguity is avoided, and the text speaks a plain and consistent sense.

The blessings of the breasts and of the womb] A numerous offspring, and an abundance of cattle. The progeny of Joseph, by Ephraim and Manasseh, amounted at the first census, or enumeration, Num. i. to 75,900 men, which exceeded the sum of any one tribe; Judah, the greatest of the others, amounting to no more than 74,600. Indeed, Ephraim and Manasseh had multiplied so greatly in the days of Joshua, that a common lot was not sufficient for them. See their complaint, Josh. xvii. 14.

Verse 26. The blessings of thy father, &c.] The blessings which thy father now prays for and pronounces, are neither temporal nor transitory—they shall exceed in

of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

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.

29 ¶ And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah,

q Judg. 20. 21, 25. Ezek. 22. 27, 21.—r Numb. 23. 21. Esther 8. 11. Ezek. 39. 10. Zech. 14. 1, 7.—s Ch. 15. 15 & 25. 8.

their duration the eternal mountains, and in their value and spiritual nature all the contentions, comforts, and delicacies, which the everlasting hills can produce. They shall last when the heavens and the earth are no more, and shall extend throughout eternity. They are the blessings which shall be communicated to the world by means of the Messiah.

The Jerusalem Targum paraphrases the place thus: "The blessings of this father shall be added unto the blessings wherewith thy fathers Abraham and Isaac, who are likened to mountains, have blessed thee; and they shall exceed the blessings of the four mothers, Sarah, Rebekah, Rachel, and Leah, who are likened to the hills: all these blessings shall be a crown of magnificence on the head of Joseph, and on the crown of the head of him who was a prince and governor in the land of Egypt."

27. Benjamin is a ravenous wolf: In the morning he shall devour the prey, And in the evening he shall divide the spoil.

This tribe is very fitly compared to a ravenous wolf, because of the rude courage and ferocity which they have invariably displayed, particularly in their war with the other tribes, in which they killed more men than the whole of their own numbers amounted to.

"This last tribe," says Dr. Hales, "is compared to a wolf, for its ferocious and martial disposition, such as was evinced by their contests with the other tribes, in which, after two victories, they were almost exterminated," Judg. xix. 20. Its union with the tribe of Judah seems to be intimated in their joint conquest, expressed nearly in the same terms—"Judah went up from the prey"—"Benjamin devoured the prey." Moses, in his parallel prophecy, Deut. xxxiii. 12. confirms this, by signifying that the sanctuary should be fixed in his lot, and that he should continue as long as the existence of the temple itself.

The beloved of the Lord shall dwell with him in safety, And shall cover him all the day long; And shall dwell between his shoulders. Deut. xxxiii. 18.

In the morning, &c.] These expressions have been variously understood. The sense given above, is that in which the principal interpreters agree; but Houbigant protests against the prophecy signifying the continuance of this tribe, as the words, "in the morning devouring the prey," and "in the evening dividing the spoil," are supposed to imply; because, he observes, "that after the return from the Babylonish captivity, this tribe is no more mentioned." But this may be accounted for from the circumstance of its being associated with that of Judah, see 1 Kings xii. 21—24. after which it is scarcely ever mentioned but in that union. Being thus absorbed in the tribe of Judah, it continued from the morning till the evening of the Jewish dispensation, and consequently till the Lion of the tribe of Judah was seen in the wilderness of Israel.

In the morning, according to Mr. Ainsworth, "signifies the first times: for Ehud of Benjamin was the second judge that saved the Israelites from the hands of the Moabites, Judges iii. 15, &c. Saul of Benjamin was the first king of Israel: he and his son were great warriors, making a prey of many enemies, 1 Sam. xi. 6, 7, 11. xiv. 13, 15, 47, 48. And the evening, the latter times; for Mordecai and Esther of Benjamin delivered the Jews from a great destruction, and slew their enemies, Esth. viii. 7, 9, 11. ix. 5, 6, 15, 16."

Verse 28. Every one according to his blessing] That is, guided by the unerring spirit of prophecy, Jacob now foretold to each of his sons all the important events which should take place during their successive generations, and the predominant characteristic of each tribe; and, at the same time, made some comparatively obscure references to the advent of the Messiah, and the redemption of the world by him.

Verse 29. Bury me with my fathers, &c.] From this it appears, that the cave at Machpelah was a common

lah, (which is before Mamre, in the land of Canaan.) which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (" There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field and of the cave that is therein, was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

t Ch. 47. 30. 2 Sam. 19. 31.—u Ch. 50. 13.—v Ch. 23. 16.—w Ch. 23. 19. & 23. 8. x Ch. 35. 29.—y Ver. 29.

burying-place for Hebrews of distinction; and, indeed, the first public burying-place mentioned in history. From ver. 31. we find that Abraham, Sarah, Isaac, Rebekah, and Leah, had been already deposited there, and among them Jacob wished to have his bones laid; and he left his dying charge with his children to bury him in this place, and thus they conscientiously performed.—See ch. l. 13.

Verse 33. He gathered up his feet into the bed] It is very probable, that while delivering these prophetic blessings, Jacob sat upon the side of his bed, leaning upon his staff; and having finished, he lifted up his feet into the bed, stretched himself upon it, and expired!

And was gathered unto his people] The testimony that this place bears to the immortality of the soul, and to its existence separate from the body, should not be lightly regarded. In the same moment in which Jacob is said to have gathered up his feet into the bed, and to have expired, it is added, and was gathered unto his people. It is certain that his body was not then gathered to his people, nor till seven weeks after; and it is not likely that a circumstance, so distant in point both of time and place, would have been thus anticipated, and associated with facts that took place in that moment. I cannot help, therefore, considering this an additional evidence for the immortality of the soul; and that it was intended by the Holy Spirit to convey this grand and consolatory sentiment, that when a holy man ceases to live among his fellows, his soul becomes an inhabitant of another world, and is joined to the spirits of just men made perfect. See the notes on chap. xv. 8.

1. It has been conjectured, (see note, on ch. xxxvii. 9.) that the eleven stars that bowed down to Joseph might probably refer to the Signs of the Zodiac, which were very anciently known in Egypt, and are supposed to have had their origin in Chaldea. On this supposition, Joseph's eleven brethren answered to eleven of these signs, and himself to the twelfth. General Vallancey, well known for his curious antiquarian researches, has endeavoured, in his Collectanea de Rebus Hibernicis, vol. vi. part ii. p. 343. to trace out the analogy between the twelve sons of Jacob and the twelve signs of the Zodiac, which Dr. Hales, (Analysis, vol. ii. p. 165.) has altered a little, and placed it in a form in which it becomes more generally applicable. As this scheme is curious, many readers, who may not have the opportunity of consulting the above works, will be pleased to find it here. That there is an allusion to the twelve signs of the Zodiac, and probably to their ancient asterisms, or characters by which they were distinguished, may be readily credited; but how far the peculiar characteristics of the sons of Jacob were expressed by the animals in the Zodiac, is a widely different question.

1. Reuben—"Unstable (rather pouring out) as waters"—the sign Aquarius, represented as a man pouring out waters from an urn.
2. Simeon and Levi—"The united brethren"—the sign Gemini, or the Twins.
3. Judah—"The strong lion"—the sign Leo.
4. Asher—"His bread shall be fat"—the sign Virgo, or the Virgin, generally represented as holding a full ear of corn.
5. Isachar—"A strong ass," or ox, both used in husbandry—the sign Taurus, or the Bull.
6. 7. Dan—"A serpent biting the horse's heels"—Scorpio, the Scorpion. On the celestial sphere, the Scorpion is actually represented as biting the heel of the horse of the archer Sagittarius; and Chela, "his claws," originally occupied the space of Libra.
8. Joseph—"His bow remained in strength"—the sign Sagittarius, the archer, or bow-man, commonly represented, even on the Asiatic Zodiacs, with his bow bent, and the arrow drawn up to the head—the bow in full strength.
9. Naphtali—by a play on his name, נפתלי, the Ram—the sign Aries, according to the rabbins. See Baxter's Rab. Lex.

CHAPTER L.

Joseph bewails the death of his father, and commands the physicians to embalm him, 1, 2. The Egyptian manner of him seventy days, 3. Joseph begs permission from Pharaoh to accompany his father's corpse to Canaan, 4, 5. Pharaoh consents, 6. Pharaoh's domestics and elders, the elders of Egypt, Joseph and his brethren, with chariots, horses, men, &c. form the funeral procession, 7-9. They come to the border of the river of Arafat, and mourn there seven days, 10. The Canaanites call the place Abel-Mizraim, 11. They bury Jacob in the cave of Machpelah, 12, 13. Joseph returns to Egypt, 14. His brethren, learning his death, weep, and urge him to visit them, but he refuses, 15-17. They follow and prostrate themselves before him, and offer to be his servants, 18. Joseph receives them affectionately, and assures them all that he will care for and protect them, 19-21. Joseph and his brethren dwell in Egypt, and he sees the third generation of his children, 22, 23. Being about to die, he begs to be buried in the tomb of his father in Egypt, 24, and causes them to swear that they will carry his bones to Canaan, 25. Joseph dies, aged one hundred and ten years, is embalmed and put in a coffin in Egypt, 26.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

a. Ch. 46. 4-5 2 Kings 13 14-c. Ver. 35. 2 Chron. 16 11. Matt. 26 12. Mark 14 8 & 15 1. Luke 24 1. John 12 7. & 19 38, 40.

- 10. Zebulun—"A haven for ships"—denoted by Cancer, the Crab.
11. Gad—"A troop or army"—reversed.—Dag, a fish—the sign Pisces.
12. Benjamin—"A ravening wolf"—Capricorn, which on the Egyptian sphere was represented by a goat, led by Pan, with a wolf's head.

What likelihood the reader may see in all this, I cannot pretend to say; but that the twelve signs of the Zodiac were even at that time known in Egypt and Chaldea; and that the twelve sons of Jacob were likened to them in the prophetic dream already referred to, there can be little room to doubt.

2. We have now seen the life of Jacob brought to a close: and have carefully traced it through all its various fortunes, as the facts presented themselves in the preceding chapters. Isaac his father was what might be properly called a good man; but in strength of mind, he appears to have fallen far short of his father Abraham, and his son Jacob. Having left the management of his domestic concerns to Rebekah his wife, who was an artful and comparatively irreligious woman, the education of his sons was either neglected or perverted. The unhappy influence which the precepts and example of this mother had on the mind of her son, we have seen and deplored. Through the mercy of God, Jacob outlived the shady part of his own character; and his last days were his brightest and his best. He had many troubles and difficulties in life, under which an inferior mind must have necessarily sunk; but being a worker together with the providence of God, his difficulties only served in general to whet his invention, and draw out the immense resources of his own mind. He had to do with an avaricious, procrustinating relative, as destitute of humanity as he was of justice. Let this plead something in his excuse. He certainly did outwit his father-in-law, and yet probably had no more than the just recompense of his long and faithful services, in the successful issue of all his devices. From the time in which God favoured him with that wonderful manifestation of his power and grace at Peniel, chap. xxxii. he became a new man. He had frequent discoveries of God before, to comfort and to encourage him in journeys, secular affairs, &c. but none in which the heart-changing power of divine grace was so abundantly revealed. Happy he whose last days are his best! We can scarcely conceive a scene more noble or dignified, than that exhibited at the death-bed of Jacob. This great man was now one hundred and forty-seven years of age: though his body, by the waste of time, was greatly enfeebled, yet, with a mind in perfect vigour, and a hope full of immortality, he calls his numerous family together, all of them in their utmost state of prosperity, and gives them his last counsels, and his dying blessing. His declarations show that the secret of the Lord was with him; and that his candle shone bright upon his tabernacle. Having finished his work, with perfect possession of all his faculties, and being determined that while he was able to help himself, none should be called in to assist; which was one of the grand characteristics of his life, he, with that dignity which became a great man, and a man of God, stretched himself upon his bed, and rather appears to have conquered death than to have suffered it. Who, seeing the end of this illustrious patriarch, can help exclaiming, There is none like the God of Jeshurun! Let Jacob's God be my God! Let me die the death of the righteous, and let my last end be like his! Reader, God is still the same: and though he may not make thee as great as was Jacob, yet he is ready to make thee as good, and whatever thy past life may have been, to crown thee with loving kindness and tender mercies, that thy end also may be peace.

NOTES ON CHAPTER L.

Verse 1. Joseph fell on his father's face.] Though this act appears to be suspended, by the unnatural division of this Vol. I.—23

2 And Joseph commanded his servants the physicians to 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 mourned for him threescore and ten days.

4 ¶ And when the days of his mourning were past, Joseph spake unto 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 My father made me swear, saying, Lo, I die: in my grave shall I have digged for me

d Heb. sept.—e Numb. 20 28. Dent. 34 8—f Esther 4 2—g Ch. 47 29.—h 2 Chron. 16 14. Isa. 22 16. Matt. 27 20.

verse from the preceding chapter, yet we may rest assured that it was the immediate consequence of Jacob's death.

Verse 2. The physicians רופים rophim, the healers, those whose business it was to heal or restore the body from sickness by the administration of proper medicines; and when death took place, to heal or preserve it from dissolution, by embalming; and thus give it a sort of immortality or everlasting duration. The original word ער חנאח, which we translate to embalm, has undoubtedly the same meaning with the Arabic حنات hanata, which also signifies to embalm, or to preserve from putrefaction, by the application of spices, &c. and hence حناتان hantān, an embalmer. The word is used to express the reddening of leather; and probably the ideal meaning may be something analogous to our tanning, which consists in removing the moisture, and closing up the pores, so as to render them impervious to wet. This probably is the grand principle in embalming, and whatever effects this, will preserve flesh as perfectly as skin. Who can doubt that a human muscle undergoing the same process of tanning as the hide of an ox, would not become equally incorruptible. I have seen a part of the muscle of the human thigh, that having come into contact with some tanning matter, either in the coffin or in the grave, was in a state of perfect soundness, when the rest of the body had been long reduced to earth; and it exhibited the appearance of a thick piece of well-tanned leather.

In the art of embalming, the Egyptians excelled all nations in the world; with them it was a common practice. Instances of the perfection to which they carried this art, may be seen by the numerous mummies, as they are called, which are found in different European cabinets, and which have been all brought from Egypt. This people not only embalmed men and women, and thus kept the bodies of their beloved relatives from the empire of corruption, but they embalmed useful animals also. I have seen the body of the Ibis thus preserved; and though the work had been done for some thousands of years, the very feathers were in complete preservation, and the colour of the plumage discernible. The account of this curious process, the articles used, and the manner of applying them, I subjoin from Herodotus and Diodorus Siculus, as also the manner of their mournings and funeral solemnities, which are highly illustrative of the subjects in this chapter.

When any man of quality dies, says Herodotus, all the women of that family besmear their heads and faces with dirt; then, leaving the body at home, they go lamenting up and down the city with all their relations; their apparel being girt about them, and their breasts left naked. On the other hand, the men, having likewise their clothes girt about them, beat themselves. These things being done, they carry the dead body to be embalmed; for which there are certain persons appointed who profess this art. These, when the body is brought to them, show to those that bring it certain models of dead persons in wood, according to any of which the deceased may be painted. One of these they say is accurately made like to one, whom, in such a matter, I do not think lawful to name: τὸ οὐκ ὀνόματι πεινυμένῳ τὸ οὐνομα ἐστὶ τοιοῦτον περὶ ἡμεῶν οὐνομασίου, (probably Osiris, one of the principal gods of Egypt, is here intended,) then they show a second, inferior to it, and of an easier price: and next a third, cheaper than the former, and of a very small value; which being seen, they ask them after which model the deceased shall be represented? when they have agreed upon the price, they depart; and those with whom the dead corpse is left, proceed to embalm it after the following manner; first of all, they with a crooked iron draw the brain out of the head through the nostrils, next with a sharp Ethiopic stone, they cut up that part of the abdomen called the itia, and that way draw out all the bowels, which having cleaned and washed with palm-wine, they again rinse and wash

in the land of Canaan, there shalt thou bury me. Now, therefore, let me go up, I pray thee, and bury my father, 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:

with wine perfumed with pounded odours; then filling up the belly with pure *myrrh* and *cassia*, grossly powdered, and all other odours except *frankincense*, they sew it up again. Having so done, they *salt* it up close with *nitre seventy days*: for longer they may not salt it. After this number of days are over, they wash the corpse again, and then roll it up with fine linen, all besmeared with a sort of *gum*, commonly used by the Egyptians instead of glue.

Then is the body restored to its relations, who prepare a wooden coffin for it, in the shape and likeness of a man, and then put the *embalmed* body into it, and thus enclosed, place it in a repository in the house, setting it upright against the wall. After this manner, they with great expense, preserve their dead; whereas those, who to avoid too great a charge, desire a *mediocrity*, thus *embalm* them; they neither cut the belly, nor pluck out the entrails, but fill it with clysters of oil of *cedar* injected up the *anus*, and then salt it the aforesaid number of days. On the last of these they press out the *cedar* clyster by the same way he had injected it, which has such virtue and efficacy, that it brings out along with it the bowels wasted, and the nitre consumes the flesh, leaving only the skin and bones; having thus done, they restore the dead body to the relations, doing nothing more. The *third* way of *embalming* is for those of yet meaner circumstances: they with lotions wash the belly, then dry it up with salt for *seventy* days, and afterward deliver it to be carried away. Nevertheless, beautiful women and ladies of quality, were not delivered to be *embalmed* till three or four days after they had been dead; for which Herodotus assigns a sufficient reason, however degrading to human nature: τούτο δὲ ποιοῦσι οὕτως οὗτοι Ἴνδικα, ἵνα μὴ ἐπὶ οἱ ταπεινῶτα μισθῶνται τῆσι γυναιξί· ἀνοδοῖναι γὰρ τὴν φασὶ μισθῶντων ἕκαστα προστάτη γυναικῶν· κατὰ τὴν δὲ τὸν ἐπιπέπτον. *Et de causis facientes, says he, ne cum feminis isti Sulinariis concubant. Deprehensum enim quendam aiunt contentum cum recenti cadavere muliebri, delatumque ab ejusdem artificii socio.* [The original should not be put into a plainer language: the abomination to which it refers being too gross.] "But if any stranger or Egyptian was either killed by a crocodile, or drowned in the river, the city where he was cast up was to *embalm* and bury him honourably in the sacred monuments, whom no one, no, not a relation or friend, but the priests of the Nile only, might touch, because they buried one who was something more than a dead man." Herod. Euterpe, p. 120. edit. Gale.

Diodorus Siculus relates the funeral ceremonies of the Egyptians more distinctly and clearly, and with some very remarkable additional circumstances. "When any one among the Egyptians dies," says he, "all his relations and friends, putting dirt upon their heads, go lamenting about the city, till such time as the body shall be buried: in the mean time they abstain from baths and wine, and all kinds of delicate meats, neither do they, during that time, wear any costly apparel. The manner of their burial is *threefold*: one very costly, a second sort less chargeable, and a third very mean. In the first, they say, there is spent a talent of silver; in the second, twenty *minæ*; but in the last, there is very little expense. Those who have the care of ordering the body, are such as have been taught that art by their ancestors. These, showing each kind of burial, ask them after what manner they will have the body prepared; when they have agreed upon the manner, they deliver the body to such as are usually appointed for this office. First, he who has the name of *scribe*, laying it upon the ground, marks about the flank on the left side, how much is to be cut away; then he who is called *παροισχιστής, paraschistes, the cutter or dissector*, with an *Ethiopic stone*, cuts away as much of the flesh as the law commands, and presently runs away as fast as he can: those who are present pursuing him, cast stones at him, and curse him, hereby turning all the execrations which they imagine due to his office, upon him. For whosoever offers violence, wounds, or does any kind of injury to a body of the same nature with himself, they think him worthy of hatred; but those who are called *ταρικήοι, taricheutæ, the embalmers*, they esteem worthy of honour and respect: for they are familiar with their priests, and go into the temples as holy men, without any prohibition. As soon as they come to embalm the dissected body, one of them thrusts his hand through the wound into the *abdomen*, and draws forth all the bowels, but the heart and kidneys, which another washes and cleanses with wine, made of palms and aromatic odours. Lastly, having washed the body, they anoint it with oil of cedar

and other things for about thirty days, and afterward with *myrrh*, *cinnamon*, and other such like matters: which have not only a power to preserve it a long time, but also give it a sweet smell, after which they deliver it to the kindred in such a manner, that every member remains whole and entire, and no part of it changed, but the beauty and shape of the face seem just as they were before: and the person may be known, even the eyebrows and eyelids remaining as they were at first. By this means many of the Egyptians, keeping the dead bodies of their ancestors in magnificent houses, so perfectly see the true visage and countenance of those that died many ages before they themselves were born, that in viewing the proportions of every one of them, and the lineaments of their faces, they take as much delight as if they were still living among them. Moreover, the friends and nearest relations of the deceased, for the greater pomp of the solemnity, acquaint the judges and the rest of their friends with the time prefixed for the funeral or day of sepulture, declaring that such a one (calling the dead by his name) is such a day to pass the lake, at which time above forty judges appear, and sit together in a semicircle, in a place prepared on the hither side of the lake, where a ship provided beforehand by such as have the care of the business, is haled up to the shore, and steered by a pilot, whom the Egyptians, in their language, called *Charon*. Hence they say, *Orpheus* upon seeing this ceremony, while he was in Egypt, invented the fable of hell, partly imitating therein the people of Egypt, and partly adding somewhat of his own. The ship being thus brought to the lake-side before the coffin is put on board, every one is at liberty by the law to accuse the dead of what he thinks him guilty. If any one proves he was a bad man, the judges give sentence, that the body shall be deprived of sepulture; but in case the informer be convicted of false accusation, then he is severely punished. If no accuser appear, or the information prove false, then all the kindred of the deceased leave off mourning, and begin to set forth his praises, yet say nothing of his birth, (as the custom is among the Greeks) because the Egyptians all think themselves equally noble; but they recount how the deceased was educated from his youth, and brought up to man's estate, exalting his piety towards the gods, and justice towards men, his chastity and other virtues wherein he excelled: and lastly pray and call upon the infernal deities (τῶν ἐστὶ ἑξ ὧν, the gods below) to receive him into the society of the just. The common people take this from the others, and consequently all is said in his praise by a loud shout, setting likewise forth his virtues in the highest strains of commendation, as one that is to live for ever with the infernal gods. These those that have tombs of their own, inter the corpse in places appointed for that purpose, and they that have none, rear up the body in its coffin against some strong wall of their house. But such as are denied sepulture on account of some crime or debt, are laid up at home without coffins; yet when it shall afterward happen, that any of their posterity grows rich, he commonly pays off the deceased person's debts, and gets his crimes absolved, and so buries him honourably: for the Egyptians are wont to boast of their parents and ancestors that were honourably buried. It is a custom likewise among them to *pawn* the dead bodies of their parents to their creditors, but then those that do not redeem them fall under the greatest disgrace imaginable, and are denied burial themselves at their deaths." Diod. Sic. Biblioth. lib. i. cap. 91—93. edit. Bipont. See also the *Nekrokedia, or art of embalming*, by *Greenhill*, 4to. p. 241. who endeavoured in vain to recommend and restore the art. But he could not give his countrymen Egyptian manners; for a dead carcass is to the British an object of horror; and scarcely any except a *surgeon* or an *undertaker*, cares to touch it.

Verse 3. *Forty days*] The body, it appears, required this number of days to complete the process of embalming: afterward it lay in *naeron* thirty days more, making in the whole seventy days, according to the preceding accounts; during which the mourning was continued. See the Egyptians mourned for Jacob three score and ten days, i. e. the whole time in which the spices and nitre were applied to the dead body.

Verse 4. *Speak, I pray you, in the ears of Pharaoh*] But why did not Joseph apply himself? Because he was now in his mourning habits, and could not lay them off till his father was interred, and in such, none must appear in the presence of the eastern monarchs. See *Eath. iv. 2*.

Verse 7. *The elders of his house*] Persons who, by reason of their age, had acquired much experience; and

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 floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

1 Sam. l. 17. Acta 2. 2.—1 Sam. 31. 13. Job 2. 13.— That is, the mourning of the Egyptians.

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, (which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite,) before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, 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 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,

11 Ch. 42. 20, 30. Acta 7. 16.—n Ch. 23. 16.—n Job 15. 21, 22.—p Heb. charged.

who on this account were deemed the best qualified to conduct the affairs of the king's household. Similar to these were the ealdormen, or aldermen, among our Saxon ancestors, who were senators and peers of the realm.

The funeral procession of Jacob must have been truly grand. Joseph, his brethren, and their descendants, the servants of Pharaoh, the elders of his house, and all the elders, all the principal men of the land of Egypt, with chariots and horsemen, must have appeared a very great company indeed. We have seen lords, for their greater honour, buried at the public expense; and all the male branches of the royal family, as well as the most eminent men of the nation, join in the funeral procession, as in the case of the late Lord Nelson; but what was all this in comparison of the funeral solemnity now before us? Here is no conqueror—no mighty man of valour—no person of proud descent.—Here was only a plain man, who had dwelt almost all his life long in tents, without any other subjects than his cattle; and whose kingdom was not of this world. Behold this man honoured by a national mourning and by a national funeral! It may be said indeed, that "all this was done out of respect to Joseph." Be it so: why was Joseph thus respected? Was it because he had conquered nations—had made his sword drunk with blood—had triumphed over the enemies of Egypt? NO! but because he had saved men alive—because he was the king's faithful servant, the rich man's counsellor, and the poor man's friend. He was a national blessing, and the nation mourns in his affliction, and unites to do him honour.

Verse 10. The threshing floor of Atad] As *Atad*, signifies a *bramble* or *thorn*, it has been understood by the Arabic, not as a man's name, but as the name of a place, but all the other versions and the Targums consider it as the name of a man. Threshing floors were always in the field, in the open air; and *Atad* was probably what we would call a *great farmer*, or chief of some *clan* or *tribe* in that place. Jerom supposed the place to have been about *two leagues* from *Jericho*, but we have no certain information on this point. The funeral procession stopped here, probably as affording *pasturage* to their cattle, while they observed the *seven days mourning* which terminated the funeral solemnities; after which, nothing remained, but the interment of the corpse. The mourning of the ancient Hebrews was usually of seven days continuance, Numb. xix. 19. Eccles. xxii. 12. 1 Sam. xxxi. 13. though on certain occasions, it was extended to thirty days. Numb. xx. 29. Deut. xxi. 13. xxxiv. 8. but never longer. The seventy days mourning mentioned above, was that of the Egyptians, and was rendered necessary by the long process of *embalming*, which obliged them to keep the body out of the grave for *seventy days*, as we learn both from *Herodotus* and *Diodorus*. *Seven days*, by the order of God, a man was to mourn for his dead; because, during that time he was considered as *unclean*: but when those were finished, he was to purify himself, and consider the mourning as *ended*, Numb. xix. 11, 19. Thus God gave *seven days*, in some cases *thirty*, to mourn in: man, ever in his own estimation wiser than the word of God, has added *eleven whole months* to the term, which nature itself pronounces to be absurd, because it is incapable of supporting grief for such a time, and thus mourning is now, except in the first seven, or thirty days, a mere solemn *ill-conducted* *fancy*; a *grave mimicry*, a *vain show*, that convicts itself of its own *hypocrisy*. Who will rise up on the side of God and common sense,

and restore becoming sorrow on the death of a relative, to decency of garb and moderation in its continuance? Suppose the near relatives of the deceased were to be allowed seven days of seclusion from society, for the purpose of meditating on death and eternity, and after this, to appear in a mourning habit for thirty days, every important end would be accomplished, and hypocrisy, the too common attendant of man, be banished, especially from that part of his life, in which deep sincerity is not less becoming, than in the most solemn act of his religious intercourse with God.

In a kind of politico-religious institution, formed by his present majesty Ferdinand IV. king of Naples and the Sicilies, I find the following rational institute relative to this point. "There shall be no mournings among you but only on the death of a *father, mother, husband, or wife*. To render to these the last duties of affection, *children, wives, and husbands* only shall be permitted to wear a *sign or emblem* of grief; a man may wear a *craped* round his *right arm*: a *woman, a black handkerchief* around her *neck*: and this in both cases, for only two months at the most."—Is there a purpose which religion, reason, or decency can demand, that would not be answered by such *external mourning* as this? Only such relatives as the above, brothers and sisters being included, can mourn: all others make only a part of the dumb hypocritical *show*.

Verse 12. And his sons did unto him] This and the thirteenth verse have been supposed by Mr. Locke and others, to belong to the conclusion of the preceding chapter, in which connexion, they certainly read more consistently than they do here.

Verse 15. Saw that their father was dead] This at once argues both a *sense of guilt* in their own consciences, and a *want of confidence* in their brother. They might have supposed that hitherto he had forborne to punish them, merely on their father's account, but now that he was dead, and Joseph having them completely in his power, they imagined that he would take vengeance on them for their former conduct toward him.

Thus conscience records criminality, and by giving birth to continual fears and doubtfulness, destroys all peace of mind, security, and confidence. On this subject an elegant poet has spoken with his usual point and discernment.

Exemplo quodcumque malo committitur, ipsi Displicet auctori. Prima est hæc ultio, quod in se, non in nocens absoluit, amplexus gratia fallaci Fratris tetrici urna.

Juv. Sat. xiii. 1, &c.

Happily paraphrased by Mr. Dryden:

He that commits a fault shall quickly find
The pressing guilt too heavy on his mind.
Though babes or fools shall swear innocency,
Pronounce him guilty, and oblige the laws;
None quits himself, his own impartial thought
Will damn, and conscience will reward the fault.
Thus, first, the wicked feels—

We have seen this, in the preceding history, often exemplified in the case of Joseph's brethren.

Verse 16. Thy father did command] Whether he did or not, we cannot tell; some think they had feigned this story—but that is not so likely: Jacob might have had suspicions too, and might have thought that the best way to prevent evil, was to humble themselves before their brother, and get a fresh assurance of his forgiveness.

Verse 17. The servants of the God of thy father] These words were wonderfully well chosen; and spoken at once, in the most forcible manner, both to Joseph's piety and to his filial affection. No wonder then, that he wept, when they spake to him.

and their sin; * for they did unto thee evil: and now we pray thee, forgive the trespass of the servants of * the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, * Fear not: * for am I in the place of God?

20 * But as for you, ye thought evil against me; but * God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not; * I will nourish you, and your little ones. And he comforted them, and spake * kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his

father's house: and Joseph lived a hundred and ten years.

23 And Joseph saw Ephraim's children * of the third generation: * the children also of Machir, the son of Manasseh, * were * brought up upon Joseph's knees.

24 ¶ And Joseph said unto his brethren, I die: and God * will surely visit you, and bring you out of this land, unto the land * which he sware to Abraham, to Isaac, and to Jacob.

25 And * Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, being a hundred and ten years old: and they * embalmed him, and he was put in a coffin in Egypt.

r Prov. 23. 13.—a Ch. 49. 25.—Ch. 37. 7, 10.—u Ch. 45. 5.—v Deut. 32. 25. Job 31. 22. Rom. 12. 19. Heb. 10. 32. 2 Kings 5. 7.—w Psal. 56. 5. Isa. 10. 7.—z Ch. 45. 3, 7. Acts 3. 13, 14, 15.—y Ch. 47. 12. Matt. 5. 41.

s Heb. to their hearts. Ch. 34. 3.—a Job 42. 16.—b Num. 32. 39.—c Ch. 30. 2. d Heb. borne.—e Ch. 15. 14 & 43. 4 & 44. 21. Exod. 3. 16, 17. Heb. 11. 22.—f Ch. 13. 14 & 26. 3 & 35. 12 & 46. 4.—g Exod. 13. 49. Josh. 24. 32. Act. 7. 16.—h Ver. 2.

Verse 19. Am I in the place of God? These words may be understood either as a question, or an affirmative proposition. How should I take any farther notice of your transgression? I have passed it by; the matter lies now between God and you. Or, In the order of divine Providence, I am now in God's place: he has furnished me with means, and made me a distributor of his bounty; I will therefore not only nourish you, but also your little ones, ver. 21. and therefore, he spake comfortably unto them, as in chap. xlv. 8. telling them, that he attributed the whole business to the particular providence of God, rather than to any ill will or malice in them; and that, in permitting him to be brought into Egypt, God had graciously saved their lives, the life of their father, the lives of the people of Canaan, and of the Egyptians: as therefore God had honoured him by making him vicegerent in the dispensations of his especial bounty toward so many people, it was impossible he should be displeased with the means by which this was brought about.

Verse 22. Joseph dwelt in Egypt Continued in Egypt after his return from Canaan, till his death, he, and his father's house, all the descendants of Israel, till the Exodus or departure under the direction of Moses and Aaron, which was one hundred and forty-four years after.

Verse 23. Were brought up upon Joseph's knees.] They were educated by him, or under his direction: his sons, and their children continuing to acknowledge him as patriarch, or head of the family, as long as he lived.

Verse 24. Joseph said—I die] i. e. I am dying, and God will surely visit you, he will yet again give you, in the time when it shall be essentially necessary, the most signal proof of his unbounded love toward the seed of Jacob.

And bring you out of this land] Though ye have here every thing that can render life comfortable, yet this is not the typical land, the land given by covenant, the land which represents the rest that remains for the people of God.

Verse 25. Ye shall carry up my bones] That I may finally rest with my ancestors in the land which God gave to Abraham, to Isaac, and to Jacob; and which is a pledge as it is a type of the kingdom of heaven. Thus says the author of the epistle to the Hebrews, chap. xi. "By FAITH, Joseph when he died (ἐκλυθων, when dying) made mention of the departure (ἐξόδου, of the EXODUS) of the children of Israel; and gave commandment concerning his bones." From this it is evident, that Joseph considered all these things as typical; and by this very commandment, expressed his faith in the immortality of the soul, and the general resurrection of the dead. This oath, by which Joseph then bound his brethren, their posterity considered as binding on themselves; and Moses took care, when he departed from Egypt, to carry up Joseph's body with him, Exod. xiii. 19. which was afterward buried in Shechem (Josh. xxiv. 32.) the very portion which Jacob had purchased from the Amorites, and which he gave to his son Joseph, Gen. xlviii. 22. Acts vii. 16.

Verse 26. Joseph died, being a hundred and ten years old] בן מאה ועשר שנים ben mesh ve'eser shanim; literally, the son of a hundred and ten years. Here the period of time he lived, is personified; all the years of which it was composed, being represented as a nurse or father, feeding, nourishing, and supporting him to the end. This figure, which is termed by rhetoricians prosopoeia, is very frequent in Scripture; and by this, virtues, vices, forms, attributes, and qualities, with every part of inanimate nature, are represented as endued with reason and speech, and performing all the actions of intelligent beings.

They embalmed him] See on ver. 2. The same precautions were taken to preserve his body as to preserve that of his father Jacob: and this was particularly necessary in his case, because his body was to be carried to Canaan, an hundred and forty-four years after; which, as Eusebius observes, was the duration of the Israelites' bondage, after the death of Joseph.

And he was put in a coffin in Egypt.] On this subject I shall subjoin some useful remarks from Harmer's Observations, which several have borrowed without acknowledgment. I quote my own edition of this work, vol. iii. p. 69, &c. Lond. 1808.

"There were some methods of honouring the dead, which demand our attention: the being put in a coffin has been, in particular, considered as a mark of distinction.

"With us, the poorest people have their coffins: if the relations cannot afford them, the parish is at the expense. In the east, on the contrary, they are not always made use of, even in our times. The ancient Jews probably buried their dead in the same manner: neither was the body of our Lord put in a coffin; nor that of Elisha, whose bones were touched by the corpse that was let down a little after, into his sepulchre, 2 Kings xiii. 21. That coffins were anciently made use of in Egypt all agree; and antique coffins of stone, and of sycamore wood, are still to be seen in that country, not to mention those said to be made of a sort of pasteboard, formed by folding and glueing cloth together, a great number of times, which were curiously plastered, and then painted with hieroglyphics.

"As it was an ancient Egyptian custom, and was not used in the neighbouring countries, on these accounts, the sacred historian was doubtless led to observe of Joseph, that he was not only embalmed, but was also put in a coffin, both being practices almost peculiar to the Egyptians.

"Bishop Patrick, on this passage takes notice of the Egyptian coffins of sycamore wood and pasteboard, but he does not mention the contrary usage of the neighbouring countries, which was requisite, in order fully to illustrate the place: but even this, perhaps, would not have conveyed the whole thought of the sacred author.

"Mr. Muillet conjectures, that all were not inclosed in coffins, which were laid in the Egyptian repositories of the dead; but that it was an honour appropriated to persons of distinction; for after having given an account of several niches which are found in those chambers of death, he adds: 'But it must not be imagined, that the bodies deposited in these gloomy apartments were all inclosed in chests, and placed in niches. The greater part were simply embalmed, and swathed; after which, they laid them one by the side of the other, without any ceremony. Some were even put into these tombs without any embalming at all; or with such a slight one, that there remains nothing of them in the linen in which they were wrapped, but the bones; and these half rotten. It is probable, that each considerable family had one of these burial-places to themselves: that the niches were designed for the bodies of the heads of the family; and that those of their domestics and slaves had no other care taken of them, than merely laying them in the ground after being slightly embalmed, and sometimes even without that: which was probably all that was done to heads of families of less distinction.' Lett. 7. p. 281. The same author gives an account of a mode of burial anciently practised in that country, which has been but recently discovered: it consisted in placing the bodies, after they were swathed up, on a layer of charcoal, and covering them with a mat, under a bed of sand seven or eight feet deep.

"Hence it seems evident that *coffins* were not *universally* used in Egypt, and were only used for persons of eminence and distinction. It is also reasonable to believe, that in times so remote as those of Joseph, they might have been much less common than afterward, and that consequently, Joseph's being put in a coffin in Egypt, might be mentioned with a design to express the *great honours* the Egyptians did him in death, as well as in life; being treated after the most sumptuous manner, *embalmed*, and put into a coffin."

It is no objection to this account, that the widow of Nain's son is represented as carried forth to be buried, in a *seppis*, or *bier*; for the present inhabitants of the Levant, who are well known to lay their dead in the earth *uninclosed*, carry them frequently out to burial in a kind of *coffin*, which is not deposited in the grave, the body being *taken out of it*, and placed in the grave in a reclining posture. It is probable, therefore, that the coffins used at Nain, were of the same kind, being intended for no other purpose but to carry the body to the place of interment, the body itself being buried without them. See RUSSELL'S *Hist. of Aleppo*, vol. i. p. 306, &c.

It is very probable, that the chief difference was not in being *with*, or *without* a coffin; but in the *expensiveness* of the coffin itself; some of the Egyptian coffins being made of granite, and covered all over with hieroglyphics, the cutting of which must have been done at a prodigious expense, both of time and money, the stone being so hard, that we have no tools by which we can make any impression on it. Two of these are now in the British Museum, that appear to have belonged to some of the *nobles* of Egypt. They are dug out of the solid stone, and adorned with almost innumerable hieroglyphics. One of these, vulgarly called Alexander's tomb, is ten feet three inches and a quarter long; ten inches thick in the sides: breadth at top five feet three inches and a half: breadth at bottom four feet two inches and a half: and three feet ten in depth. In such an one I suppose the body of Joseph was deposited: and such an one could not have been made and transported to Canaan at an expense that any private individual could bear. It was with incredible labour and at an extraordinary expense, that the coffin in question was removed the distance of but a few miles from the ship that brought it from Egypt, to its present residence in the British Museum. Judge then, at what an expense such a coffin must have been dug, engraved, and transported over the desert from Egypt to Canaan, a distance of three hundred miles! We need not be surprised to hear of carriages, and horsemen, a very great company, when such a coffin was to be carried so far, with a suitable company to attend it.

Joseph's life was the *shortest* of all the patriarchs; for which Bishop Patrick gives a sound *physical* reason—he was the son of his father's *old age*. It appears from Archbishop Usher's Chronology, that Joseph governed Egypt under four kings: *Mephramuthosis*, *Thmosis*, *Amenophis*, and *Orus*. His government, we know, lasted *eighty years*: for when he stood before Pharaoh, he was *thirty years* of age, chap. xli. 46. and he died when he was *one hundred and ten*, from which subtract *thirty*, and there remain *four score*.

On the *character* and *conduct* of Joseph, many remarks have already been made in the preceding notes. On the subject of his *piety* there can be but one opinion. It was truly exemplary, and certainly was tried in cases, in which few instances occur of *persevering fidelity*. His high sense of the holiness of God, the strong claims of justice, and the rights of hospitality and gratitude, led him in the instance of the solicitations of his master's wife, to act a part which, though absolutely just and proper, can never be sufficiently praised. Heathen authors boast of some persons of such singular constancy; but the intelligent reader will recollect, that these relations stand in general in their *fabulous histories*, and are destitute of those characteristics which truth essentially requires; such I mean as the story of *Hippolytus* and *Phædra*; *Bellerophon* and *Antea* or *Sthenobæa*; *Peleus* and *Astydamæa*, and others of this complexion, which appear to be marred pictures, taken from this highly finished original, which the inspired writer has fairly drawn from life.

His *fidelity* to his master is not less evident; and God's approbation of his conduct is strongly marked; for he caused whatsoever he did to prosper, whether a slave in the house of his master, a prisoner in the dungeon, or a prime minister by the throne; which is a full proof that his ways pleased him, and this is more clearly seen in the providential deliverances by which he was favoured.

On the *political conduct* of Joseph, there are conflicting opinions. On the one hand it is asserted, that "he found the Egyptians a *free people*, and that he availed himself of

a most afflicting providence of God, to reduce them all into a *state of slavery*, destroyed their political consequence, and made their king despotic." In all these respects, his political measures have been strongly vindicated, not only as being directed by God, but as being *obviously* the best, every thing considered, for the safety, honour, and welfare of his sovereign and the kingdom. It is true, he bought the lands of the people for the king; but he *farmed* them to the original owners again, at the moderate and fixed crown rent of *one fifth part* of the produce. "Thus did he provide for the *liberty and independence* of the people, while he strengthened the *authority of the king* by making him sole proprietor of the lands. And to secure the people from farther exaction, Joseph made it a law over all the land of Egypt, that Pharaoh (i. e. the king) should have only the fifth part: which law subsisted to the time of Moses, chap. xlvii. 21—26. By this wise regulation," continues Dr. Hales, "the people had four-fifths of the produce of the lands for their own use, and were exempted from any farther taxes, the king being bound to support his civil and military establishment out of the crown rents." By the original constitution of Egypt established by *Menes*, and *Thoth* or *Hermes*, his prime minister, the lands were divided into *three portions*, between the *king*, the *priests*, and the *military*, each party being bound to support its respective establishment by the *produce*. See the quotation from Diodorus Siculus, in the note on chap. xlvii. 23. It is certain, therefore, that the constitution of Egypt was considerably altered by Joseph, and there can be no doubt, that much additional power was, by this alteration, vested in the hands of the king; but as we do not find that any improper use was made of this power, we may rest assured that it was so *qualified* and *restricted* by wholesome *regulations*, though they are not here particularized, as completely to prevent all *abuse* of the regal power, and all tyrannical usurpation of popular rights. That the people were nothing but slaves, to the *king*, the *military*, and the *priests*, before, appears from the account given by Diodorus; each of the three estates probably allowing them a certain portion of land for their own use, while cultivating the rest for the use and emolument of their masters. Matters however became more *regular* under the administration of Joseph; and it is, perhaps, not too much to say, that previous to this, Egypt was without a fixed regular constitution, and that it was not the least of the blessings that it owed to the wisdom and prudence of Joseph, that he reduced it to a *regular form of government*, giving the people such an interest in the safety of the state, as was well calculated to ensure their exertions to defend the nation, and render the *constitution* fixed and permanent.

It is well known that *Justin*, one of the Roman historians, has made particular, and indeed honourable mention of *Joseph's* administration in Egypt, in the account he gives of Jewish affairs, lib. xxxvi. chap. 2. How the relation may have stood in *Trogus Pompeius*, from whose voluminous work in forty-four books or volumes, Justin abridged his history, we cannot tell, as the work of Trogus is irrevocably lost; but it is evident, that the account was taken in the main from the Mosaic history, and it is written with as much candour as can be expected from a *prejudiced and unprincipled heathen*.

Minimus atate inter fratres Joseph fuit, &c. "Joseph was the youngest of his brethren: who being envious of his excellent endowments, stole him, and privately sold him to a company of foreign merchants, by whom he was carried into Egypt, where having diligently cultivated *magic arts*, he became, in a short time, a prime favourite with the king himself. For he was the most sagacious of men, in explaining prodigies; and he was the first who constructed the science of *interpreting dreams*. Nor was there any thing relative to laws, human or divine, with which he seemed unacquainted; for he predicted a failure of the crops many years before it took place; and the inhabitants of Egypt must have been famished, had not the king, through his counsel, made an edict to preserve the fruits for several years. And his experiments were so powerful, that the responses appear to have been given not by man, but by God." *Tantaque experimenta, ejus fuerunt, ut non ab homine, sed a Deo, responsa dari viderentur.* I believe Justin refers here, in the word *experimenta*, to his figment of *magical incantations*, eliciting oracular answers. Others have translated the words: "So excellent were his *regulations*, that they seemed rather to be *oracular responses*, not given by man, but by God."

I have already compared Joseph with his father Jacob, see chap. xlviii. 12. and shall make no apology for having given the latter a most decided superiority. Joseph was great; but his greatness came through the interposition of

especial providences. Jacob was great, *mentally* and *practically* great, under the *ordinary* workings of Providence; and towards the close of his life, not less distinguished for piety toward God, than his son Joseph was, in the holiest period of his life.

This terminates the Book of GENESIS, the most ancient record in the world; including the history of two grand subjects, CREATION, and PROVIDENCE; of each of which it gives a summary, but astonishingly minute and detailed account. From this book, almost all the ancient philosophers, astronomers, chronologists, and historians, have taken their respective data: and all the modern improvements and accurate discoveries in different arts and sciences, have only served to confirm the facts detailed by Moses, and to show that all the ancient writers on these subjects have *approached* to, or *receded* from TRUTH and the *phenomena of nature*, in the exact proportion as they have followed the *Mosaic history*. In this book the CREATIVE POWER and ENERGY of God are first introduced to the reader's notice; and the mind is overwhelmed with those grand creative acts by which the *universe* was brought into being. When this account is completed, and the introduction of SIN, and its awful consequences in the destruction of the earth by a *flood*, noticed, then, the Almighty Creator is next introduced as the RESTORER and PRESERVER of the world; and thus the history of *Providence* commences—a history, in which the mind of man is alternately delighted and confounded, with the infinitely varied plans of *wisdom* and *mercy*, in preserving the human species, counteracting the evil propensities of men and devils, by means of *gracious influences* conveyed through *religious institutions*, planting and watering the seeds of truth and righteousness, which himself had sowed in the hearts of men; and leading forward and maturing the grand purposes of his *grace* and *goodness*, in the final salvation of the *human race*.

After giving a minutely detailed account, and yet in a very short compass, of the *peopling the earth*, ascertaining and settling the bounds of the different nations of mankind, the sacred writer proceeds with the history of *one family* only; but he chooses that one, through which, as from an ever-during fountain, the streams of justice, grace, goodness, wisdom, and truth, should emanate. Here we see a pure well of living water, springing up unto eternal life, restrained, it is true, in its *particular* influence to one people, till, in the fulness of time, the fountain should be opened in the house of David, for sin and for unbelief in *general*, and the earth filled with the knowledge and salvation of God: thus by means of one family, as extensive a view of the economy of providence and grace is afforded, as it is possible for the human mind to comprehend.

In this *epitome*, how wonderful do the workings of Providence appear! An astonishing concatenated train of *stupendous* and *minute* events is laid before us; and every transaction is so distinctly marked, as every where to exhibit the *finger*, the *hand*, or the *arm* of God! But did God lavish his providential cares and attention on this one family, exclusive of the rest of his intelligent offspring? No: For the same superintendence, providential direction, and influence, would be equally seen in all the concerns of human life, in the preservation of individuals, the rise and fall of kingdoms and states, and in all the mighty revolutions, *natural*, *moral*, and *political*, in the universe, were God, as in the preceding instances, to give us the *detailed* history; but what was done in the family of Abraham, was done in behalf of the whole human race. This specimen is intended to show us, that God *does work*, and that against him, and the operations of his hand, *no might*, *no counsel*, *no cunning* of men or devils can prevail—that he who walks uprightly, walks securely; and that all things work together for good to them who love God. That none is so ignorant, *low*, or *lost*, that God cannot *instruct*, *raise up*, and *save*! In a word he shows himself by this history to be the invariable *friend of mankind*—that he embraces every opportunity to do them good—and, speaking after the manner of men—that he rejoices in the frequent recurrence of such opportunities: that every man, considering the subject, may be led to exclaim, in behalf of all his fellows, **BEHOLD NOW HE LOVETH THEM!**

On the character of MOSES, as a HISTORIAN and PHILOSOPHER, (for in his *legislative* character he does not yet appear,) much might be said, did the nature of this work admit. But as *brevity* has been every where studied, and minute details rarely admitted, and only where absolutely necessary, the candid reader will excuse any deficiencies of this kind which he may have already noticed.

Of the *accuracy* and *impartiality* of Moses as a *historian*, many examples are given in the course of the notes, with

such observations and reflections as the subjects themselves suggested: and the succeeding books will afford many opportunities for farther remarks on these topics.

The character of Moses, as a *philosopher* and *chronologist*, has undergone the severest scrutiny. A class of philosophers, professedly infidels, have assailed the *Mosaic* account of the formation of the universe, and that of the general deluge, with such repeated attacks, as sufficiently proved, that, in their apprehension, the pillars of their system must be shaken into ruin, if those accounts could not be proved to be false. *Traditions*, supporting different accounts from those in the sacred history, have been borrowed from the most barbarous, as well as the most civilized nations, in order to bear on this argument. These, backed by various geologic observations, made in extensive travels, experiments on the formation of different *strata* or beds of earth, either by inundations or volcanic eruptions, have been all condensed into one apparently strong but strange argument, intended to overthrow the *Mosaic* account of the creation. The argument may be stated thus: "The account given by Moses of the time when God commenced his *creative acts*, is *too recent*; for, according to his Genesis, *six thousand* years have not yet elapsed since the formation of the universe; whereas a variety of phenomena prove that the earth itself must have existed, if not from eternity, yet, at least *fourteen*, if not *twenty thousand* years." This I call a *strange* argument; because it is well known, that all the ancient nations in the world, the *Jews* excepted, have, to secure their honour and respectability, assigned to themselves a *duration* of the most improbable *length*; and have multiplied *months*, *weeks*, and even *days*, into *years*, in order to support their pretensions to the most remote antiquity. The *millions* of years which have been assumed by the *Chinese* and the *Hindoes*, have been ridiculed for their manifest absurdity, even by those philosophers who have brought the *contrary charge* against the *Mosaic* account! So notorious are the pretensions to remote ancestry, and remote eras in every *false* and *fabricated system*, of family pedigree, and national antiquity, as to produce doubt at the very first view of their subjects, and to cause the impartial inquirer after truth, to take every step with the extreme of caution, knowing that in going over such accounts, he every where treads on a kind of enchanted ground.

When, in the midst of these, a writer is found, who, without saying a word of the systems of other nations, professes to give a simple account of the creation and peopling of the earth, and to show the very conspicuous part that his own people acted among the various nations of the world, and who assigns to the earth and to its inhabitants a duration comparatively but as of *yesterday*, he comes forward with such a variety of claims to be heard, read, and considered, as no other writer can pretend to. And as he departs from the universal custom of all writers on similar subjects, in assigning a comparatively recent date, not only to his own nation, but to the universe itself, he must have been actuated by motives essentially *different* from those which have governed all other ancient historians and chronologists.

The generally acknowledged extravagance and absurdity of all the chronological systems of ancient times, the great simplicity and harmony of that of Moses, its facts evidently borrowed by others, though disgraced by the fables they have intermixed with them, and the very late invention of arts and sciences, all tend to prove, at the very first view, that the *Mosaic* account, which assigns the shortest duration to the earth, is the most ancient and the most likely to be true. But all this reasoning has been supposed to be annihilated, by an argument brought against the *Mosaic* account of the creation, by Mr. Patrick Brydone, F. R. S. drawn from the evidence of different eruptions of Mount Etna. The reader may find this in his "Tour through Sicily and Malta," letter vii. where, speaking of his acquaintance with the *Canonic Recupero*, at Catania, who was then employed on writing a natural history of Mount Etna, he says: "Near to a vault which is now *thirty* feet below ground, and has probably been a burying-place, there is a draw-well, where there are several strata of *lavas*, (i. e. the liquid matter formed of stones, &c. which is discharged from the mountain in its eruptions) with earth to a considerable thickness over each stratum. *Recupero* has made use of this as an argument to prove the great antiquity of the eruptions of this mountain. For if it requires *two thousand* years and upwards to form but a scanty soil on the surface of a *lava*, there must have been more than that space of time between each of the eruptions which have formed these strata. But what shall we say of a pit they sunk near to *Jaci*, of a great depth? They pierced through *seven* distinct *lavas*, one under the other, the surfaces of which were parallel, and most of them covered with a

thick bed of rich earth. Now, says he, the eruption which formed the lowest of these lavas, if we may be allowed to reason from analogy, must have flowed from the mountain at least *fourteen thousand* years ago! *Recupero* tells me, he is exceedingly embarrassed by these discoveries, in writing the history of the mountain.—That Moses hangs like a dead weight upon him, and blunts all his zeal for inquiry; for that *he really has not the conscience to make his mountain so young as that prophet makes the world.*

“The bishop, who is strenuously orthodox—for it is an excellent see—has already warned him to be upon his guard; and not to pretend to be a better natural historian than Moses; nor to presume to urge any thing that may in the smallest degree be deemed contradictory to his sacred authority.”

Though Mr. Brydone produces this as a sneer against revelation, bishops, and orthodoxy, yet the sequel will prove that it was good advice, and that the bishop was much better instructed than either *Recupero* or *Brydone*; and that it would have been much to their credit, had they taken his advice.

I have given, however, this argument at length, and even in the insidious dress of Mr. Brydone, whose faith in Divine Revelation appears to have been upon a par with that of *Signior Recupero*, both being builded nearly on the same foundation, to show from the answer, how slight the strongest arguments are, produced from insulated facts by prejudice and partiality, when brought to the test of sober, candid, philosophical investigation, aided by an increased knowledge of the phenomena of nature. “In answer to this argument,” says bishop Watson, (Letters to Gibbon) “it might be urged—that the time necessary for converting lavas into fertile fields, must be very different, according to the different consistencies of the lavas, and their different situations with respect to elevation and depression, or their being exposed to winds, rains, and other circumstances; as for instance, the quantity of ashes deposited over them after they had cooled, &c. &c. just as the time in which heaps of iron slag, which resembles lava, are covered with verdure, is different at different furnaces, according to the nature of the slag and situation of the furnace: and something of this kind is deducible from the account of the canon (*Recupero*) himself, since the *erectives* in the strata are often full of rich good soil, and have pretty large trees growing upon them. But should not all this be thought sufficient to remove the objection, I will produce the canon an analogy in opposition to his analogy, and which is grounded on more certain facts.

“Etna and Vesuvius resemble each other in the causes which produce their eruptions, in the nature of their lavas, and in the time necessary to mellow them into soil fit for vegetation: or if there be any slight difference in this respect, it is probably not greater than what subsists between different lavas of the same mountain. This being admitted, which no philosopher will deny, the canon’s (*Recupero*’s) analogy will prove just nothing at all, if we can produce an instance of seven different lavas, with interjacent strata of vegetable earth, which have flowed from mount Vesuvius within the space, not of *fourteen thousand*, but of somewhat less than *one thousand seven hundred* years; for then, according to our analogy, a stratum of lava may be covered with vegetable soil in about *two hundred and fifty* years, instead of requiring *two thousand* for that purpose.

“The eruption of Vesuvius, which destroyed *Herculaneum* and *Pompeii*, is rendered still more famous by the death of *Pliny*, recorded by his nephew, in his letter to *Tacitus*: this event happened A. D. 79. but we are informed by unquestionable authority (*Remarks on the nature of the soil of Naples and its vicinity*, by Sir William Hamilton, *Philos. Transact.* vol. lxi. p. 7.) that the matter which covers the ancient town of *Herculaneum*, is not the produce of one eruption only, for there are evident marks that the matter of six eruptions has taken its course over that which lies immediately over the town, and was the cause of its destruction. These strata are either of lava, or burnt matter with veins of good soil between them.” “You perceive,” says the bishop, “with what ease a little attention and increase of knowledge, may remove a great difficulty; but had we been able to say nothing in explanation of this phenomenon, we should not have acted a very rational part, in making our ignorance the foundation of our infidelity, or suffering a minute philosopher to rob us of our religion.” In this, as well as in all other cases, the foundation stands sure, being deeply and legibly impressed with God’s seal.

The Mosaic account of the universality of the deluge, has been tried by the most rigid tests also, and the result

has been, in the view of every candid person, highly creditable to the sacred historian. Every appearance in nature, in the structure and composition of the surface and different strata of the earth, has borne an unequivocal and decided testimony to the truth of the book of Genesis: so that at present, there is, on this subject, scarcely any material difference of opinion among the most profound philosophers, and most accurate geologists.

On the *geology* and *astronomy* of the book of Genesis, much has been written both by the enemies and friends of revelation: but as Moses has said but very little on these subjects, and nothing in a systematic way, it is unfair to invent a system, pretentiously collected out of his words, and thus make him accountable for what he never wrote. There are systems of this kind, the preconceived fictions of their authors, for which they have sought support and credit by tortured meanings extracted from a few Hebrew roots; and then dignified them with the title of *The Mosaic system of the Universe*. This has afforded infidelity a handle which it has been careful to turn to its own advantage. On the first chapter of Genesis I have given a general view of the solar system, without pretending that I had found it there: I have also ventured to apply the comparatively recent doctrine of *caloric* to the Mosaic account of the creation of light, previous to the formation of the sun, and have supported it with such arguments as appeared to me to render it at least probable; but I have not pledged Moses to any of my explanations, being fully convinced, that it was necessarily foreign from his design to enter into philosophic details of any kind, as it was his grand object, as has been already remarked, to give a history of CREATION and PROVIDENCE in the most abridged form of which it was capable. And who, in so few words ever spoke so much? By creation I mean the production of every being, animate and inanimate, material and intellectual. And by Providence, not only the preservation and government of all beings, but also the various and extraordinary provisions made by divine justice and mercy for the comfort and final salvation of man. These subjects I have endeavoured to trace out through every chapter of this most important book, and to exhibit them in such a manner as appeared to me the best calculated to promote glory to God in the highest; and upon earth PEACE, AND GOOD WILL AMONG MEN.

Observations on the Jewish manner of dividing and reading the law and the prophets.

The ancient Jews divided the whole law of Moses into fifty-four sections, which they read in their synagogues, in the course of the fifty-two sabbaths in the year, joining two of the shortest twice together, that the whole might be finished in one year’s space; but in their intercalated years, in which they added a month, they had fifty-four sabbaths, and then they had a section for each sabbath; and it was to meet the exigency of the intercalated years, that they divided the law into fifty-four sections at first. When Antiochus Epiphanes forbade the Jews on pain of death to read their law, they divided the prophets into the same number of sections, and read them in their synagogues in place of the law: and when, under the Asmoneans, they recovered their liberty, and with it the free exercise of their religion, though the reading of the law was resumed, they continued the use of the prophetic sections, reading them conjointly with those in the law. To this first division and mode of reading the law, there is a reference, Acts xv. 21. For Moses of old time, hath, in every city, them that preach him, being read in the SYNAGOGUES EVERY SABBATH DAY. To the second division and conjoint reading of the law and the prophets, we also find a reference, Acts xiii. 15. And after the reading of the LAW, AND THE PROPHETS, the rulers of the synagogue sent unto them, saying, &c. And that the prophets were read in this way, in our Lord’s time, we have a proof, Luke iv. 16. &c. where, going into the synagogue to read on the sabbath day, as was his custom, there was delivered unto him the book of the prophet Isaiah—and it appears that the prophetic section, for that sabbath, was taken from the sixty-first chapter of his prophecies.

Of these sections the book of Genesis contains twelve:

The FIRST, called בְּרֵשִׁית *bereshith*, begins chap. i. ver. 1. and ends chap. vi. ver. 8.

The SECOND, called נֹחַ *Noah*, begins chap. vi. ver. 9. and ends with chap. xi.

The THIRD, called לֶךְ לָךְ *lac lea*, begins chap. xii. and ends with chap. xviii.

The FOURTH, called שַׁרַי *saiyira*, begins chap. xviii. and ends with chap. xxii.

The FIFTH, called שָׂרָה *chayey Sarah*, begins chap. xxiii. and ends chap. xxv. ver. 18.

The **SIXTH**, called תולדות *toledoth*, begins chap. xxv. ver. 19. and ends chap. xxviii. ver. 9.

The **SEVENTH**, called זמנ *zaytse*, begins chap. xxviii. ver. 10. and ends ch. xxxii. ver. 3.

The **EIGHTH**, called יישלח *vaiyishlach*, begins chap. xxxii. ver. 4. and ends with chap. xxxvi.

The **NINTH**, called ישב *vaiyishab*, begins chap. xxxvii. and ends with chap. xl.

The **TENTH**, called מיקט *mikkets*, begins chap. xli. and ends with chap. xlii. ver. 17.

The **ELEVENTH**, called יגש *vaiyiggash*, begins chap. xlii. ver. 18. and ends chap. xliii. ver. 27.

The **TWELFTH**, called יצח *vayechi*, begins chap. xliii. ver. 28. and ends with chap. l.

These sections have their *technical* names, from the words with which they commence; and are marked in the Hebrew Bibles with three פסוקים *pe's*, which are an abbreviation for פרה *parashah*, a *section* or *division*; and sometimes with three סמך *samech's*, which are an abbreviation for the word סדר *seder*, or סדרה *sidrah*, an *order*, a full and absolute division. The former are generally called פירוש *parashioth*, *distinctions*, *divisions*, *sections*—the latter סדרים *siderim*, *orders*, *arrangements*; as it is supposed, that the sense is more full and complete in *these*, than in the *parashioth*.

MASORETIC Notes on the Book of GENESIS.

At the end of all the books in the Hebrew Bible, the *Masoretes* have affixed certain *notes*, ascertaining the *number* of *greater* and *smaller sections*, *chapters*, *verses*, and *letters*. These they deemed of the greatest importance, in order to preserve the integrity of their law, and the purity of their prophets. And to this end, they not only numbered every *verse*, *word*, and *letter*, but even went so far as to ascertain how often *each letter* of the *alphabet* occurred in the *whole Bible*! Thus sacredly did they watch over their records in order to prevent every species of corruption. To some, this has appeared trifling: others have seen it in a different point of view, and have given due applause to that pious *zeal* and *industry*, which

184.

have been exerted in so many tedious and vexatious researches, in order to preserve the integrity and honour of the LAW OF GOD.

The sum of all the **VERSES** in *Bereshith* (Genesis) is 1534. And the memorial sign of this sum is לר אלפ מ signifying 1000; final caph ך 500; lamed ל 30, and daleth ך 4 = 1534.

The *middle* verse of Genesis is the fortieth of chap. xxvii. *By thy sword shall thou live.*

The **PARASHIOTH**, or greater sections, are twelve. The symbol of which is the word זח *zeh*, *this*, Exod. iii. 15. *And this is my memorial to all generations.* Where zain ז stands for 7, and hê ה for 5 = 12.

The **SIDERIM**, or *orders*, (see above) are forty-three. The symbol of which is the word גמ *gam*. Gen. xxvii. 33. *Yea* (גם *gam*) *and he shall be blessed.* Where *gimel* ג stands for 3, and *mem* מ = 43.

The **PERAKIM**, or modern division of chapters, are fifty; the symbol of which is לר *leca*, Isa. xxxiii. 2. *We have waited for thee.* Where *lamed* ל stands for 30, and *caph* ך for 20 = 50.

The **open sections** are 43.—The *close sections* 48. total 91. The numerical sign of which is טז *tsé*, GET THEE OUT, Exod. xi. 8. where *tsuddi* ז stands for 90, and *aleph* א for 1 = 91.

The *number* of letters is about 52740; but this last is more a matter of conjecture and *computation* than of *certainty*; and on it no dependence can safely be placed, it being a mere multiplication by *twelve*, the number of *sections*, of 4395, the known number of letters in the last or *twelfth* section of the book: on this subject see Buxtorf's *Tyberias*, p. 181.

All these notes, with some others of minor importance, the reader may find in most editions of the Masoretic Hebrew Bibles, especially in those of *Bomberg* and *Buxtorf*, as also in the editions which have flowed from them, particularly in those of *Van der Hooght*, *Simons*, &c. Some of the unpointed Hebrew Bibles have these notes also inserted.

END OF THE NOTES ON GENESIS.

A CHRONOLOGICAL TABLE

OF THE PRINCIPAL

TRANSACTIONS RELATED IN THE BOOK OF GENESIS,

ACCORDING TO THE COMPUTATION OF ARCHBISHOP USHER, WHICH IS CHIEFLY FOLLOWED IN THE PRECEDING NOTES;

SHOWING IN WHAT YEAR OF THE WORLD, AND WHAT YEAR BEFORE CHRIST, EACH EVENT HAPPENED.

The reader will observe from the chronological notes in the margin of the preceding work, that in a few instances I have departed from the Usherian computation, for which he will find my reasons in the notes.

This table I have considerably enlarged, by inserting the *Edomitish kings and dukes*, and a few other transactions of profane history, contemporary with the facts mentioned by Moses, by which the reader will have a synopsis, or general view, of all the transactions of the first 2400 years of the world, which stand upon any authentic records.

The *first* year of the world, answering to the 710th year of the Julian Period, and supposed to be 4004 before the vulgar era of the birth of Christ.

A. M.	B. C.	A. M.	B. C.
1	4004	1656	—
First day's work: Creation of the heavens and earth; of light, with the distinction of day and night, Gen. i. 1-5.		Noah sends out a raven, viii. 7.	
Second day: Creation of the firmament, and separation of the superior and inferior waters, i. 6-8.		Seven days after, he sends out a dove which returns the same day—after seven days he sends out the dove a second time, which returns no more, viii. 8-12.	
Third day: The earth is drained, the seas, lakes, &c. formed; trees, plants, and vegetables in general, produced, i. 9-13.		1657	—
Fourth day: The sun, moon, planets, and stars produced, i. 14-19.		Noah, his family, &c. leave the ark. He offers sacrifices to God, viii. and ix.	
Fifth day: All kinds of fowls and fishes created, i. 20-23.		1658	—
Sixth day: Beasts, wild and tame, reptiles, insects, and man, i. 24-28.		Birth of Arphaxad, son of Shem, xi. 10, 11.	
Seventh day: Set apart and hallowed to be a Sabbath, or day of rest for ever, ii. 2, 3.		1693	—
Tenth day: The first woman sins, leads her husband into the transgression, is called Eve, iii. 1-20. They are both expelled from Paradise, iii. 23-24.		1723	—
<i>N. B. This opinion, though rendered respectable by great names, is very doubtful, and should be received with very great caution. I think it wholly inadmissible; and though I insert it as the generally received opinion, yet judge it best to form no guesses, and indulge no conjectures on such an obscure point.</i>		1757	—
9	4002	—	—
129	3875	1771	—
130	3874	Building of the tower of Babel, xi. 1-9.	
235	3769	About this time, Babylon was built by the command of Nimrod.	
325	3679	1787	—
325	3609	Birth of Reu, son of Peleg, xi. 18.	
325	3544	1816	—
325	3544	Commencement of the regal government of Egypt, from Mizraim, son of Ham. Egypt continued an independent kingdom from this time to the reign of Cambyses, king of Persia, which was a period of 1863 years, according to Constantinus Manasses.	
325	3382	1819	—
325	3317	Birth of Serug, son of Reu, xi. 20.	
325	3130	1849	—
325	3074	— of Nahor, son of Serug, xi. 22.	
1042	2969	1878	—
1056	2948	— of Terah, son of Nahor, xi. 25.	
1140	2854	1915	—
1235	2769	About this time, Aglæus founds the kingdom of Sicyon, according to Eusebius.	
1325	2714	1948	—
1330	2582	Birth of Nabor and Haran, sons of Terah, xi. 26.	
1330	2448	1996	—
1330	2444	Peleg dies, aged 239 years, xi. 19.	
1422	2353	1997	—
1432	2348	Nahor dies, aged 148 years, xi. 25.	
1536	—	2006	—
1536	—	Noah dies, aged 950 years, 390 years after the flood, xi. 29.	
1536	—	2008	—
1536	—	Birth of Abram, son of Terah, xi. 26.	
1651	—	2012	—
1656	—	— of Sarai, wife of Abram.	
—	—	2026	—
—	—	Reu dies, xi. 21.	
—	—	2049	—
—	—	Serug dies, xi. 23.	
—	—	2063	—
—	—	Chedorlaomer, king of Elam, subdues the kings of the <i>Pentapolis</i> , Sodom, Gomorrah, &c. to whom they continued in subjection for 12 years, xiv. 4.	
—	—	2083	—
—	—	The calling of Abram out of UR of the Chaldees, where the family had been addicted to idolatry, Josh. xxiv. 2. He comes to Haran in Mesopotamia, with Lot his nephew, Sarai his wife, and his father Terah, who dies at Haran, aged 905 years, xi. 31, 32.	
—	—	2084	—
—	—	Abram comes to Canaan, when 75 years of age. Gen. xi. 4. From this period, the 430 years of the sojourning of the Israelites, mentioned Exod. xii. 40, 41, is generally dated.	
—	—	2086	—
—	—	Abram goes into Egypt because of the famine, xii. 10, causes Sarai to pass for his sister. Pharaoh (<i>Apphais</i>) takes her to his house, but soon restores her, finding her to be Abram's wife, v. 14-20.	
—	—	2090	—
—	—	Abram and Lot, having returned to the land of Canaan, separate: Lot goes to Sodom, and Abram to the valley of Mamre, near to Hebron, xiii.	
—	—	2096	—
—	—	The kings of the <i>Pentapolis</i> revolt from Chedorlaomer, xiv. 4.	
—	—	2098	—
—	—	Chedorlaomer and his allies make war with the kings of the <i>Pentapolis</i> : Lot is taken captive: Abram and his allies pursue Chedorlaomer, defeat him and the confederate kings, deliver Lot and the other captives, and is blessed by Melchisedek, king of Salem, xiv.	
—	—	2099	—
—	—	God promises Abram a numerous posterity, xv. 1. About this time, Bela, the first king of the Edomites, began to reign, xxvi. 32.	
—	—	2093	—
—	—	Sarai gives her maid Hagar to Abram, xvi. 2.	
—	—	2094	—
—	—	Of her, Ishmael is born, xvi. 15. Abram being then 86 years old.	

CHRONOLOGY TO GENESIS.

A. M.		B. C.	A. M.		B. C.
2096	Arphaxad dies 403 years after the birth of Salah, xi. 13.	1908		pursues him; after seven days he comes up with him at the mountains of Galeed; they make a covenant, and gather a heap of stones, and set up a pillar as a memorial of the transaction, xxxi.	
2107	God makes a covenant with Abram—gives him the promise of a son—changes his name into <i>Abraham</i> , and Sarah's into <i>Sarah</i> —and enjoins circumcision, xvi. 1, 5, 6, &c. Abraham entertains three angels, on their way to destroy Sodom, &c. xviii. He intercedes for the inhabitants, but as ten righteous persons could not be found in those cities, they are destroyed, xix. 23. Lot is delivered, and for his sake, Zoar is preserved, v. 19, &c.	1897	2265	Jacob wrestles with an angel, and has his name changed to that of Israel, xxxii. 24—29.	1739
	Abraham retires to Beersheba—afterward sojourns at Gerar. Abimelech, king of Gerar, takes Sarah in order to make her his wife, but is obliged to restore her, xi.			Esau meets Jacob, xxxiii. 6.	
2108	Isaac is born, xxi. 2, 3.	1896		Jacob arrives in Canaan, and settles among the Shechemites, xxxiii. 18.	
2110	Moab, and Ben-ammi, sons of Lot, born, xix. 36.	1894	2266	Benjamin born, and Rachel dies immediately after his birth, xxxv. 18.	1738
2118	Abimelech and Phichol his chief captain make an agreement with Abraham, and surrender the well of Beer-sheba for seven ewe lambs, xi. 22, &c.	1886		Dinah defiled by Shechem, and the subsequent murder of the Shechemites by Simeon and Levi, xxxiv.	
2126	Salah dies 403 years after the birth of Eber, xi. 15.	1878	2270	Joseph, aged seventeen years, falling under the displeasure of his brothers, they conspire to take away his life, but afterward change their minds, and sell him for a slave to some Ishmaelite merchants: who bring him to Egypt, and sell him to Potiphar, xxxvii.	1736
2135	About this time, Jobab, the second king of the Edomites, began to reign, xxxix. 33.	1869	2278	Pharez and Zarah, the twin sons of Judah, born about this time, xxxviii. 27—30.	1736
2141	Abraham is called to sacrifice his son Isaac, xxii.	1863	2285	Joseph, through the false accusation of his mistress, is cast into prison, where about two years after, he interprets the dreams of the chief butler and the chief baker, xxxix. xi.	1719
2145	Sarah dies, aged 127 years, xxxiii. 1.	1859	2288	Isaac dies, aged 188 years, xxxv. 28.	1716
2146	Abraham sends Eliezer to Mesopotamia to get a wife for his son Isaac, xxxiv.	1856	2289	Joseph interprets the two prophetic dreams of Pharaoh, xli.	1715
2154	About this time Abraham marries Keturah, xxv. 1.	1850		Commencement of the seven years of plenty.	
2158	Shem, son of Noah, dies 500 years after the birth of Arphaxad, xi. 11.	1846	2290	About this time was born Manasseh, Joseph's first-born.	1714
2168	Birth of Jacob and Esau, Isaac their father being 60 years of age, xv. 22, &c.	1836	2292	About this time was born Ephraim, Joseph's second son.	1713
2177	About this time, Husham the third king of the Edomites began to reign, xxxvi. 34.	1827	2296	Commencement of the seven years of famine.	1708
2233	Abraham dies, aged 175 years, xxv. 7, 8.	1821	2297	Jacob sends his sons to Egypt to buy corn, xlii. 1, &c.	1707
2187	Eber dies 430 years after the birth of Peleg, xi. 17.	1817	2298	He sends them a second time, and with them his son Benjamin, xlii. 11.	1706
2200	God appears to Isaac, and gives him glorious promises, xxvi. 4. He stays at Gerar during the famine, xxvi. 6.	1804		Joseph makes himself known to his brethren: sends for his father, and allots him and his household the land of Goshen to dwell in; Jacob being then 130 years old, xlv. xvi.	
2208	Esau marries two Canaanitish women, xxvi. 34.	1796	2300	Joseph sells corn to the Egyptians, and brings all the money in Egypt into the king's treasury, xlvii. 14.	1704
2219	About this time, Hadad, the fourth king of the Edomites, began to reign, xxxvi. 35.	1785	2301	He buys all the cattle, xlvii. 16.	1703
	<i>Deluge of Oxyges, in Greece, 1020 years before the first Olympiad.</i>		2302	All the Egyptians give themselves up to be Pharaoh's servants, in order to get corn to preserve their lives, and sow their ground, xlviii. 18, &c.	1702
2225	Jacob, by subtlety, obtains Esau's blessing, xxvii. He goes to Haran, and engages to serve Laban seven years for Rachel, xxviii. 1, 2.	1779	2303	<i>The seven years of famine ended.</i>	1701
	Esau marries Mahalath, the daughter of Ishmael, xxviii. 9.			About this time Saul, the sixth king of the Edomites, began to reign, xxxvi. 37.	
2231	Ishmael dies, aged 137 years, xxv. 17.	1773	2315	Jacob having blessed his sons, and the sons of Joseph, Ephraim, and Manasseh, dies, aged 147 years. He is embalmed, carried into Canaan, and buried in the cave of Machpelah, xlix. 1.	1689
2232	Jacob espouses Rachel seven years after his engagement with Laban: Leah is put in the place of her sister; but, seven days after, he receives Rachel, xix.	1772	2345	About this time Baal-hanan, the seventh king of the Edomites, began to reign, xxxvi. 38.	1689
2233	Reuben is born, xxix. 32.	1771	2369	Joseph dies, aged 110, 1. having governed Egypt fourscore years.	1635
2234	Simeon is born, xxix. 32.	1770	2367	About this time, Hadar or Hadad, the eighth and last king of the Edomites, began to reign, xxvi. 39.	1617
2235	Levi is born, xxix. 34.	1769	2429	About this time, the regal government of the Edomites is abolished, and the first aristocracy of dukes begins, xxxvi. 15, 16.	1575
2236	Judah is born, xxix. 35.	1768	2471	About this time, the second aristocracy of Edomitic dukes begins, xxxvi. 40—43.	1533
2237	Dan is born, xxx. 5, 6.	1767	2474	Caleb, the son of Jephunneh, born forty years before he was sent by Moses to spy out the land of Canaan.	1530
2239	Naphtali is born, xxx. 7, 8.	1765	2494	Ramesses Miamun died in the 67th year of his reign, under whom, and his son Amenophis, who succeeded him, the children of Israel endured the cruel bondage and oppression mentioned in Exod. ch. I.	1519
2240	Gad is born, xxx. 10, 11.	1764			
2242	Asher is born, xxx. 12, 13.	1762			
	<i>Evechous begins to reign over the Chaldeans 224 years before the Arabs reigned in that country. (Julius Africanus.) Usher supposes him to have been the same with Belus, who was afterward worshipped by the Chaldeans.</i>				
2247	Issachar is born, xxx. 17, 18.	1757			
2249	Zebulon is born, xxx. 19, 20.	1755			
2250	Dinah is born, xxx. 21.	1754			
2259	Joseph is born, xxx. 23, 24.	1745			
2261	About this time, Samsah, the fifth king of the Edomites, began to reign, xxxvi. 36.	1743			
2265	Jacob and his family, unknown to Laban, set out for Canaan: Laban hearing of his departure,	1739			

PREFACE

TO THE

BOOK OF EXODUS.

THE name by which this book is generally distinguished, is borrowed from the *Septuagint*, in which it is called *Ἔξοδος*, *Exodus*, the *going out* or *departure*; and by the *Codex Alexandrinus*, *Ἐξόδος Ἀιγυπτίου*, the *departure from Egypt*, because the departure of the Israelites from Egypt is the most remarkable fact mentioned in the whole book. In the Hebrew Bibles it is called *שְׁמוֹת מִצְרַיִם* *VE-ELLEN SHEMOT*, *these are the names*, which are the words with which it commences. It contains a history of the transactions of 145 years, beginning at the death of Joseph, where the book of Genesis ends, and coming down to the erection of the tabernacle in the wilderness, at the foot of Mount Sinai.

In this book Moses details the causes and motives of the persecution raised up against the Israelites in Egypt—the orders given by Pharaoh to destroy all the Hebrew *male* children, and the prevention of the execution of those orders, through the *humanity* and *piety* of the midwives appointed to deliver the Hebrew women. The marriage of Amram and Jochebed is next related—the birth of Moses—the manner in which he was exposed on the river Nile, and in which he was discovered by the daughter of Pharaoh—his being providentially put under the care of his own mother to be nursed, and educated as the son of the Egyptian princess—how, when forty years of age, he left the court, visited and defended his brethren—the danger to which he was in consequence exposed—his flight to Arabia—his contract with Jethro, priest of Midian, whose daughter Zipporah he afterward espoused. While employed in keeping the flocks of his father-in-law, God appeared to him in a burning bush, and commissioned him to go and deliver his countrymen from the oppression under which they groaned. Having given him the most positive assurances of protection, and power to work miracles, and having associated with him his brother Aaron, he sent them first to the Israelites, to declare the purpose of Jehovah, and afterward to Pharaoh, to require him in the name of the Most High, to set the Israelites at liberty. Pharaoh, far from submitting, made their yoke more grievous; and Moses, on a second interview, to convince him by whose authority he made the demand, wrought a miracle before him and his courtiers. This being in a certain way *imitated* by Pharaoh's magicians, he hardened his heart, and refused to let the people go, till God, by ten extraordinary plagues, convinced him of his omnipotence, and obliged him to consent to dismiss a people, over whose persons and properties he had claimed and exercised a right founded only on the most tyrannical principles. The plagues by which God afflicted the whole land of Egypt, Goshen excepted, where the Israelites dwelt, were the following:

1. He turned all the waters of Egypt into *blood*.
2. He caused innumerable *frogs* to come over the whole land.
3. He afflicted both man and beast with immense *swarms of vermin*.
4. Afterward with a multitude of *different kinds of insects*.
5. He sent a grievous *pestilence* among their cattle.
6. Smote both man and beast with *biles*.
7. Destroyed their crops with grievous storms of *hail*, accompanied with the most terrible *thunder and lightning*.
8. Desolated the whole land by innumerable swarms of *locusts*.
9. He spread a *palpable darkness* all over Egypt: And, 10. In one night, *stew* all the *first-born*, both of man and beast, through the whole of the Egyptian territories. What proved the miraculous nature of all these plagues most particularly, was, 1st. Their coming exactly according to the prediction, and at the command of Moses and Aaron. 2dly. Their extending only to the Egyptians, and leaving the land of Goshen, the Israelites, their cattle and substance, entirely untouched.

After relating all these things in detail, with their attendant circumstances, Moses describes the institution, reason, and celebration of the *passover*—the preparation of the Israelites for their departure—their leaving Goshen, and beginning their journey to the promised land, by the way of *Rameses*, *Succoth*, and *Etham*. How Pharaoh, repenting of the permission he had given them to depart, began to pursue them with an immense army of horse and foot, overtook them at their encampment at *Baal-zephon*, on the borders of the Red sea.—Their destruction appearing then to be inevitable, Moses further relates, that having called earnestly upon God, and stretched his rod over the waters—they became divided, and the Israelites entered into the bed of the sea, and passed over to the opposite shore! Pharaoh and his host madly pursuing in the same track, the rear of their army being fairly entered by the time the last of the Israelites had made good their landing on the opposite coast, Moses stretching his rod again over the waters, they returned to their former channel, and overwhelmed the Egyptian army, so that every soul perished!

Moses next gives a circumstantial account of the different encampments of the Israelites in the wilderness, during the space of nearly forty years—the *miracles* wrought in their behalf—the chief of which were the pillar of cloud by day, and the pillar of fire by night, to direct and protect them in the wilderness—the bringing water out of a rock for them and their cattle—feeding them with manna from heaven, bringing innumerable flocks of quails to their camp, giving them a complete victory over the Amalekites, at the intercession of Moses, and particularly God's astonishing manifestation of himself on mount Sinai, when he delivered to Moses an epitome of his whole law, in what was called the **TEN WORDS**, or **TEN COMMANDMENTS**.

Moses proceeds to give a circumstantial detail of the different *laws, statutes, and ordinances* which he received from God, and particularly the giving of the *Ten Commandments* on mount Sinai, and the awful display of the Divine Majesty on that solemn occasion: the formation of the **ARK**, holy *table* and *candlestick*; the **TABERNACLE**, with its furniture, covering, courts, &c. the *brazen altar*, *golden altar*, *brazen laver*, *anointing oil*, *perfume*, *sacerdotal garments*, for Aaron and his sons, and the artificers employed on the work of the tabernacle, &c. He then gives an account of Israel's idolatry in the matter of the *golden calf*, made under the direction of Aaron; God's displeasure, and the death of the principal idolaters; the erection and consecration of the tabernacle, and its being filled and encompassed with the Divine glory, with the order and manner of their marches by direction of the miraculous pillar, with which the book concludes.

THE
SECOND BOOK OF MOSES,

CALLED

E X O D U S.

Year before the common Year of Christ, 1706.—Julian Period, 3008.—Cycle of the Sun, 7.—Dominical Letter, F.—Cycle of the Moon, 2.—Indiction, 15.—Creation from
Turi or September, 2386.

CHAPTER I.

The names and number of the children of Israel that went down into Egypt, 1—5. Joseph and all his brethren of that generation die, 6. The great increase of their posterity, 7. The cruel policy of the king of Egypt to destroy them, 8—11. They increase greatly, notwithstanding their affliction, 12. Account of their hard bondage, 13, 14. Pharaoh's command to the Hebrew midwives to kill all the male children, 15, 16. The midwives disobey the king's commandment, and on being questioned, vindicate themselves, 17—19. God is pleased with their conduct, blesses them, and increases the people, 20, 21. Pharaoh gives a general command to the Egyptians to drown all the male children of the Hebrews, 22.

NOW ^{A. M. 2298. B. C. 1706.} these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

- 2 Reuben, Simeon, Levi, and Judah,
- 3 Issachar, Zebulun, and Benjamin,
- 4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the ^b loins of Jacob were ^c seventy souls: for Joseph was in Egypt already.

^a Gen. 46. 8. Ch. 6. 14.—^b Heb. *Wah*.—^c Gen. 46. 26, 27. Ver. 20. Deut. 10. 22.—^d Gen. 50. 26. Acts 7. 15.—^e Gen. 46. 3. Deut. 26. 5. Psal. 105. 21. Acts 7. 17.—(Acts 7. 18.)

NOTES ON CHAPTER I.

Verse 1. *These are the names*] Though this book is a continuation of the book of Genesis, with which probably it was in former times conjoined, Moses thought it necessary to introduce it with an account of the names and number of the family of Jacob when they came to Egypt, to show, that though they were then very few, yet in a short time, under the especial blessing of God, they had multiplied exceedingly; and thus the promise to Abraham had been literally fulfilled.—See the notes on Gen. xlv.

Verse 6. *Joseph died, and all his brethren*] That is, Joseph had now been some time dead, as also all his brethren; and all the Egyptians, who had known Jacob and his twelve sons: and this is a sort of reason why the important services performed by Joseph were forgotten.

Verse 7. *The children of Israel were fruitful*] פרו *paru*, a general term, signifying that they were like *healthy trees*, bringing forth an abundance of fruit.

And increased] ירבו *yishretu*, they increased like *ashes*, as the original word implies.—See Gen. i. 20. and the note there.

Abundantly] ירבו *yirebu*, they multiplied: this is a separate term, and should not have been used as an adverb by our translators.

And waxed exceeding mighty] ירעמו כבודו *ya-yatenu be-meod meod*, and they became strong beyond measure—*superlatively, superlatively*—so that the land (Goshen) was filled with them. This astonishing increase was, under the providence of God, chiefly owing to two causes; 1. The Hebrew women were exceedingly fruitful, suffered very little in parturition, and probably often brought forth twins. 2. There appears to have been no premature deaths among them. Thus in about two hundred and fifteen years they were multiplied to upwards of 600,000, independently of old men, women, and children.

Verse 8. *There arose up a new king*] Who this was, it is difficult to say. It was probably *Rameses Miamun*, or his son *Amenophis*, who succeeded him in the government of Egypt, about A. M. 2400, before Christ 1604.

Which knew not Joseph.] The verb ידע *yadd*, which we translate to *know*, often signifies to *acknowledge* or *approve*, see Judges ii. 10. Psal. i. 6. xxxi. 7. Hos. ii. 8. and Amos iii. 2. The Greek verbs ἴσκειν, and γινώσκω, are used precisely in the same sense in the New Testament, see Matt. xxv. 12. and 1 John iii. 1. We may therefore understand by the *new king's* not knowing Joseph, his *disapproving* of that system of government which Joseph had established, as well as his haughtily refusing to *acknow-*

6 And ^d Joseph died, and all his brethren, and all that generation. A. M. 2398. B. C. 1638.

7 ^e 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 ^f arose up a new king A. M. 2400. B. C. 1604. over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, ^g the people of the children of Israel are more and mightier than we:

10 ^h Come on, let us ⁱ deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them task-masters ^k to afflict them with their ^l burdens.

^g Psal. 105. 21.—^h Psal. 10. 2. & 83. 3, 4.—ⁱ Job 5. 13. Psal. 105. 25. Prov. 16. 25. & 21. 30. Acts 7. 19.—^k Gen. 15. 13. Ch. 3. 7. Deut. 28. 6.—^l Ch. 2. 11. & 3. 4, 5. Psal. 81. 6.

ledge the obligations under which the whole land of Egypt was laid to this eminent prime minister of one of his predecessors.

Verse 9. *He said unto his people*] He probably summoned a council of his nobles and elders to consider the subject; and the result was, to persecute and destroy them, as is afterward stated.

Verse 10. *They join also unto our enemies*] It has been conjectured, that Pharaoh had probably his eye on the oppressions which Egypt had suffered under the *shepherd kings*, who for a long series of years had, according to Manetho, governed the land with extreme cruelty. As the Israelites were of the same occupation, viz. *shepherds*, the jealous, cruel king found it easy to attribute to them the same motives; taking it for granted, that they were only waiting for a favourable opportunity to join the enemies of Egypt, and so overrun the whole land.

Verse 11. *Set over them task-masters*] סרעו *sarey missim*, chiefs or princes of burdens, works, or tribute—*συνισταται των εργαων*, Sept. *overseers of the works*. The persons who appointed them their work, and exacted the performance of it. The *work* itself being oppressive, and the *manner* in which it was exacted still more so, there is some room to think that they not only worked them unmercifully, but also obliged them to pay an exorbitant tribute at the same time.

Treasure cities] τειχοειται *tey miscenoth*, *store cities*—*public granaries*. Calmet supposes this to be the name of a city, and translates the verse thus: "They built cities, viz. Miscenoth, Pithom, and Rameses." *Pithom* is supposed to be that which Herodotus calls *Patumos*. *Rameses*, or rather *Rameses*, for it is the same Hebrew word as in Gen. xlviii. 11. and should be written the same way here as there, is supposed to have been the capital of the land of Goshen, mentioned in the book of Genesis by *anticipation*; for it was probably not erected till after the days of Joseph, when the Israelites were brought under that severe oppression described in the book of Exodus. The Septuagint add here, *και ετι η ορεινη Ηλιουπολις*, and ON, which is *Heliopolis*: i. e. the city of the Sun. The same reading is found also in the *Coptic* version.

Some writers suppose, that, besides these cities, the Israelites builded the *Pyramids*. If this conjecture be well-founded, perhaps they are intended in the word *miscenoth*, which from *σκω* *scan*, to lay up in store, might be intended to signify places where Pharaoh laid up his treasures; and from their structure, they appear to have been designed for something of this kind. If the history

And they built for Pharaoh, treasure cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

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.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And 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.

20 Therefore God dealt well with the mid-

m Gen. 47. 11.—11a Heb. And as they afflicted them, so they multiplied, &c.—Ch. 2. 24 & 6. 9. Numb. 20. 13. Acta 7. 19, 34.

p Psa. 81. 6.—r Prov. 16. 6.—Dan. 3. 16, 18. & 6. 13. Acta 5. 29.—1 See Josh. 2. 4. &c. 2 Sam. 17. 19, 20.—u Prov. 11. 18. Eccles. 8. 12. Ima. 3. 10. Heb. 6. 10.

of the pyramids be not found in the book of Exodus, it is nowhere else extant; their origin, if not alluded to here, being lost in their very remote antiquity. Diodorus Siculus, who has given the best traditions he could find relative to them, says, that there was no agreement either among the inhabitants, or the historians, concerning the building of the pyramids. Bib. Hist. lib. 1. cap. lxiv.

Josephus expressly says, that one part of the oppression suffered by the Israelites in Egypt, was occasioned by building pyramids.—See on ver. 14.

In the book of Genesis, and in this book, the word Pharaoh frequently occurs, which, though many suppose to be a proper name, peculiar to one person, and by this supposition confound the acts of several Egyptian kings; yet it is to be understood only as a name of office.

It may be necessary to observe, that all the Egyptian kings, whatever their own name was, took the surname of Pharaoh when they came to the throne; a name, which in its general acceptation, signified the same as king or monarch; but in its literal meaning, as Bochart has amply proved, it signifies a crocodile, which being a sacred animal among the Egyptians, the word might be added to their kings, in order to procure them the greater reverence and respect.

Verse 12. But the more they afflicted them] The margin has pretty nearly preserved the import of the original—And as they afflicted them, so they multiplied, and so they grew. That is, in proportion to their afflictions was their prosperity; and had their sufferings been greater, their increase would have been more abundant.

Verse 13. To serve with rigour] כבדוּם be-pheres, with cruelty, great oppression, being ferocious with them. The word fierce is supposed by some to be derived from the Hebrew, as well as the Latin ferax, from which we more immediately bring our English term. This kind of cruelty to slaves, and ferociousness, unfeelingness, and hard-heartedness, were particularly forbidden to the children of Israel. See Levit. xxv. 43, 46. where the same word is used—thou shalt not rule over him with rigour, but shall fear thy God.

Verse 14. They made their lives bitter] So that they became weary of life through the severity of their servitude.

With hard bondage] קשה בעבדה be-abadah kashah, with grievous servitude. This was the general character of their life in Egypt; it was a life of the most painful servitude, oppressive enough in itself, but made much more so, by the cruel manner of their treatment, while performing their tasks.

In mortar and in brick] First in digging the clay, kneading and preparing it, and secondly, forming it into bricks, drying them in the sun, &c.

Service in the field] Carrying these materials to the places where they were to be forced into buildings, and serving the builders, while employed in those public works. Josephus says the Egyptians contrived a variety of ways to afflict the Israelites: for they enjoined them, says he, to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its overrunning its own banks: they set them also to build pyramids, πυραμίδας τε ἀποκατασκευάζοντες, and wore them out, and forced them to learn all sorts of mechanic arts, and to accustom themselves to hard labour.—Antiq. lib. ii. cap. ix. sect. 1. Philo bears nearly the same testimony, p. 86. Edit. Manthey.

Verse 15. Hebrew midwives] Shiphrah and Puah, which are here mentioned, were probably certain chiefs, under whom all the rest acted, and by whom they were instructed in the obstetric art. Aben Ezra supposes, that could not have been fewer than five hundred midwives

among the Hebrew women at this time; and that very few were requisite, see proved on ver. 19.

Verse 16. Upon the stools] עַל הַאֲבָנַיִם by al ha-abnayim. This is a difficult word, and occurs nowhere else in the Hebrew Bible, but in Jer. xviii. 3. where we translate it the potter's wheels. אבן aben, signifies a stone, the abnayim has been supposed to signify a stone trough, in which they received and washed the infant as soon as born. Jarchi, in his book of Hebrew roots, gives a very different interpretation of it; he derives it from בן ben, a son; or בנים banim, children: his words must not be literally translated; but this is the sense—"When ye do the office of a midwife to the Hebrew women, and ye see that the birth is broken forth, if it be a son, then ye shall kill him." Jonathan ben Uzziel gives us a curious reason for the command given by Pharaoh to the Egyptian women—"Pharaoh slept, and saw in his sleep a balance, and beheld the whole land of Egypt stood in one scale, and a lamb in the other; and the scale in which the lamb was outweighed that in which was the land of Egypt. Immediately he sent and called all the chief magicians, and told them his dream. And Janes and Jimbres, (see 2 Tim. iii. 8.) who were chief of the magicians, opened their mouths and said to Pharaoh, A child is shortly to be born in the congregation of the Israelites, whose hand shall destroy the whole land of Egypt." Therefore Pharaoh spake to the midwives, &c.

Verse 17. The midwives feared God] Because they knew that God had forbidden murder of every kind: for though the law was not yet given, Exod. xx. 13. being Hebrews, they must have known that God had from the beginning declared, Whosoever sheddeth man's blood, by man shall his blood be shed, Gen. ix. 6. Therefore they saved the male children of all to whose assistance they were called. See ver. 19.

Verse 19. The Hebrew women are not as the Egyptian women] This is a simple statement of what general experience knows to be a fact, viz. that women, who, during the whole of their pregnancy, are accustomed to hard labour, especially in the open air, have comparatively little pain in parturition. At this time the whole Hebrew nation, men and women, were in a state of slavery, and were obliged to work in mortar and brick, and all manner of service in the field, ver. 14. and this at once accounts for the ease and speediness of their travail. With the strictest truth the midwives might say, the Hebrew women are not as the Egyptian women: the latter fare delicately, are not inured to labour, and are kept shut up at home; therefore they have hard, difficult, and dangerous labours: but the Hebrew women are lively, רוח חַיִּיתוֹת, are strong, hale, and vigorous, and therefore are delivered ere the midwives come in unto them. In such cases, we may naturally conclude, that the midwives were very seldom even sent for. And this is probably the reason why we find but two mentioned; as in such a state of society, there could be but very little employment for persons of that profession, as a mother, an aunt, or any female acquaintance or neighbour, could readily afford all the assistance necessary in such cases. Commentators, pressed with imaginary difficulties, have sought for examples of easy parturition in Ethiopia, Persia, and India, as parallels to the case before us; but they might have spared themselves the trouble, because the case is common in all parts of the globe where the women labour hard, and especially in the open air. I have known several instances of the kind myself, among the labouring poor. I shall mention one: I saw a poor woman in the open field at hard labour—she staid away in the afternoon; but she returned the next morning to her work, with her infant child, having in the interim been safely delivered! She continued at her daily work, having apparently suffered no inconvenience!

wives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

¶ See 1 Sam. 2. 35. 2 Sam. 7. 11, 13, 27, 29. 1 Kings 2. 26. & 11. 32. Psa. 127. 1.

I have entered more particularly into this subject, because, through want of proper information (perhaps from a worse motive) certain persons have spoken very unguardedly against this inspired record—"The Hebrew midwives told palpable lies, and God commends them for it: thus we may do evil that good may come of it, and sanctify the means by the end." Now, I contend that there was neither *lie direct*, nor even *pretarication* in the case. The midwives boldly state to Pharaoh a fact, (had it not been so, he had a thousand means of ascertaining the truth) and they state it in such a way, as to bring conviction to his mind, on the subject of his oppressive cruelty on the one hand, and the mercy of Jehovah on the other. As if they had said, "The very oppression, under which, through thy cruelty, the Israelites groan, their God has turned to their advantage: they are not only fruitful, but they bring forth with comparatively no trouble; we have scarcely any employment among them." Here then is a fact, boldly announced in the face of danger: and we see that God was pleased with this frankness of the midwives, and he blessed them for it.

Verse 20. *Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty*] This shows an especial providence and blessing of God; for though in all cases where females are kept to hard labour, they have comparatively easy and safe travail; yet in a state of slavery, the increase is generally very small; as the children die for want of proper nursing, the women, through their labour, being obliged to neglect their offspring; so that in the slave countries, the stock is obliged to be recruited by foreign imports; yet, in the case above, it was not so; there was not one barren among their tribes; and even their women, though constantly obliged to perform their daily tasks, were neither rendered unfruitful by it, nor taken off by premature deaths, through the violence and continuance of their labour, when even in the delicate situation mentioned above.

Verse 21. *He made them houses*] Dr. Shuckford thinks that there is something wrong both in the punctuation and translation of this place, and reads the passage thus, adding the 21st to the 20th verse. "And they multiplied and waxed mighty; and this happened (*וַיִּרְאֵהוּ*) because the midwives feared God: and he (*Pharaoh*) made *לָהֶם* (*lahem*, masc.) them (*the Israelites*) houses; and commanded all his people, saying, Every son that is born," &c. The doctor supposes that previous to this time the Israelites had no fixed dwellings, but lived in tents, and therefore had a better opportunity of concealing their children: but now Pharaoh built them houses, and obliged them to dwell in them, and caused the Egyptians to watch over them, that all the male children might be destroyed, which could not have been easily effected had the Israelites continued to live in their usual scattered manner in tents. That the *houses* in question were not made for the midwives, but for the Israelites in general, the Hebrew text seems pretty plainly to indicate: for the pronoun *לָהֶם* *lahem*, to them, is the masculine gender: had the midwives been meant, the feminine pronoun *לָהֶן* *lahen*, would have been used. Others contend, that by making them houses, not only the midwives are intended, but also that the words mark an increase of their families, and that the objection taken from the masculine pronoun is of no weight, because these pronouns are often interchanged; see 1 Kings xxii. 17. where *לָהֶם* *lahem* is written, and in the parallel place, 2 Chron. xviii. 6. *לָהֶן* *lahen* is used. So *בָּהֶם* *bahem*, in 1 Chron. x. 7. is written *בָּהֶן* *bahen*, 1 Sam. xxxi. 7. and in several other places. There is no doubt that God did bless the midwives; his approbation of their conduct is strictly marked; and there can be no doubt of his prospering the Israelites; for it is particularly said that the people multiplied and waxed very mighty. But the words most probably refer to the Israelites, whose houses or families, were built up by an extraordinary increase of children, notwithstanding the cruel policy of the Egyptian king. Vain is the counsel of man, when opposed to the determinations of God! All the means used for the destruction of this people, became in his hand instruments of their prosperity and increase. How true is the saying, if God be for us, who can be against us?

Verse 22. *Ye shall cast into the river*] As the Nile, which is here intended, was a sacred river among the Egyptians, is it not likely that Pharaoh intended the young

22 ¶ And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

¶ Acts 7. 19. Ch. 7. 19-21. Rev. 16. 4-6.

Hebrews as an offering to his god, having two objects in view, 1. To increase the fertility of the country by thus procuring, as he might suppose, a proper and sufficient annual inundation; and 2. To prevent an increase of population among the Israelites, and in process of time procure their entire extermination?

It is conjectured, with a great show of probability, that the edict, mentioned in this verse, was not made till after the birth of Aaron; and that it was revoked soon after the birth of Moses; as, if it had subsisted in its rigour, during the eighty-six years, which elapsed between this and the deliverance of the Israelites, it is not at all likely that their males would have amounted to six hundred thousand, and those all effective men.

In the General Preface to this work, reference has been made to ORIGEN's method of interpreting the Scriptures, and some specimens promised. On the plain account of a simple matter of fact, related in the preceding chapter, this very eminent man, in his 2d homily on Exodus, imposes an interpretation, of which the following is the substance.

Pharaoh king of Egypt, represents the devil;—the male and female children of the Hebrews, represent the animal and rational faculties of the soul. Pharaoh, the devil, wishes to destroy all the males, i. e. the seeds of rationality and spiritual science, through which the soul tends to, and seeks heavenly things; but he wishes to preserve the females alive, i. e. all those animal propensities of man, through which he becomes carnal and devilish. Hence, says he, when you see a man living in luxury, banquetings, pleasures, and sensual gratifications; know, that there the king of Egypt has slain all the males, and preserved all the females alive. The midwives represent the Old and New Testaments; the one is called *Sephora*, which signifies a sparrow, and means that sort of instruction, by which the soul is led to soar aloft, and contemplate heavenly things. The other is called *Phua*, which signifies ruddy or bashful, and points out the Gospel, which is ruddy with the blood of Christ, spreading the doctrine of his passion over the earth. By these, as midwives, the souls that are born into the church are healed; for the reading of the Scriptures corrects and heals what is amiss in the mind. Pharaoh, the devil, wishes to corrupt those midwives, that all the males, the spiritual propensities, may be destroyed; and this he endeavours to do, by bringing in heresies and corrupt opinions. But the foundation of God standeth sure. The midwives feared God, therefore he builded them houses. If this be taken literally, it has little or no meaning, and is of no importance; but it points out, that the midwives, the law and the Gospel, by teaching the fear of God, build the houses of the church, and fill the whole earth with houses of prayer. Therefore these midwives, because they feared God, and taught the fear of God, did not fulfil the command of the king of Egypt—they did not kill the males: and I dare confidently affirm, that they did not preserve the females alive; for they do not teach vicious doctrines in the church, nor preach up luxury, nor foster sin, which are what Pharaoh wishes, in keeping the females alive; for by these virtue alone is cultivated and nourished. By Pharaoh's daughter, I suppose the church to be intended, which is gathered from among the Gentiles: and although she has an impious and iniquitous father, yet the prophet says unto her, *Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house, so shall the king greatly desire thy beauty*. Psal. xlv. 10. 11. This, therefore, is she who comes to the waters to bathe, i. e. to the baptismal font, that she may be washed from the sins which she has contracted in her father's house. Immediately she receives bowels of commiseration, and pities the infant—That is, the church, coming from among the Gentiles, finds Moses, the law, lying in the pool, cast out, and exposed by his own people, in an ark of bulrushes daubed over with pitch, deformed and obscured by the carnal and absurd glosses of the Jews, who are ignorant of its spiritual sense; and while it continues with them, is as a helpless and destitute infant; but as soon as it enters the doors of the Christian church, it becomes strong and vigorous; and thus Moses, the law, grows up, and becomes, through means of the Christian church, more respectable even in the eyes of the Jews themselves, ac-

CHAPTER II.

Amram and Jochebed marry. 1. Moses is born, and is hid by his mother three months, 2. Is exposed in an ark of bulrushes on the river Nile, and watched by his sister, 3, 4. He is found by the daughter of Pharaoh, who commits him to the care of his own mother, and has him educated as her own son, 5-9. When grown up he is brought to Pharaoh's daughter, who receives him as her own child, and calls him Moses, 10. Finding an Egyptian smiting a Hebrew, he kills the Egyptian, and hides him in the sand, 11, 12. Reproved two Hebrews that were contending together, one of whom charges him with killing the Egyptian, 13, 14. Pharaoh hearing of the death of the Egyptian, sought to slay Moses, who being alarmed, escapes to the land of Midian, 15. Meets with the seven daughters of Henei, prince of Midian, who came to water their flocks, and saves them, 16, 17. On their return, they instruct their father Henei, who invites Moses to his house, 18-20. Moses dwells with him, and receives Zipporah his daughter to wife, 21. She bears him a son, whom he calls Gershom, 22. The children of Israel, grievously oppressed in Egypt, cry for his name, 23. God remembers his covenant with Abraham, Isaac, and Jacob, and hears their prayer, 24, 25.

AND there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son:

x Ch. 6. 20. Numb. 26. 59. 1 Chron. 23. 14.

According to his own prophecy—I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation, Deut. xxxii. 21. Thus taught by the Christian church, the synagogue forsakes idolatry; for when it sees the Gentiles worshipping the true God, it is ashamed of its idols, and worships them no more. In like manner, though we have had Pharaoh for our father, though the prince of this world has begotten us by wicked works, yet when we come unto the waters of baptism, we take unto us Moses, the law of God, in its true and spiritual meaning; what is low or weak in it, we leave; what is strong and perfect, we take and place in the royal palace of our heart. Then we have Moses grown up; we no longer consider the law as little or mean—all is magnificent, excellent, elegant—for all is spiritually understood. Let us beseech the Lord Jesus Christ, that he may reveal himself to us more and more, and show us how great and sublime Moses is; for he, by his Holy Spirit, reveals these things to whomsoever he will. To him be glory and dominion for ever and ever! Amen.

Neither the praise of piety, nor the merit of ingenuity, can be denied to this eminent man, in such interpretations as these. But who, at the same time, does not see, that if such a mode of exposition were to be allowed, the trumpet could no longer give a certain sound. Every passage and fact might then be obliged to say something, any thing, every thing, or nothing, according to the fancy, peculiar creed, or caprice of the interpreter.

I have given this large specimen from one of the ancients, merely to save the moderns; from whose works on the sacred writings, I could produce many specimens, equally singular, and more absurd. Reader, it is possible to trifle with the testimonies of God, and all the while speak serious things; but if all be not done according to the pattern shown in the mount, much evil may be produced, and many stumbling-blocks thrown in the way of others, which may turn them totally out of the way of understanding; and then what a dreadful account must such interpreters have to give to that God, who has pronounced a curse, not only on those who take away from his word, but also on those who add to it.

NOTES ON CHAPTER II.

Verse 1. There went a man] AMRAM, son of Kohath, son of Levi, chap. vi. 16-20. A daughter of Levi-JOCHEBED, sister to Kohath, and consequently both the wife and aunt of her husband Amram, chap. vi. 20. Numb. xxvi. 19. Such marriages were at this time lawful, though they were afterward forbidden, Lev. xviii. 12. But it is possible that daughter of Levi, means no more than a descendant of that family; and that probably Amram and Jochebed were only cousin-germans. As a new lass was to be given, and a new priesthood formed, God chose a religious family, out of which the law-giver and the high priest, were both to spring.

Verse 2. Bare a son] This certainly was not her first child, for Aaron was fourscore and three years old, when Moses was but fourscore, see chap. vii. 7. And there was a sister, probably Miriam, who was elder than either, see below, ver. 4. and see Numb. xxvi. 59. Miriam and Aaron had, no doubt, been both born before the decree was passed for the destruction of the Hebrew male children, mentioned in the preceding chapter.

Goodly child] The text simply says, כי יפה הוה לו, that he was good, which signifies that he was not only a perfect well-formed child, but that he was very beautiful: hence the Septuagint translate the place οὕτως ὡς ἄριστος, seeing him to be beautiful—which St. Stephen interprets, οὕτως ὡς θεός, he was comely to God, or divinely beautiful. This very circumstance was wisely ordained by the kind providence of God, to be one means

and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, 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.

4 And his sister stood afar off, to wit what would be done to him.

5 And the 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.

6 And when she had opened it, she saw the

y Acts 7. 20. Hebr. 11. 22.—x Ch. 15. 20. Numb. 26. 59.—a Acts 7. 21.

of his preservation. Scarcely any thing interests the heart more, than the sight of a lovely babe in distress. His beauty would induce even his parents to double their exertions to save him, and was probably the sole motive which led the Egyptian princess to take such particular care of him, and to educate him as her own son, which in all likelihood she would not have done, had he been only an ordinary child.

Verse 3. An ark of bulrushes] תבתי גומי tabath gomé, a small boat or basket, made of the Egyptian reed called papyrus, so famous in all antiquity. This plant grows on the banks of the Nile, and in marshy grounds; the stalk rises to the height of six or seven cubits above the water, is triangular, and terminates in a crown of small filaments, resembling hair, which the ancients used to compare to a thyrsus. This reed was of the greatest use to the inhabitants of Egypt, the pith contained in the stalk, serving them for food, and the woody part to build vessels with; which vessels frequently appear on engraved stones and other monuments of Egyptian antiquity. For this purpose they made it up like rushes into bundles, and by tying them together, gave their vessels the necessary figure and solidity. The vessels of bulrushes or papyrus, says Dr. Shaw, were no other than large fabrics of the same kind with that of Moses, Exod. ii. 3. which, from the late introduction of plank and stronger materials, are now laid aside. Thus Pliny, lib. vi. chap. 16. takes notice of the Naves papyraceas armamentaque Nilii, "Ships made of papyrus and the equipments of the Nile;" and lib. xiii. chap. 11. he observes, Ex ipsa quidem papyro navigia texunt—"Of the papyrus itself they construct sailing vessels." Herodotus and Diodorus have recorded the same fact, and among the poets, Lucan, lib. iv. ver. 136. Conseritur bibula Memphis cymba papyro—"The Memphian or Egyptian boat is constructed from the soaking papyrus." The epithet bibula is particularly remarkable, as corresponding with great exactness to the nature of the plant, and to its Hebrew name גומי gomé, which signifies to soak, to drink up. See Parkhurst sub voce.

She laid it in the flags] Not willing to trust it in the stream, for fear of a disaster; and probably choosing the place to which the Egyptian princess was accustomed to come, for the purposes specified in the note on the following verse.

Verse 5. And the daughter of Pharaoh] Josephus calls her Thermuthis, and says, that "the ark was borne along by the current, and that she sent one that could swim after it—that she was struck with the figure and uncommon beauty of the child: that she inquired for a nurse—but that he having refused the breasts of several, his sister, proposing to bring a Hebrew nurse, his own mother was procured." But all this is in Josephus's manner, as well as the long circumstantial dream, that he gives to Amram concerning the future greatness of Moses, which cannot be considered in any other light than that of a fable, and not even a cunningly devised one.

To wash herself at the river] Whether the daughter of Pharaoh went to bathe in the river through motives of pleasure, health, or religion: or whether she bathed at all, the text does not specify. It is merely stated by the sacred writer, that she went down to the river to wash; for the word herself, is not in the original. Mr. Harmer, Observat. vol. iii. p. 529. is of opinion that the time referred to above, was that in which the Nile begins to rise; and as the dancing girls in Egypt are accustomed now to plunge themselves into the river at its rising, by which act they testify their gratitude for the inestimable blessing of its inundations, so it might have been formerly; and that Pharaoh's daughter was now coming down to the river on a similar account.—I see no likelihood in all this.

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 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.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together

b Acts 7. 21.—o That is, drawn out.—d Acts 7. 23, 24. Hebr. 11. 24, 25, 26.

c Ch. 1. 11.—[Acts 7. 24.—g Acts 7. 25.

If she washed herself at all, it might have been a religious ablution, and yet extended no farther than to the hands and face: for the word רָחַץ *rachats*, to wash, is repeatedly used in the Pentateuch to signify religious ablutions of different kinds. Jonathan in his Targum says, that God had smitten all Egypt with ulcers, and that the daughter of Pharaoh came to wash in the river in order to find relief; and that as soon as she touched the ark where Moses was, her ulcers were healed. This is all fable. I believe there was no bathing in the case, but simply what the text states, washing, not of her person, but of her clothes, which was an employment that even kings' daughters did not think beneath them in those primitive times. Homer, *Odyss. vi.* represents *Nausicaa*, daughter of *Aleinous*, king of the *Phaeacians*, in company with her maidens, employed at the sea side, in washing her own clothes, and those of her five brothers! While thus employed they find *Ulysses* just driven ashore, after having been shipwrecked; utterly helpless, naked, and destitute of every necessary of life. The whole scene is so perfectly like that before us, that they appear to me to be almost parallels. I shall subjoin a few lines. The princess having piled her clothes on a carriage drawn by several mules, and driven to the place of washing, commences her work, which the poet describes thus:

ταῖς δ' ἄρ' ἔπλεον
ἔμματα χερσὶν ἐλουτο, καὶ ἐφόρον μάλιν ὕδρην.
Ἐπιθέον δ' ἄβροτον βόας ἔρπον προφρονέον.
Ἄντηρ ἔπει πλυννὰ τε, κληροῦν τε ρυτὰ παντῶν,
Ἐπίουσι πηλασὶν παρὰ θύῃ' ἄλλοι, ἤδη μάλιστα
Ἄλιγγας ποτὶ χερσὶν ἀποκλυτικῆ βάλαντα.

ODYSSES. lib. vi. ver. 90.

"Light'ning the carriage next they bore in hand,
The garments down in the unsullied wave;
And thrust them, heaped into the pools, their task
Despatching brisk, and with an sinuous haste.
When all were purified, and neither spot
Could be perceived, or discern'd more, they spread
The raiment orderly along the beach,
Where dashing tides had cleans'd the pebbles most."

Cowper.

When this task was finished, we find the Phœnician princess and her ladies (Κουρη δ' ἢ βαλεμνίον—μυροπολοὶ ἡλλοί.) employed in amusing themselves upon the beach, till the garments they had washed should be dry, and fit to be folded up, that they might reload their carriage and return.

In the text of Moses, the Egyptian princess, accompanied with her maids *נָאֲרוֹתָיָהּ* *na'rotayah*, comes down to the river, not to bathe herself, for this is not intimated, but merely to wash, *לִרְחֹץ* *lirchots*: at the time in which the ark is perceived, we may suppose that she and her companions had finished their task, and like the daughter of *Aleinous* and her maidens, were amusing themselves, walking along by the river's side, as the others did by tossing a ball, *ἐφαίρει τὰς τ' ἐπὶ σφαίρην*, when they as suddenly and as unexpectedly discovered *Moses adrift* on the flood, as *Nausicaa* and her companions discovered *Ulysses*, just escaped naked from shipwreck. In both the histories, that of the poet, and this of the prophet, both the strangers, the shipwrecked Greek, and the almost drowned Hebrew, were rescued by the princesses, nourished and preserved alive! Were it lawful to suppose that Homer had ever seen the Hebrew story, it would be reasonable to conclude that he had made it the basis of the 6th book of the *Odyssey*.

Verse 6. *She had compassion on him* The sight of a beautiful babe in distress, could not fail to make the impression here mentioned; see on ver. 2. It has already been conjectured, that the cruel edict of the Egyptian king did not continue long in force; see chap. i. 22. And it will not appear unreasonable to suppose, that the circumstances related here might have brought about its abolition. The daughter of Pharaoh, struck with the distressed state

of the Hebrew children, from what she had seen in the case of Moses, would probably implore her father to abolish this sanguinary edict.

Verse 7. *Shall I go and call—a nurse?* Had not the different circumstances marked here, been placed under the superintendence of an especial Providence, there is no human probability that they could have had such a happy issue. The parents had done every thing to save their child, that piety, affection, and prudence could dictate, and having done so, they left the event to God. *By faith*, says the apostle, Heb. xii. 23. *Moses was hid, when he was born, three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.* Because of the king's commandment they were obliged to make use of the most prudent caution to save the child's life; and their faith in God enabled them to risk their own safety; for they were not afraid of the king's commandment—they feared God, and they had no other fear.

Verse 10. *And he became her son*] From this time of his being brought home by his nurse, his education commenced, and he was learned in all the wisdom of the Egyptians, Acts vii. 22. who, in the knowledge of nature, probably exceeded all the nations then on the face of the earth.

And she called his name מֹשֶׁה *mosheh*, because הִסְתֵּן מִן הַמַּיִם *min ha-mayim*, out of the waters, מִשְׁחִיתוֹ *meshi'hu*, have I drawn him. מֹשֶׁה *mosheh* signifies to draw out, and *mosheh* is the person drawn out: the word is used in the same sense, Paal. xviii. 17. and 2 Sam. xxii. 17. What name he had from his parents we know not; but whatever it might be, it was ever after lost in the name given to him by the princess of Egypt. *Abul Farujus* says that *Thermuthis* delivered him to the wise men, *Janex* and *Jimbrees*, to be instructed in wisdom.

Verse 11. *When Moses was grown*] Being full forty years of age, as *St. Stephen* says, Acts vii. 23. *it came into his heart to visit his brethren*—i. e. he was excited to it by a divine inspiration—and seeing one of them suffer wrong—by an Egyptian smiting him; probably one of the task-masters—he avenged him and smote, slew the Egyptian; supposing that God, who had given him commission, had given also his brethren to understand, that they were to be delivered by his hand, see Acts vii. 23—25. Probably the Egyptian killed the Hebrew, and therefore on the *Noahic* precept, Moses was justified in killing him: and he was authorized so to do, by the commission which he had received from God, as all succeeding events amply prove. Previous to the mission of Moses to deliver the Israelites, *Josephus* says, the Ethiopians having made an irruption into Egypt, and subdued a great part of it, a divine oracle advised them to employ Moses the Hebrew. On this, the king of Egypt made him general of the Egyptian forces; with these he attacked the Ethiopians, defeated and drove them back into their own land, and forced them to take refuge in the city of *Saba*, where he besieged them. That *Tharbis*, daughter of the Ethiopian king, seeing him, fell desperately in love with him, and promised to give up the city to him, on condition that he would take her to wife, to which *Moses* agreed, and the city was put into the hands of the Egyptians. *Jos. Ant. lib. ii. chap. 9.* *St. Stephen* probably alluded to something of this kind, when he said *Moses was mighty in deeds as well as words.*

Verse 13. *Two men of the Hebrews strove together*] How strange, that in the very place where they were suffering a heavy persecution, because they were Hebrews, that the very persons themselves, who suffered it, should be found persecuting each other! It has been often seen, that in those times in which the ungodly oppressed the church of Christ, its own members have been separated from each

ther: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us; intendest thou to kill me, as thou killest the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel, their father, he said, How is it that ye are come so soon to-day?

^b Gen 7. 21. 22.—^c Heb. a man, a prince. Gen 13. 8.—^d Acts 7. 29. Hbr. 11. 27. 1 Gen 21. 11. & 22. 2.—^e in Ch. 3. 1.—^f Or, prince, as Gen 11. 15.—^g Gen 21. 11. & 22. 10. 1 Sam 9. 11.—^h Gen 29. 10.—ⁱ Numb. 10. 29. Called also Jethro or Jether, Ch. 3. 1. & 4. 18. & 18. 1. &—^j Gen 31. 54. & 43. 25.—^k Ch. 1. 25. & 18. 2.

other, by disputes concerning comparatively unessential points of doctrine and discipline; in consequence of which, both they and the truth have become an easy prey to those whose desire was to waste the heritage of the Lord. The Targum of Jonathan says that the two persons who strove were *Dathan* and *Abiram*.

Verse 14. *And Moses feared*] He saw that the Israelites were not as yet prepared to leave their bondage; and that though God had called him to be their leader, yet his providence had not yet sufficiently opened the way; and had he staid in Egypt he must have endangered his life. Prudence therefore dictated an escape for the present to the land of Midian.

Verse 15. *Pharaoh—sought to slay Moses—but Moses fled from the face of Pharaoh*] How can this be reconciled with Heb. xi. 27. *By faith he (Moses) forsook Egypt, not fearing the wrath of the king?*—Very easily: the apostle speaks not of this forsaking of Egypt, but of his and the Israelites final departure from it; and of the bold and courageous manner in which Moses treated Pharaoh and the Egyptians, disregarding his threatenings, and the multitudes of them that pursued after the people, whom, in the name and strength of God, he led, in the face of their enemies out of Egypt.

Dwelt in the land of Midian] A country generally supposed to have been in Arabia Petraea, on the eastern coast of the Red sea, not far from mount Sinai. This place is still called by the Arabs, the *Land of Midian*, or the *Land of Jethro*. *Abul Farajius* calls it the *land of the Arabs*. It is supposed that the Midianites derived their origin from Midian, the fourth son of Abraham by Keturah, thus; Abraham, Zimran, Jokshan, Medan and Midian, Raguel, Jethro; see Gen. xxv. 1. But Calmet contends, that if Jethro had been of the family of Abraham, either by *Jokshan* or *Midian*, Aaron and Miriam could not have reproached Moses with marrying a *Cushite*, Zipporah, the daughter of Reuel. He thinks therefore that the Midianites were of the progeny of *Cush*, the son of *Ham*; see Gen. x. 6.

Verse 16. *The priest of Midian*] Or *prince*, or both: for the original, *קוֹהן* *cohen* has both meanings. See it explained at large, Gen. xv. 18. The transaction here very nearly resembles that mentioned in Gen. xxix. concerning Jacob and Rachel; see the notes there.

Verse 17. *The shepherds—drove them*] The verb *יָצְאוּ* *yetsa'eshum*, being in the masculine gender, seems to imply that the shepherds drove away the flocks of Reuel's daughters, and not the daughters themselves. The fact seems to be, that as the daughters of Reuel filled the troughs, and brought their flocks to drink, the shepherds drove those away, and profiting by the young women's labour, watered their own cattle. Moses resisted this insolence, and assisted them to water their flocks; in consequence of which, they were enabled to return much sooner than they were wont to do, ver. 18.

Verse 18. *Reuel their father*] In Numb. x. 29. this person is called *Rauel*; but the Hebrew is the same in both places. The reason of this difference is, that the *y* *ain* in *קוֹהן* is sometimes used merely as a vowel, sometimes as a *g*, *ng*, and *gn*, and this is occasioned by the difficulty of the sound, which scarcely any European organs can enunciate. As pronounced by the Arabs, it strongly resembles the first effort made by the throat in gargling, or as *Menninski* says, *est vox vituli matrem vocantis*; it is like the

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, for he that may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

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.

^l That is, a stranger here.—^m Ch 18. 3.—ⁿ Acts 7. 29. Hbr. 11. 13. 14.—^o Ch. 7. 7. Acts 7. 30.—^p Numb. 29. 16. Deut. 35. 7. Ps. 12. 5.—^q Gen 18. 20. Ch. 3. 9. & 22. 23, 27. Deut. 24. 15. James 5. 4.—^r Ch. 6. 6.—^s Ch. 6. 5. Ps. 105. 8, 42. & 105. 45.—^t Gen. 15. 14. & 16. 4.

sound made by a calf in seeking its dam. *Raguel* is the worst method of pronouncing it; *Re-u-el*, the first syllable strongly accented, is nearer to the true sound. A proper uniformity in pronouncing the same word wherever it may occur, either in the Old or New Testament, is greatly to be desired. The person in question appears to have several names. Here he is called *Reuel*; in Numb. x. 29. *Raguel*; in Exod. iii. 1. *Jethro*; in Judg. iv. 11. *Hobab*, and in Judg. i. 16. he is called *קניזי* *Kenizi*, which in the 4th chap. we translate *Kenite*. Some suppose that *Re-u-el* was father to *Hobab*, who was also called *Jethro*. This is the most likely; see the note on chap. iii. 1.

Verse 20. *That he may eat bread*] That he may be entertained, and receive refreshment to proceed on his journey. *Bread*, among the Hebrews, was used to signify all kinds of food, commonly used for the support of man's life.

Verse 21. *Zipporah his daughter*] *Abul Farajius* calls her "*Saphura the black*, daughter of *Reuel* the Midianite, the son of *Dedan*, the son of *Abraham* by his wife *Keturah*." The Targum calls her the *granddaughter* of *Reuel*. It appears that *Moses* obtained *Zipporah*, something in the same way that *Jacob* obtained *Rachel*; namely, for the performance of certain services; probably keeping of sheep, see chap. iii. 1.

Verse 22. *Called his name Gershom*] Literally a *stranger*—the reason of which *Moses* immediately adds—*for I have been an alien in a strange land*.

The *Vulgate*, the *Septuagint*, as it stands in the *Complutensian Polyglot*, and in several MSS. the *Syriac*, the *Coptic*, and the *Arabic*, add the following words to this verse, *And the name of the second he called Eliezer; for the God of my father has been my help, and delivered me from the hand of Pharaoh*. These words are found in chap. xviii. but they are certainly necessary here, for it is very likely that these two sons were born within a short space of each other; for in chap. iv. 20. it is said, *Moses* took his wife and his sons, by which it is plain, that he had both *Gershom* and *Eliezer* at that time. *Houbigant* introduces this addition, in his Latin version, and contends that this is its most proper place. Notwithstanding the authority of the above versions, the clause is found in no copy printed, or MS. of the *Hebrew* text.

Verse 23. *In process of time the king of Egypt died*] According to *St. Stephen* (Acts vii. 30. compared with Exod. vii. 7.) the death of the Egyptian king happened about forty years after the escape of *Moses* to Midian. The Hebrew words *וַיָּיָם מֶלֶךְ מִצְרָיִם* *va-yamim ba-yamim ha-rabbim ha-hem*, which we translate, *And it came to pass in process of time*, signify, *And it was in many days from these*, that the king, &c. It has already been remarked, that *Archbishop Usher* supposes this king to have been *Rameses Miamun*, who was succeeded by his son *Amenophis*, who was drowned in the Red sea, when pursuing the Israelites: but *Abul Farajius* says it was *Amun-fathis*, (*Amenophis*) he who made the cruel edict against the Hebrew children.

Some suppose that *Moses* wrote the book of *Job* during the time he sojourned in Midian, and also the book of *Genesis*.

Sighed by reason of the bondage] For the nature of their bondage, see on chap. i. 14.

Verse 24. *God remembered his covenant*] God's covenant is God's engagement—he had promised to Abra-

25 And God ^e looked upon the children of Israel, and God ^d had respect unto them.*

CHAPTER III.

Moses, keeping the flock of Jethro, at Mount Horeb, 1, the angel of the Lord appears to him in a burning bush, 2. Astonished at the sight, he turns aside to examine it, 3, when God speaks to him out of the fire, and declares himself to be the God of Abraham, Isaac, and Jacob, 4-6; announces his purpose of delivering the Israelites from their oppression, and of bringing them into the promised land, 7-9; commissions him to go to Pharaoh, and to be leader of the children of Israel from Egypt, 10. Moses excuses himself, 11; and God, to encourage him, promises him his protection, 12. Moses doubts whether the Israelites will credit him, 13, and God reveals to him his Name, and informs him what he is to say to the people, 14-17, and instructs him and the elders of Israel, to apply unto Pharaoh for permission to go three days' journey into the wilderness to sacrifice unto the Lord, 18; foretells the obstinacy of the Egyptian king, and the miracles which he himself should work in the sight of the Egyptians, 19, 20; and promises, that on the departure of the Israelites, the Egyptians should be induced to furnish them with all necessaries for their journey, 21, 22.

A. M. 2513. B. C. 1491. NOW Moses kept the flock of Jethro his father-in-law, ^f the priest of Mi-

^e Ch. 4. B1. 1 Sam. 1. 11. 2 Sam. 16. 12. Luke 1. 25.—d Heb. *krone*.—^f Ch. 3. 7. ^g Ch. 2. 16.

dian; and he led the flock to the backside of the desert, and came to ^e the mountain of God, even to Horeb.

2 And ^b 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 ^c great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called ^a unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am I*.

^g Ch. 18. 5. 1 Kings 18. 8.—h Deut. 23. 36. Isai. 63. 9. Acts 7. 26.—i Psa. 111. 3. Acta 7. 31.—k Deut. 33. 16.

ham, to Isaac, and to Jacob, to give their posterity a land flowing with milk and honey, &c. They are now under the most oppressive bondage, and this was the most proper time for God to show them his mercy and power in fulfilling his promise. This is all that is meant by God's remembering his covenant, for it was now that he began to give it its effect.

Verse 25. And God had respect unto them] וַיִּרְאֵם אֱלֹהִים *vaiyeda Elohim*—God knew them, i. e. he approved of them, and therefore it is said that their cry came up before God, and he heard their groaning. The word וַיִּרְאֵם *vaiyeda*, to know, in the Hebrew Bible, as well as γινώσκω in the Greek Testament, are frequently used in the sense of approving; and because God knew, had respect for, and approved of them, therefore he was determined to deliver them. For וַיִּרְאֵם *Elohim*, GOD, in the last clause of this verse, Houbigant reads וַיִּרְאֵם אֱלֹהִים, upon them: which is countenanced by the Vulgate, Septuagint, Chaldee, Coptic, and Arabic, and appears to have been the original reading. The difference in the original, consists of the interchange of two letters, the *yod* and *he*. Our translators insert *unto them*, in order to make up that sense, which this various reading gives without trouble.

The farther we proceed in the Sacred Writings, the more the history both of the grace and providence of God opens to our view. He ever cares for his creatures, and is mindful of his promise. The very means made use of to destroy his work, are, in his hands, the instruments of its accomplishment. Pharaoh orders the male children of the Hebrews to be thrown into the river—Moses, who was thus exposed, is found by his own daughter, brought up as her own son; and from his Egyptian education, becomes much better qualified for the great work to which God had called him; and his being obliged to leave Egypt, was undoubtedly a powerful means to wean his heart from a land in which he had at his command all the advantages and luxuries of life. His sojourning also in a strange land, where he was obliged to earn his bread by a very painful employment, fitted him for the perilous journey he was obliged to take in the wilderness, and enabled him to bear the better the privations to which he was in consequence exposed.

The bondage of the Israelites was also wisely permitted, that they might with less reluctance leave a country where they had suffered the greatest oppression and indignities. Had they not suffered severely, previous to their departure, there is much reason to believe, that no inducements could have been sufficient to have prevailed on them to leave it. And yet their leaving it was of infinite consequence, in the order both of grace and providence, as it was indispensably necessary that they should be a people separated from all the rest of the world, that they might see the promises of God fulfilled under their own eyes, and thus have the fullest persuasion that their law was divine, their prophets inspired by the Most High, and that the Messiah came according to the prophecies before delivered concerning him.

From the example of Pharaoh's daughter, (see note ver. 4.) and the seven daughters of Jethro, (ver. 16.) we learn that in the days of primitive simplicity, and in this respect the best days, the children, particularly the daughters of persons in the highest ranks in life, were employed in the most laborious offices. Kings' daughters performed the office of the laundress to their own families: and the daughters of princes tended and watered the flocks. We have seen similar instances in the case of Rebekah and Rachel; and we cannot be too pointed in calling the attention of modern delicate females, who are not only above serving their own parents and family, but even their own selves: the consequence of which is, they have neither vigour nor health; their growth, for want of

healthy exercise, is generally cramped, their natural powers are prematurely developed, and their whole course is rather an apology for living, than a state of effective life. Many of these live not out half their days, and their offspring, when they have any, is more feeble than themselves; so that the race of man, where such preposterous conduct is followed, and where it is not followed? is in a state of gradual deterioration. Parents, who wish to fulfil the intention of God and nature, will doubtless see it their duty to bring up their children on a different plan. A worse than the present can scarcely be found out.

Afflictions, under the direction of God's providence, and the influences of his grace, are often the means of leading men to pray to, and acknowledge God, who in the time of their prosperity, hardened their necks from his fear. When the Israelites were sorely oppressed, they began to pray. If the cry of oppression had not been among them, probably the cry for mercy had not been heard. Though afflictions, considered in themselves, can neither atone for sin, nor improve the moral state of the soul, yet God often uses them as means to bring sinners to himself, and to quicken those, who, having already escaped the pollutions of the world, were falling again under the influence of an earthly mind. Of many millions besides David, it may truly be said, before they were afflicted, they went astray.

NOTES ON CHAPTER III.

Verse 1. Jethro his father-in-law] Concerning Jethro, see the note on chap. ii. 18. Learned men are not agreed on the signification of the word מֹדֵין *choten*, which we translate *father-in-law*, and which in Genesis xix. 14. we translate *son-in-law*. It seems to be a general term for a relative by marriage, and the connexion only in which it stands, can determine its precise meaning. It is very possible that *Reuel* was now dead, it being forty years since Moses came to Midian; that Jethro was his son, and had succeeded him in his office of prince and priest of Midian; that Zipporah was the sister of Jethro, and that consequently the word מֹדֵין *choten*, should be translated *brother-in-law* in this place, as we learn from Gen. xxxiv. 9. Deut. vii. 3. Josh. xxiii. 12, and other places, that it simply signifies to contract affinity by marriage. If this conjecture be right, we may well suppose that *Reuel* being dead, Moses was continued by his brother-in-law Jethro in the same employment he had under his father.

Mountain of God] Sometimes named *Horeb*, at other times *Sinai*. The mountain itself had two peaks, one was called *Horeb*, the other *Sinai*. *Horeb* was probably the primitive name of the mountain, which was afterward called the *mountain of God*, because God appeared upon it to Moses; and mount *Sinai*, *sin* from *scneh*, a bush, because it was in a bush, or bramble, in a flame of fire, that this appearance was made.

Verse 2. The angel of the Lord] Not a created angel certainly; for he is called מַלְאָךְ יְהוָה *malac*, ver. 4. and has the most expressive attributes of the Godhead applied to him, ver. 14, &c. Yet he is an angel, *malac*, a messenger, in whom was the name of God, chap. xxiii. 21. and in whom dwelt all the fullness of the Godhead bodily, Col. ii. 9. and who, in all these primitive times, was the messenger of the covenant, Mal. iii. 1. And who was this but Jesus, the Leader, Redeemer, and Saviour of mankind?—See the note on Gen. xvi. 7.

A flame of fire out of the midst of the bush] Fire was not only among the Hebrews, but also among many other ancient nations, a very significant emblem of the Deity. God accompanied the Israelites in all their journeyings through the wilderness as a pillar of fire by night; and probably a fire or flame in the Holy of Holies between the Cherubim, was the general symbol of his presence: and traditions of these things, which must have

5 And he said, Draw not nigh hither: ¹ put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, ¹ 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 ² 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, ³ by reason of their taskmasters; for ⁴ I know their sorrows;

been current in the East, have probably given birth, not only to the pretty general opinion that God appears in the likeness of fire, but to the whole of the Zoroastrian system of fire worship. It has been reported of Zoroaster, or Zerdusht, that having retired to a mountain for the study of wisdom, and the benefit of solitude, the whole mountain was one day enveloped with flame, out of the midst of which he came without receiving any injury; on which he offered sacrifices to God, who, he was persuaded, had then appeared to him. M. Anquetil du Perron gives much curious information on this subject in his Zend Avesta. The modern Parsees call fire the offspring of Ormuzd, and worship it with a vast variety of ceremonies.

Among the fragments attributed to Æschylus, and collected by Stanley, in his invaluable edition of this poet, p. 647. col. 1. we find the following beautiful verses:

Σαφείη ἴδεναι τὸν Θεόν, καὶ μὴ δοκεῖ
Ὀπίσθιν αὐτῷ σφραγισμένον καύσασθαι,
Ὅσα ἰσθία δ' αὐτῶν ποταμῶν μὴ γὰρ σφραγίσται
Ἀλάστον ὄρμη ποταμῶν δ' ἄβυσσος, ποταμῶν δὲ γυφῶν.

"Distinguish God from mortal men; and do not suppose that any thing fleshly is like unto him. Thou knowest him not: sometimes indeed he appears as a formless and impetuous fire—sometimes as water—sometimes as thick darkness."—The poet proceeds:

Τεκεῖ δ' ὄρη, καὶ γυφίς, καὶ πηλεγεῖος
Βυλῆς δαλασσοῦ, κερταὶν ὑψὸς μίγξ,
Ὅταν ἐπιβλεψῇ γυφῶν ὄρμη δακτύλου.

"The mountains, the earth, the deep and extensive sea, and the summits of the highest mountains, tremble, whenever the terrible eye of the Supreme Lord looks down upon them."

These are very remarkable fragments, and seem all to be collected from traditions relative to the different manifestations of God to the Israelites in Egypt, and in the wilderness. Moses wished to see God, but he could behold nothing but an indescribable glory; nothing like mortals, nothing like a human body, appeared at any time to his eye, or to those of the Israelites. "Ye saw no manner of similitude," said Moses, "on the day that the Lord spake unto you in Horeb, out of the midst of the fire," Deut. iv. 15. But sometimes the divine power and justice were manifested by the indescribable, formless, impetuous, consuming flame—at other times he appeared by the water which he brought out of the flinty rock—and in the thick darkness on Horeb, when the fiery law proceeded from his right hand, then the earth quaked and the mountain trembled: and when his terrible eye looked out upon the Egyptians, through the pillar of cloud and fire, their chariot-wheels were struck off, and confusion and dismay were spread through all the hosts of Pharaoh, Exod. xiv. 24, 25.

And the bush was not consumed] 1. An emblem of the state of Israel in its various distresses and persecutions; it was in the fire of adversity, but was not consumed. 2. An emblem also of the state of the church of God in the wilderness, in persecutions often—in the midst of its enemies—in the region of the shadow of death—yet not consumed. 3. An emblem also of the state of every follower of Christ—cast down, but not forsaken—grievously tempted, but not destroyed—walking through the fire, but still unconsumed! Why are all these preserved in the midst of those things which have a natural tendency to destroy them? Because God is in the midst of them—it was this that preserved the bush from destruction—and it was this that preserved the Israelites—and it is this, and this alone, that preserves the church, and holds the soul of every genuine believer in the spiritual life. He in whose heart Christ dwells not by faith, will soon be consumed by the world, the flesh, and the devil.

Verse 5. Put off thy shoes] It is likely, that from this circumstance, all the eastern nations have agreed to perform all the acts of their religious worship barefooted. All the Mohammedans, Brahmins, and Parsees, do so still. The Jews were remarked for this in the time of Juvenal:

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land ¹ unto a good land and a large, unto a land ² flowing with milk and honey; unto the place of ³ the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, ⁴ the cry of the children of Israel is come unto me: and I have also seen the ⁵ oppression wherewith the Egyptians oppress them.

hence he speaks of their performing their sacred rites barefooted: Sat. vi. v. 168.

Observant ubi festa mero pede abbatia reges.

The ancient Greeks did the same: Jamblicus, in the life of Pythagoras, tells us, that this was one of his maxims—*ἀποποδητός τις καὶ περὶ αὐτοῦ*—offer sacrifice, and worship, with your shoes off. And Solinus asserts, that no person was permitted to enter into the temple of Diana, in Crete, till he had taken off his shoes. "Edem Numinis (Diana) præterquam nudus vestigio nullus licitè ingreditur." Tertullian observes, de jejuniis, that in a time of drought, the worshippers of Jupiter deprecated his wrath, and prayed for rain, walking barefooted. "Cum stupet cœlum, et aret annus, nudipedalia denunciantur." It is probable that *νεῦλιν*, in the text, signifies sandals, translated by the Chaldee סנדל סנדל sandal, and סנדל סנדל sandala, see Gen. xiv. 23. which was the same as the Roman solea, a sole alone, strapped about the foot. As this sole must let in dust, gravel, and sand about the foot in travelling, and render it very uneasy, hence the custom of frequently washing the feet in those countries, where these sandals were worn. Pulling off the shoes was, therefore, an emblem of laying aside the pollutions contracted by walking in the way of sin. Let those who name the Lord Jesus Christ depart from iniquity. In our western countries, reverence is expressed by pulling off the hat; but how much more significant is the eastern custom!

The place whereon thou standest is holy ground] It was now particularly sanctified by the Divine Presence: but if we may credit Josephus, a general opinion had prevailed that God dwelt on that mountain; and hence the shepherds, considering it as sacred ground, did not dare to feed their flocks there. Moses, however, finding the soil to be rich, and the pasture good, boldly drove his flock thither to feed on it.—Antiq. b. II. c. xii. s. 1.

Verse 6. I am the God of thy father] Though the word אבִי, father, is here used in the singular, St. Stephen, quoting this place, Acts vii. 32. uses the plural, ο θεος των πατρον σου, the God of thy FATHERS; and that this is the meaning the following words prove—The God of Abraham, the God of Isaac, and the God of Jacob. These were the fathers of Moses in a direct line. This reading is confirmed by the Samaritan and by the Coptic. ABRAHAM was the father of the Ishmaelites, and with him was the covenant first made. ISAAC was the father of the Edomites, as well as the Israelites, and with him was the covenant renewed. JACOB was the father of the twelve patriarchs, who were founders of the Jewish nation; and to him were the promises particularly confirmed. Hence we see, that the Arabs and Turks in general, who are descendants of Ishmael; the Edomites, now absorbed among the Jews, see the note on Gen. xxv. 23. who are the descendants of Esau; and the Jewish people, wheresoever scattered, who are the descendants of Jacob, are all heirs of the promises included in this primitive covenant; and their gathering in, with the fulness of the Gentiles, may be confidently expected.

And Moses hid his face] For similar acts, see the passages referred to in the margin. He was afraid to look—he was overawed by God's presence, and dazzled with the splendour of the appearance.

Verse 7. I have surely seen] רָאִיתִי רַחֵם רַחֵם reah reili, seeing, I have seen—I have not only seen the afflictions of this people, because I am omniscient; but I have considered their sorrows, and mine eye affects my heart.

Verse 8. And I am come down to deliver them] This is the very purpose for which I am now come down upon this mountain; and for which I manifest myself to thee.

Large land] Canaan, when compared with the small tract of Goshen, in which they were now situated, and where, we learn, from chap. i. 7. they were straitened for room, might be well called a large land; see a fine description of this land, Deut. viii. 7.

A land flowing with milk and honey] Excellent for

10 * Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel, out of Egypt.

11 ¶ And Moses said unto God, * Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, * Certainly I will be with thee; and this shall be a 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

x Psa. 106. 26. Micah 6. 4.—y See Ch. 6. 12. 1 Sam. 18. 18. Isai. 6. 5, & Jer. 1. 6. z Gen. 31. 3. Deut. 31. 23. Job. 1. 5. Rom. 8. 31.

unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, * I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

a Ch. 6. 3. John 8. 58. 2 Cor. 1. 20. Hebr. 13. 8. Rev. 8. 4.—b Psa. 135. 13. Ho. 12. 5.

pasturage, because abounding in the most wholesome herbage and flowers; and from the latter an abundance of wild honey was collected by the bees. Though cultivation is now almost entirely neglected in this land, because of the badness of the government, and the scantiness of the inhabitants, yet it is still good for pasturage, and yields an abundance of honey. The terms used in the text to express the fertility of this land, are commonly used by ancient authors on similar subjects. It is a metaphor taken from a breast, producing copious streams of milk. Homer calls Argos, οὐραρ ἀργυρῆς, the breast of the country, as affording streams of milk and honey. Il. ix. ver. 141. So Virgil,

Prima telli tellus, eadem vos ubera lacto Accipiet. En. lib. iii. ver. 95.

"The land that first produced you, shall receive you again into its joyous bosom."

The poets feign that Bacchus, the fable of whom they have taken from the history of Moses, produced rivers of milk and honey, of water and wine;

Πῶς δὲ γαλακτὴν ποτῶν, Πῶς δὲ οἶνον, ἐπὶ δὲ μέλιττον Νεκτάρει. Ecrip. Bacch. Eccl. ver. 8.

"The land flows with milk; it flows also with wine; it flows also with the nectar of bees (honey)." This seems to be a mere poetical copy from the Pentateuch, where the sameness of the metaphor, and the correspondence of the descriptions are obvious.

Place of the Canaanites, &c.] See Gen. xv. 18, &c.

Verse 11. Who am I, that I should bring? He was so satisfied that this was beyond his power, and all the means that he possessed, that he is astonished that even God himself should appoint him to this work! Such indeed was the bondage of the children of Israel, and the power of the people by whom they were enslaved, that had not their deliverance come through supernatural means, their escape had been utterly impossible.

Verse 12. Certainly I will be with thee] This great event shall not be left to thy wisdom and to thy power—my counsel shall direct thee; and my power shall bring all these mighty things to pass.

And this shall be a token] Literally, And this to thee for a sign, i. e. this miraculous manifestation of the burning bush; shall be a proof that I have sent thee; or, my being with thee to encourage thy heart, strengthen thy hands, and enable thee to work miracles, shall be to thyself and to others, the evidence of thy divine mission.

Ye shall serve God on this mountain] This was not the sign, but God shows him that on their return from Egypt, they should take this mountain in their way, and should worship him in this place. There may be a prophetic allusion here to the giving of the law on mount Sinai. As Moses received his commands here, so likewise should the Israelites receive theirs in the same place. After all, the Divine Being seems to testify a partial predilection for this mountain. See the note on ver. 5.

Verse 13. They shall say—What is his name? Does not this suppose that the Israelites had an idolatrous notion even of the Supreme Being? They had probably drunk deep into the Egyptian superstitions, and had gods many, and lords many; and Moses conjectured, that hearing of a supernatural deliverance, they would inquire who that God was, by whom it was to be effected. The reasons given here by the rabbins are too refined for the Israelites at this time. When God, say they, judgeth his creatures, he is called אלהים Elohim. When he warreth against the wicked, he is called יצהרא יצהרא; but when he showeth mercy unto the world, he is called יהוה Yehovah. It is not likely that the Israelites had much knowledge of God or of his ways, at the time to which the sacred text refers; it is certain they had no written word—the book

of Genesis, if even written, (for some suppose it had been composed by Moses during his residence in Midian) had not yet been communicated to the people; and being so long without any revelation, and perhaps without even the form of divine worship, their minds being degraded by the state of bondage in which they had been so long held, and seeing and hearing little in religion, but the superstitions of those among whom they sojourned, they could have no distinct notion of the Divine Being. Moses himself might have been in doubt at first on this subject; and he seems to have been greatly on his guard against illusion: hence he asks a variety of questions, and endeavours, by all prudent means, to assure himself of the truth and certainty of the present appearance and commission. He well knew the power of the Egyptian magicians, and he could not tell from these first views, whether there might not have been some delusion in this case. God, therefore, gives him the fullest proof, not only for the satisfaction of the people to whom he was to be sent, but for his own full conviction, that it was the Supreme God who now spoke to him.

Verse 14. I AM that I AM] אהיה אשר אהיה EHEVER asher EHEVER. These words have been variously understood. The Vulgate translates—Ego sum qui sum, I am who am. The Septuagint—Εγώ ειμι ος εστιν, I am, he who exists. The Syriac, the Persian, and the Chaldee, preserve the original words, without any gloss. The Arabic paraphrases them—The Eternal, who passes not away; which is the same interpretation given by Abul Farajius, who also preserves the original words, and gives the above as their interpretation. The Targum of Jonathan, and the Jerusalem Targum, paraphrase the words thus—"He who spake, and the world was—who spake, and all things existed." As the original words literally signify, I will be what I will be, some have supposed that God simply designed to inform Moses, that what he had been to his fathers, Abraham, Isaac, and Jacob, he would be to him and the Israelites, and that he would perform the promises he had made to his fathers, by giving their descendants the promised land. It is difficult to put a meaning on the words; they seem intended to point out the eternity and self-existence of God.—See the conclusion of this chapter, and on the word Jehovah, chap. xxxiv. 6. and 7.

Verse 15. This is my name for ever] The name here referred to is that which immediately precedes, יהוה אלהים Yehovah Elohim, which we translate the LORD God, the name by which God had been known from the creation of the world, (see Gen. ii. 4.) and the name by which he is known among the same people to the present day. Even the heathens knew this name of the true God; and hence out of our יהוה Yehovah, they formed their Jao, Jere, and Jore; so that the word has been literally fulfilled—This is my memorial unto all generations. See the note on the word Elohim, Gen. i. 1. As to be self-existent and eternal must be attributes of God for ever, does it not follow that the אלהים le-olam, for ever, in the text, signifies eternity. "This is my name to eternity—and my memorial," יהוה לרר יעדור dor, "to all succeeding generations." While human generations continued, he should be called the God of Abraham, the God of Isaac, and the God of Jacob; but when time should be no more, he should be Jehovah Elohim. Hence the first expression refers to his eternal existence, the latter to the discovery he should make of himself as long as time should last. See Gen. xxi. 33. Diodorus Siculus says, that "among the Jews, Moses is reported to have received his laws from the God named Jao," יאו, i. e. Jao, Jore, or Jere; for in all these ways the word יהוה Yehovah, may be pronounced: and in this way I have seen it on Egyptian monuments.—See Diod. lib. i. c. xciv.

16 Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee,

three days' journey into the wilderness, that we may sacrifice to the Lord our God.

19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians.

e Ch. 4. 29.—1 Gen. 50. 24. Ch. 2. 25. 4. 31. Luke 1. 69.—Gen. 15. 14, 16. Ver. 8. f Ch. 4. 31.—g Ch. 5. 1, 3.—h Num. 23. 4, 1, 15, 16.—i Ch. 5. 2 & 7. 1.—k Or, but by strong hand.—l Ch. 6. 5. & 7. 5. & 9. 15.—m Ch. 7. 3 & 11. 9. Deut. 6. 22. Neh. 9. 10.

See 105. 27 & 135. 9. Jer. 32. 20. Acts 7. 36. See Ch. 7. to Ch. 13.—n Ch. 12. 31. o Ch. 11. 3. & 12. 36. See 107. 48. Prov. 16. 7.—p Gen. 15. 14. Ch. 11. 2. & 12. 36, 38. q Job 27. 17. Prov. 13. 22. Ezek. 39. 10.—r Or, Egypt.

Verse 16. *Elders of Israel*] Though it is not likely the Hebrews were permitted to have any regular government at this time, yet there can be no doubt of their having such a government in the time of Joseph, and for some considerable time after; the elders of each tribe forming a kind of court of magistrates, by which all actions were tried, and legal decisions made, in the Israelitish community.

I have surely visited you] An exact fulfilment of the prediction of Joseph, Gen. 1. 24.—*God will surely visit you*—and in the same words too.

Verse 18. *They shall hearken to thy voice*] This assurance was necessary to encourage him in an enterprise so dangerous and important.

Three days' journey into the wilderness] Evidently intending mount Sinai, which is reputed to be about three days' journey, the shortest way, from the land of Goshen. In ancient times, distances were computed, by the time required to pass over them. Thus, instead of miles, furlongs, &c. it was said the distance from one place to another was so many days, so many hours journey; and it continues the same in all countries where there are no regular roads or highways.

Verse 19. *I am sure that the king of Egypt will not let you go, no, not by a mighty hand.*] When the facts detailed in this history have been considered in connexion with the assertion as it stands in our Bibles, the most palpable contradiction has appeared. That the king of Egypt did let them go, and that by a mighty hand, the book itself amply declares. We should therefore seek for another meaning of the original word: *אין ע'לו*, which generally means *and not*, has sometimes the meaning of *if not, unless, except, &c.* and in Beck's Bible, 1549, it is thus translated—*I am sure that the king of Egypt will not let you go, EXCEPT with a mighty hand.* This import of the negative particle, which is noticed by Noldius, *Heb. Part.* p. 323. was perfectly understood by the Vulgate, where it is translated *nisi, unless*; and the Septuagint in their *αὐτὸν αὐτὸν*, which is of the same import, and so also the Coptic. The meaning, therefore, is very plain—The king of Egypt, who now profits much by your servitude, will not let you go till he sees my hand stretched out, and he and his nation be smitten with ten plagues. Hence God immediately adds, ver. 20. *I will stretch out my hand, and smite Egypt with all my wonders; and after that he will let you go.*

Verse 22. *Every woman shall borrow*] This is certainly not a very correct translation: the original word *שאל* *shaal*, signifies simply to *ask, request, demand, require, inquire, &c.* but it does not signify to *borrow*, in the proper sense of that word, though in a very few places of Scripture it is thus used. In this and the parallel place, ch. xii. 35. the word signifies to *ask or demand*, and not to *borrow*, which is a gross mistake, into which scarcely any of the versions, ancient or modern, have fallen, except our own. The SEPTUAGINT have *αἰτήσασθαι*, *she shall ask*; the VULGATE *postulabit*, *she shall demand*; the SYRIAC, CHALDEE, SAMARITAN, SAMARITAN VERSION, COPTIC, and PERSIAN, are the same as the Hebrew. The European versions are generally correct on this point; and our common English version is almost the sole transgressor: I say, the common version, which, copying the Bible published by Beck in 1549, gives us the exceptionable term *borrow*, for the original *שאל* *shaal*, which in the Geneva Bible, and Barker's Bible of 1615, and some others, is rightly translated *asks*. God commanded the Israelites to *ask or demand* a certain recompense for

their past services, and he inclined the hearts of the Egyptians to give liberally; and this, far from being a matter of oppression, wrong, or even charity, was no more than a very partial recompense for the long and painful services, which we may say six hundred thousand Israelites had rendered to Egypt, during a considerable number of years. And there can be no doubt, that while their heaviest oppression lasted, they were permitted to accumulate no kind of property, as all their gains went to their oppressors.

Our exceptionable translation of the original, has given some countenance to the desperate cause of infidelity: its abettors have exultingly said—"Moses represents the just God as ordering the Israelites to borrow the goods of the Egyptians under the pretence of returning them, whereas he intended that they should march off with the booty." Let these men know, that there was no borrowing in the case; and that if accounts were fairly balanced, Egypt would be found still in considerable arrears to Israel. Let it also be considered, that the Egyptians had never any right to the services of the Hebrews. Egypt owed its policy, its opulence, and even its political existence, to the Israelites. What had Joseph for his important services? NOTHING! He had neither district, nor city, nor lordship, in Egypt; nor did he reserve any to his children. All his services were gratuitous; and being animated with a better hope than any earthly possession could inspire, he desired that even his bones should be carried up out of Egypt. Jacob and his family, it is true, were permitted to sojourn in Goshen, but they were not provided for in that place; for they brought their cattle, their goods, and all that they had, into Egypt, Gen. xiv. 1, 6. so that they had nothing but the bare land to feed on; and had built treasure-cities or fortresses, we know not how many; and two whole cities, Pithom and Raamses, besides: and for all these services they had no compensation whatever, but were, besides, cruelly abused, and obliged to witness, as the sum of their calamities, the daily murder of their male infants. These particulars considered, will infidelity ever dare to produce this case again, in support of its worthless pretensions?

Jewels of silver, &c.] The word *כסף* *keyes*, we have already seen, signifies vessels, instruments, utensils, &c. and may be very well translated by our English term *articles or goods*. The Israelites got both gold and silver, probably both in coin and in plate of different kinds: and such raiment as was necessary, for the journey which they were about to undertake.

Ye shall spoil the Egyptians] The verb *נאסל* *natsal*, signifies not only to *spoil, snatch away*, but also to *get away, to escape, to deliver, to regain, or recover*. *Spoil* signifies what is taken by rapine or violence—but this cannot be the meaning of the original word here, as the Israelites only asked, and the Egyptians, without fear, terror, or constraint, freely gave. It is worthy of remark, that the original word is used 1 Sam. xxx. 22. to signify the recovery of property that had been taken away by violence. "Then answered all the wicked men, and men of Belial, of those that went with David—Because they went not with us, we will not give them aught of the SPOIL, אֲשֶׁר הִטְאֵלנוּ *me-ha-shalal*; that we have RECOVERED, אֲשֶׁר הִטְאֵלנוּ *asher hitsalenu*. In this sense we should understand the word here. The Israelites recovered a part of their property, their wages, of which they had been most unjustly deprived by the Egyptians.

In this chapter we have much curious and important information; but what is most interesting is the name by

CHAPTER IV.

Moses continuing to express his fear that the Israelites would not credit his divine mission, 1, (2), to strengthen his faith, and to assure him that his countrymen would believe him, changed his rod into a serpent, and the serpent into a rod, 2-5, made his hand leprous, and afterward restored it, 6, 7, intimating that he had now engaged him with power to work such miracles, and that the Israelites would believe, 8; and farther assured him that he should have power to turn the water into blood, 9. Moses excuses himself on the ground of his not being eloquent, 10, and God reproves him for his unbelief, and promises to give him supernatural assistance, 11, 12. Moses expressing his utter unwillingness to go on any account, God, angry, and then promises to give him his brother Aaron to be his spokesman, 13-16, and appoints his rod to be the instrument of working miracles, 17. Moses returns to his father-in-law Jethro, and requests liberty to visit his brethren in Egypt, and is permitted, 18. God appears to him in Midian, and assures him, that the Egyptians who sold him his wife were dead, 19. Moses, with his wife and children, set out on their journey to Egypt, 20. God instructs him what he shall say to Pharaoh, 21-23. He is in danger of losing his life, because he has not circumcised his son, 24. Zipporah immediately circumcising the child, Moses escapes unhurt, 25, 26. Aaron is commanded to go and meet his brother Moses: he goes and meets him at Horeb, 27. Moses informs him of the commission he had received from God, 28. They both go to their brethren, deliver their message, and work miracles, 29, 30. The people believe and adore God, 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 rod.

3 And he said, Cast it on the ground. And he

Ver. 17, 20.—Ch. 19. 9.—u Ch. 3. 15.—v Numb. 12. 10. 2 Kings 5. 27.

which God was pleased to make himself known to Moses and to the Israelites; a name by which the Supreme Being was afterward known among the wisest inhabitants of the earth. He who IS, and who WILL BE what he IS. This is a proper characteristic of the divine Being, who is, properly speaking, the only BEING, because he is independent and eternal; whereas all other beings, in whatsoever forms they may appear, are derived, finite, changeable, and liable to destruction, decay, and even to annihilation. When God therefore, announced himself to Moses by this name, he proclaimed his own eternity and immateriality; and the very name itself precluded the possibility of idolatry, because it was impossible for the mind, in considering it, to represent the Divine Being in any assignable shape; for who could represent BEING or Existence by any limited form? And who can have any idea of a form that is unlimited? Thus then we find, that the first discovery which God made of himself, was intended to show the people the simplicity and spirituality of his nature; that, while they considered him as BEING, and the cause of all BEING, they might be preserved from all idolatry for ever. The very name itself, is a proof of a divine revelation: for it is not possible that such an idea could have ever entered into the mind of man, unless it had been communicated from above. It could not have been produced by reasoning, for there were no premises on which it could be built, nor any analogies by which it could have been formed. We can as easily comprehend eternity as we can being, simply considered in and of itself; when nothing of assignable forms, colours, or qualities existed, besides its infinite and unlimitable SELF.

To this divine discovery, the ancient Greeks owed the inscription which they placed above the door of the temple of Apollo at Delphi: the whole of the inscription consisted in the simple monosyllable EI, THOU ART, the second person of the Greek substantive verb εἰμι, I am. On this inscription, Plutarch, one of the most intelligent of all the Gentile philosophers, made an express treatise, περὶ τοῦ Εἰ ἢ Διὰ θεοῦ, having received the true interpretation in his travels in Egypt, whither he had gone for the express purpose of inquiring into their ancient learning; and where he had doubtless seen these words of God to Moses, in the Greek version of the Septuagint, which had been current among the Egyptians (for whose sake it was first made) about four hundred years previous to the death of Plutarch. This philosopher observes, that "this title is not only proper, but peculiar to God, because He alone is being: for mortals have no participation of true being, because that which begins and ends, and is continually changing, is never one nor the same, nor in the same state. The deity, on whose temple this word was inscribed, was called Apollo, Ἀπόλλων, from α, negative, and πολεῖν, many, because God is ONE, his nature simple, his essence uncompounded." Hence, he informs us, the ancient mode of addressing God was—"Εἰ ἔν, Thou art one, οὐ γὰρ πολλαὶ τὸ εἶναι ἴσται, for many cannot be attributed to the divine nature:—καὶ οὐδὲ ποτε ἄν οὐδὲν ἴσται, οὐδ' ὕστερον, οὐδὲ μᾶλλον, οὐδὲ παρὰ τὸν χρόνον, οὐδὲ περισσύτερον, οὐδὲ νεώτερον, in which there is neither first nor last, past nor future, old nor young: καὶ ἴσται ἢ οὐ ἴσται τὸ οὐδὲ μεταλλάσσει, but as being one, fills up in one NOW an eternal duration." And he concludes with observing, that "this word corresponds to certain others on the same temple, viz. ΓΝΩΣΤΙ ΣΕΑΥΤΩΝ,

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, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, 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 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, 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.

v Deut. 32. 39. Numb. 12. 13, 14. 2 Kings 5. 14. Matt. 8. 3.

Know Thyself; as if, under the name EI, THOU ART, the Deity designed to excite men to venerate Him as eternally existing, οὐ εὐρα διασπαστός, and to put them in mind of the frailty and mortality of their own nature."

What beautiful things have the ancient Greek philosophers stolen from the testimonies of God, to enrich their own works, without any kind of acknowledgement! And, strange perversity of man, these are the very things which we so highly applaud in the heathen copies, while we neglect or pass them in the divine originals!

NOTES ON CHAPTER IV.

Verse 1. They will not believe me] As if he had said, Unless I be enabled to work miracles, and give them proofs by extraordinary works, as well as by words, they will not believe that thou hast sent me.

Verse 2. A rod] ἄσπεδος staff, probably his shepherd's crook; see Levit. xxvii. 32. As it was made the instrument of working many miracles, it was afterward called the rod of God; see ver. 20.

Verse 3. A serpent] Of what sort we know not, as the word ὄφις naclash, is a general name for serpents, and also means several other things, see Gen. iii. 1. but it was either of a kind that he had not seen before, or one that he knew to be dangerous; for it is said, he fled from before it. Some suppose the staff was changed into a crocodile, see on chap. vii. 7.

Verse 4. He put forth his hand and caught it] Considering the light in which Moses had viewed this serpent, it required considerable faith to induce him thus implicitly to obey the command of God; but he obeyed, and the noxious serpent became instantly the miraculous rod in his hand! Implicit faith and obedience conquer all difficulties: and he who believes in God, and obeys him in all things, has really nothing to fear.

Verse 5. That they may believe] This is an example of what is called an imperfect or unfinished speech; several of which occur in the Sacred Writings. It may be thus supplied, Do this before them, that they may believe that the Lord—hath appeared unto thee.

Verse 6. His hand was leprous as snow.] That is, the leprosy spread itself over the whole body in thin white scales, and from this appearance it has its Greek name λεπρος, from λεπρός, a scale. Dr. Mead says, "I have seen a remarkable case of this in a countryman, whose whole body was so miserably seized with it, that his skin was shining as if covered with snow; and as the furfuraceous scales were daily rubbed off, the flesh appeared quick or raw underneath." The leprosy, at least among the Jews, was a most inveterate and contagious disorder; and deemed by them incurable. Among the heathens, it was considered as inflicted by their gods, and it was supposed that they alone could remove it. It is certain that a similar belief prevailed among the Israelites; hence, when the king of Syria sent his general, Naaman, to the king of Israel to cure him of his leprosy, that he rent his clothes, saying, Am I God, to kill and make alive, that this man doth send unto me, to recover a man of his leprosy? 2 Kings v. 7. This appears, therefore, to be the reason why God chose this sign; as the instantaneous infliction and removal of this disease were demonstrations, which all would allow, of the sovereign power of God. We need, therefore, seek for no other reasons for this miracle: the sole reason is sufficiently obvious.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 ¶ And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

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?

12 Now therefore go, and I will be 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.

14 And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Ch. 1. 19.—1 Heb. shall be and shall be.—1 Heb. a man of words.—1 Heb. since yesterday, nor since the third day.—5 Ch. 6. 12. Jer. 1. 6.—6 Psa. 94. 9.—1 Isai. 50. 1. Jer. 1. 8. Matt. 10. 19. Mark 13. 11. Luke 12. 11, 12 & 21. 14, 15.—See Jonah 1. 2.

(Or, shouldst.—Ver. 7. 1 Sam. 10. 2, 3, 5.—h Ch. 7. 1, 2.—i Numb. 22. 38. & 23. 5, 12, 16. Deut. 13. 18. Isai. 51. 16. Jer. 1. 9.—k Deut. 5. 31.—l Ch. 7. 1 & 18. 19. m Ver. 2.

Verse 8. If they will not believe—the voice of the first sign, &c.] Probably intimating that some would be more difficult to be persuaded than others: some would yield to the evidence of the first miracle; others would hesitate till they had seen the second; and others would not believe, till they had seen the water of the Nile turned into blood, when poured upon the dry land; ver. 9.

Verse 10. I am not eloquent] ישי דבארם lo ish debarim, I am not a man of words—a periphrasis, common in the Scriptures. So Job xi. 2. שפתים ish sephetayim, a man of lips, signifies one that is talkative. Psal. cxl. 12. שפתים ish lashon, a man of tongue, signifies a prattler. But how could it be said that Moses was not eloquent, when St. Stephen asserts, Acts vii. 22. that he was mighty in words, as well as in deeds? There are three ways of solving this difficulty: 1. Moses might have had some natural infirmity of a late standing, which, at that time, rendered it impossible for him to speak readily, and which he afterward overcame; so that though he was not then a man of words, yet he might afterward have been mighty in words, as well as deeds. 2. It is possible he was not intimately acquainted with the Hebrew tongue, so as to speak clearly and distinctly in it. The first forty years of his life he had spent in Egypt, chiefly at court; and though it is very probable there was an affinity between the two languages, yet they certainly were not the same. The last forty he had spent in Midian, and it is not likely that the pure Hebrew tongue prevailed there, though it is probable that a dialect of it was there spoken. On these accounts, Moses might find it difficult to express himself with that readiness and persuasive flow of language, which he might deem essentially necessary on such a momentous occasion; as he would frequently be obliged to consult his memory for proper expressions, which would necessarily produce frequent hesitation, and general slowness of utterance, which he might think, would ill suit an ambassador of God. 3. Though Moses was slow of speech, yet when acting as the messenger of God, his word was with power; for at his command, the plagues came and the plagues were stayed: thus was he mighty in words, as well as in deeds: and this is probably the meaning of St. Stephen.

By the expression, neither heretofore, nor since thou hast spoken unto thy servant, he might possibly mean, that the natural inaptitude to speak readily, which he had felt, he continued to feel, even since God had begun to discover himself, for though he had wrought several miracles for him, yet he had not healed this infirmity: see on chap. vi. 12.

Verse 11. Who hath made man's mouth, &c.] Cannot he who formed the mouth, the whole organs of speech, and hath given the gift of speech also, cannot he give utterance? God can take away those gifts and restore them again. Do not provoke him: he who created the eye, the ear, and the mouth, hath also made the blind, the deaf, and the dumb.

Verse 12. I will be with thy mouth.] The Chaldee translates, My WORD, meimri, shall be with thy mouth. And Jonathan ben Uzziel paraphrases, I and my WORD will be with the speech of thy mouth. See on Gen. xv. 1. and Lev. xxv. 10.

Verse 13. Send—by the hand of him whom thou wilt send.] Many commentators, both ancient and modern, have thought that Moses prays here for the immediate mission of the Messiah: as if he had said, "Lord, thou has purposed to send this glorious person at some time or

other, I beseech thee send him now, for who can be sufficient to deliver and rule this people but himself alone." The Hebrew ששלח נא בידך שלחנא shelach na beyad tishlach, literally translated is, Send now (or I beseech thee) by the hand thou wilt send; which seems to intimate, Send a person more fit for the work than I am. So the Septuagint, επιχειρισται δυναμιστον αλλου, ην αποστειλαις, Elect another powerful person, whom thou wilt send. It is right to find out the Messiah wherever he is mentioned in the Old Testament; but to press Scriptures into this service which have not an obvious tendency that way, is both improper and dangerous. I am firmly of opinion, that Moses had no reference to the Messiah when he spake these words.

Verse 14. And the anger of the Lord was kindled against Moses] Surely this would not have been the case, had he only in modesty, and from a deep sense of his own unfitness, desired that the Messiah should be preferred before him. But the whole connexion shows that this interpretation is unfounded.

Is not Aaron the Levite thy brother?] Houbigant endeavours to prove from this, that Moses, in ver. 13. did pray for the immediate mission of the Messiah, and that God gives him here a reason why this could not be, because the Levitical priesthood was to precede the priesthood of our Lord. Is not Aaron the Levite, &c. Must not the ministry of Aaron be first established, before the other can take place? Why then ask for that which is contrary to the divine counsel? From the opinion of so great a critic as Houbigant, no man would wish to dissent, except through necessity: however, I must say, that it does appear to me, that his view of these verses is fanciful, and the arguments by which he supports it are insufficient to establish his point.

I know that he can speak well] ידעתי כי דבר דיבר הוא yaddati ki dabber yedabber hu, I know that in speaking he will speak. That is, he is apt to talk, and has a ready utterance.

He cometh forth to meet thee] He shall meet thee at my mount, (ver. 27.) shall rejoice in thy mission, and most heartily co-operate, with thee in all things. A necessary assurance, to prevent Moses from suspecting that Aaron, who was his elder brother, should envy his superior call and office.

Verse 15. I will be with thy mouth and with his mouth] Ye shall be both (in all things which I appoint you to do in this business) under the continual inspiration of the Most High.

Verse 16. He shall be thy spokesman] Literally, He shall speak for thee (or in thy stead) to the people.

He shall be to thee instead of a mouth] He shall convey every message to the people—and thou shalt be to him instead of God—thou shalt deliver to him what I communicate to thee.

Verse 17. Thou shalt take this rod] From the story of Moses' rod, the heathens have invented the fables of the Thyrsus of Bacchus, and the Caduceus of Mercury. Cicero reckons five Bacchuses, one of which, according to Orpheus, was born of the river Nile; but according to the common opinion, he was born on the banks of that river. Bacchus is expressly said to have been exposed on the river Nile, hence he is called Nilus, both by Diodorus and Macrobius; and in the hymns of Orpheus he is named Myseus, because he was drawn out of the water. He is represented by the poets as being very beautiful, and an illustrious warrior; they report him to have overrun all Arabia with a numerous army both of men and

18 ¶ And Moses went and returned to Jethro, his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 ¶ And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart that he shall not let the people go.

a Heb. Jether.—o Ch. 2. 15, 23. Matt. 2. 20.—p Ch. 17. 9. Numb. 20. 8, 9.—q Ch. 3. 20.

r Ch. 7. 9, 13. & 9. 12, 35. & 10. 1. & 14. 8. Dent. 2. 30. Josh. 11. 20. Isai. 63. 17. John 12. 40. Rom. 9. 18.

women. He is said also to have been an eminent lawyer, and to have written his laws on two tables. He always carried in his hand the thyrsus, a rod wreathed with serpents, and by which he is reported to have wrought many miracles. Any person acquainted with the birth and exploits of the poetic Bacchus, will at once perceive them to be all borrowed from the life and acts of Moses, as recorded in the Pentateuch; and it would be losing time to show the parallel, by quoting passages from the book of Exodus.

The caduceus, or rod of Mercury, is well known in poetic fables. It is another copy of the rod of Moses. He also, is reported to have wrought a multitude of miracles by this rod; and particularly, he is said to kill and make alive, to send souls to the invisible world, and bring them back from thence. Homer represents Mercury taking his rod to work miracles, precisely in the same way as God commands Moses to take his.

Ερμης δε φορας Κολωννος ετεκλειτο
Αδερν αντητηρην επι δε ΡΑΒΔΟΝ μετα χειρην
Κελιν, χειρην τε τ' ανδρην σματα βαλυα,
Ως εβηλε, τους δ' αυτα κρι σφραγιστας εγυριε,
Olym. lib. xxiv. ver. 1.

Cyllenian Hermes now called forth the souls
Of all the minors, with his golden wand
Of power, to send in being deep asleep eyes
Suffer he will, and open them again. Cowper.

Virgil copies Homer, but carries the parallel farther, tradition having probably furnished him with more particulars: but in both we may see a disguised copy of the Sacred History, from which indeed the Greek and Roman poets borrowed most of their beauties.

Tum virgam capiti: hæc animas ille evocat orco
Pallente, alias sub tristic Tartara mittit;
Dit omnia, adventusque, illumina morte resignat.
Illa treas, agit ventos, et turbida transit.
Æneid. lib. iv. ver. 242.

But first he grasps within his awful hand
The wand of sov'reign power, the magic wand;
With this he draws the ghosts from hollow graves;
With this he drives them down the Stygian waves;
With this he seats in sleep the wretched night,
And eyes, though clos'd in death, restores to light.
This wand, the god likeus his airy race,
And drives the racking clouds along the liquid space. Dryden.

Many other resemblances between the rod of the poets, and that of Moses, the learned reader will readily recollect. These specimens may be deemed sufficient.

Verse 18. Let me go, I pray thee, and return to my brethren] Moses having received his commission from God, and directions how to execute it, returned to his father-in-law, and asked permission to visit his family and brethren in Egypt, without giving him any intimation of the great errand on which he was going. His keeping this secret, has been attributed to his singular modesty; but however true it might be, that Moses was a truly humble and modest man, yet his prudence alone was sufficient to have induced him to observe silence on this subject; as, if once imparted to the family of his father-in-law, the news might have reached Egypt before he could get thither; a general alarm among the Egyptians would, in all probability, have been the consequence, as fame would not fail to represent Moses as coming to stir up sedition and rebellion, and the whole nation would have been armed against them. It was therefore essentially necessary that the business should be kept secret.

In the Septuagint and Coptic the following addition is made to this verse, ΜΕΤΑ ΔΕ ΤΗΣ ΗΜΕΡΑΣ ΤΑΣ ΠΟΛΛΑΣ ΗΜΕΡΑΣ, ΕΒΛΗΤΗΘΗ Ο ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ. After these many days, the king of Egypt died. This was probably an ancient gloss or side note, which, in process of time, crept into the text, as it appeared to throw light on the following verse.

Verse 19. In Midian] This was a new revelation, and appears to have taken place after Moses returned to his father-in-law, previous to his departure for Egypt.

Verse 20. His wife and his sons] Both Gershom and Eliezer, though the birth of the latter has not yet been mentioned in the Hebrew text; see the note on chap. ii. 22.

Set them upon an ass] The Septuagint read the word in the plural, ΙΣΤΙ ΤΑ ΟΥΚΕΖΥΓΙΑ, upon asses, as it certainly required more than one, to carry Zipporah, Gershom, and Eliezer.

The rod of God] The sign of sovereign power, by which he was to perform all his miracles: once the badge of his shepherd's office, and now that, by which he is to feed, rule, and protect his people Israel.

Verse 21. But I will harden his heart] The case of Pharaoh has given rise to many fierce controversies, and to several strange and conflicting opinions. Would men but look at the whole account without the medium of their respective creeds, they would find little difficulty to apprehend the truth. If we take up the subject in a theological point of view, all sober Christians will allow the truth of this proposition of St. Augustin, when the subject in question is a person, who has hardened his own heart by frequently resisting the grace and Spirit of God: Non obdurat Deus impartiendo malitiam, sed non impartiendo misericordiam. Epist. 194. ad Sixtum. "God does not harden men by infusing malice into them, but by not imparting mercy to them." And this other will be as readily credited. Non operatur Deus in homine ipsam duritiam cordis, sed indurare eum dicitur quem mollire noluerit, sic etiam excæcare quem illuminare noluerit, et repellere eum quem noluerit vocare. "God does not work this hardness of heart in man, but he may be said to harden him whom he refuses to soften, to blind him whom he refuses to enlighten, and to repel him whom he refuses to call." It is but just and right that he should withhold those graces which he had repeatedly offered, and which the sinner had despised and rejected. Thus much for the general principle. The verb פִּחַחזַק, which we translate harden, literally signifies to strengthen, confirm, make bold or courageous: and is often used in the Sacred Writings to exhort to duty, perseverance, &c. and is placed by the Jews at the end of most books in the Bible, as an exhortation to the reader to take courage, and proceed with his reading, and with the obedience it requires. It constitutes an essential part of the exhortation of God to Joshua, ch. i. 7. Only be thou strong, חַזַק בְּרַק חַזַק. And of Joshua's dying exhortation to the people, chap. xxiii. 6. Be ye therefore very courageous, חַזַקְתֶּם re-chazaktem, to keep and to do all that is written in the book of the law. Now it would be very strange, in these places, to translate the word harden—Only be thou hard—Be ye therefore very hard—and yet if we use the word hardy, it would suit the sense and context perfectly well: Only be thou hardy—Be ye therefore very hardy. Now suppose we apply the word in this way to Pharaoh, the sense would be good, and the justice of God equally conspicuous. I will make his heart hardy, bold, daring, presumptuous—for the same principle acting against God's order, is presumption; which, when acting according to it, is undaunted courage. It is true that the verb קָשָׁה kashah is used, chap. vii. 3. which signifies to render stiff, tough, or stubborn, but it amounts to nearly the same meaning with the above.

All those who have read the Scriptures with care and attention, know well, that God is frequently represented in them as doing what he only permits to be done. So because a man has grieved his Spirit, and resisted his grace, he withdraws that Spirit and grace from him, and thus he becomes bold and presumptuous in sin. Pharaoh made his own heart stubborn against God, chap. ix. 34. and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction. From the whole of Pharaoh's conduct we learn, that he was bold, haughty, and cruel; and God chose to permit these dispositions to have their full sway in his heart, without check or restraint from divine influence; the consequence was what God intended, he did not immediately comply with the requisition to let the people go: and this was done, that God might have the fuller opportunity of manifesting his power by multiplying signs and miracles; and thus impress the hearts both of the Egyptians and Israelites, with a due sense of his omnipotence and justice. The whole procedure was graciously calculated to do endless good to both nations. The Israelites must be satisfied that they had the true God for their protector; and thus their faith was strengthened. The Egyptians must see that their gods could do nothing against the God of Israel, and thus their

22 And thou shalt say unto Pharaoh, Thus saith the Lord, 'Israel is my son, 'even my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, 'I will slay thy son, even thy first-born.

24 ¶ And it came to pass by the way in the inn, that the Lord 'met him, and sought to 'kill him.

25 Then Zipporah took *a sharp 'stone, and cut off the foreskin of her son, and 'cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

27 ¶ And the Lord said to Aaron, Go into the wilderness 'to meet Moses. And he went, and met him in 'the mount of God, and kissed him.

28 And Moses 'told Aaron all the words of the Lord who had sent him, and all the 'signs which he had commanded him.

29 ¶ And Moses and Aaron 'went and gathered together all the elders of the children of Israel.

30 'And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

31 And the people 'believed: and when they heard that the Lord had 'visited the children of Israel, and that he 'had looked upon their affliction, then 'they bowed their heads and worshipped.

^a Hos. 11. 1. Rom. 9. 4. 2 Cor. 6. 18.—^b Jer. 31. 9. James 1. 18.—^c Ch. 11. 5. & 12. 28.—^d Num. 22. 22.—^e Gen. 17. 14.—^f Job. 5. 2, 2.—^g Or. *and*/*and* Heb. *made it to suck*.

^a Ver. 14.—^b Ch. 2. 1.—^c Ver. 15, 16.—^d Ver. 2, 3.—^e Ch. 3. 16.—^f Ver. 14. Ch. 3. 18. Ver. 9, 9.—^g Ch. 3. 14.—^h Ch. 2. 25. & 2. 7.—ⁱ Gen. 34. 25. Ch. 12. 27. (Chron. 20. 2).

dependence on them was necessarily shaken. These great ends could not have been answered, had Pharaoh at once consented to let the people go. This consideration alone unravels the mystery, and explains every thing. Let it be observed, that there is nothing spoken here of the *eternal state* of the Egyptian king; nor does any thing in the whole of the subsequent account authorize us to believe, that God *hardened his heart against the influences of his own grace*, that he might occasion him so to sin, that his justice might consign him to hell. This would be such an act of flagrant injustice, as we could scarcely attribute to the worst of men. He who leads another into an offence, that he may have a fairer pretence to punish him for it; or brings him into such circumstances, that he cannot avoid committing a capital crime, and then hangs him for it, is surely the most execrable of mortals. What then should we make of the God of justice and mercy, should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation, millions of millions of unborn souls, and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and Spirit, that he may, on the pretext of *justice*, consign them to endless perdition? Whatever may be pretended in behalf of such *unqualified* opinions, it must be evident to all who are not deeply prejudiced, that neither the *justice* nor the *sovereignty* of God can be magnified by them. See farther on chap. ix. 16.

Verse 22. *Israel is my son, even my first-born*] That is, the Hebrew people are unutterably dear to me.

Verse 23. *Let my son go, that he may serve me*] Which they could not do in Goshen, consistently with the policy and religious worship of the Egyptians: because the most essential part of an Israelite's worship consisted in *sacrifice*; and the animals which they offered to God were sacred among the Egyptians. Moses gives Pharaoh this reason, chap. viii. 26.

I will slay thy son, even thy first-born] Which, on Pharaoh's utter refusal to let the people go, was accordingly done; see chap. xii. 29.

Verse 24. *By the way in the inn*] See the note on Gen. xlii. 27. The account in this and the two following verses is very obscure. Some suppose that the 23d verse is not a part of the message to Pharaoh, but was spoken by the Lord to Moses; and that the whole may be thus paraphrased: "And I have said unto thee (Moses) send forth (*רַחֵם אֶחָדֶיךָ*) my son (Gershom, by circumcising him) that he may serve me, (which he cannot do till entered into the covenant by circumcision) but thou hast refused to send him forth, behold (therefore) I will slay thy son, thy first-born. And it came to pass by the way in the inn (when he was on his journey to Egypt) that Jehovah met him, and sought (threatened) to kill him (Gershom.) Then Zipporah took a sharp stone, and cut away the foreskin of her son, and caused it to touch his feet, (Jehovah's, who probably appeared in a bodily shape; the Septuagint call him the *angel of the Lord*) and said unto him: a spouse by blood art thou unto me. Then he (Jehovah) ceased from him (Gershom.) Then she said, A spouse by blood art thou unto me, because of this circumcision." That is, I, who am an alien, have entered as fully into covenant with thee, by doing this act, as my son has, on whom this act has been performed.

The meaning of the whole passage seems to be this. Gershom or Eliezer, the son of Moses, for it does not appear which, had not been circumcised, though it would seem, that God had ordered the father to do it; but as he

had neglected this, therefore Jehovah was about to have slain the child, because not in covenant with him by circumcision; and thus he intended to have punished the disobedience of the father by the natural death of his son. Zipporah, getting acquainted with the nature of the case, and the danger to which her first-born was exposed, took a sharp stone, and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside, and Zipporah considered herself as now allied to God, because of this circumcision. According to the law, Gen. xvii. 14. *the uncircumcised child was to be cut off from his people*, so that there should be no inheritance for that branch of the family in Israel. Moses, therefore, for neglecting to circumcise the child, exposed him, to this *cutting off*, and it was but barely prevented by the prompt obedience of Zipporah. A circumcision was the seal of that justification by faith, which comes through Christ, Moses, by neglecting it, gave a very bad example, and God was about to proceed against him with that severity which the law required.

The sharp stone, mentioned ver. 25. was probably a knife made of flint, for such were anciently used, even where knives of metal might be had, for every kind of operation about the human body, such as embowelling for the purpose of embalming, circumcision, &c. Ancient authors are full of proofs of these facts. See the note on Gen. i. 2.

It is probable that Zipporah being alarmed by this circumstance, and fearing worse evils, took the resolution to return to her father's house with her two sons; see chap. xviii. 1, &c.

Verse 27. *The Lord said to Aaron*] See ver. 14. By some secret but powerful movement on Aaron's mind, or by some voice or angelic ministry, he was now directed to go and meet his brother Moses: and so correctly was the information given to both, that they arrived at the same time on the sacred mountain.

Verse 30. *Aaron spake all the words*] It is likely that Aaron was better acquainted with the Hebrew tongue than his brother, and on this account he became the spokesman; see on ver. 8.

Did the signs] Turned the rod into a serpent, made the hand leprous, and changed the water into blood. See on ver. 8 and 9.

Verse 31. *The people believed*] They credited the account given of the divine appointment of Moses and Aaron, to be their deliverers out of their bondage; the miracles wrought on the occasion confirming the testimony delivered by Aaron.

They bowed their heads and worshipped] See a similar account mentioned, and in the same words, Gen. xxiv. 26. The bowing the head, &c. here, may probably refer to the eastern custom of bowing the head down to the knees, then kneeling down and touching the earth with the forehead. This was a very painful posture, and the most humble in which the body could possibly be placed. Those who pretend to worship God, either by prayer or thanksgiving, and keep themselves during the performance of those solemn acts, in a state of perfect ease, either *carelessly standing*, or *stupidly sitting*, surely cannot have a due sense of the majesty of God, and their own sinfulness and unworthiness. Let the feelings of the body put the soul in remembrance of its sin against God. Let a man put himself in such a position (*kneeling for instance*) as it is generally acknowledged a criminal should assume, when coming to his sovereign and judge, to bewail his sins; and solicit forgiveness.

The Jewish custom, as we learn from Rabbi Maymon,

CHAPTER V.

Moses and Aaron open their communication to Pharaoh, 1. He insolently asks who Jehovah is, in whose name they require him to dismiss the people, 2. They explain, 3. He charges them with making the people dissatisfied, 4, 5, and commands the taskmasters to increase their work, and to lessen their means of performing it, 6, 7. The taskmasters do as commanded, and refuse to give the people straw, to assist them in making brick, and yet require the fulfilment of their daily tasks as formerly, when furnished with all the necessary means, 10-13. The Israelites, failing to produce the ordinary quantity of brick, their own officers, set over them by the taskmasters, are cruelly tormented and beaten, 14. The officers complain to Pharaoh, 15, 16; but find no relief, 17, 18. The officers finding their case desperate, bitterly reproach Moses and Aaron for bringing them into their present circumstances, 19-21. Moses returns, and lays the matter before the Lord, and pleads with him, 22, 23.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

1 Ch. 10. 2—2 Kings 18. 35. Job 21. 15.—a Ch. 2. 19.

was to bend the body, so that every joint of the back-bone became incurvated, and the head was bent towards the knees, so that the body resembled a bow: and prostration implied laying the body flat upon the earth, the arms and legs extended to the uttermost, the mouth and forehead touching the ground. In Matt. viii. 2. the leper is said to worship our Lord, προσεκύνησεν αὐτῷ, but in Luke v. 12. he is said to have fallen on his face, προσέπεσεν πρός τὰς πόδας αὐτοῦ. These two accounts show, that he first kneeled down, probably putting his face down to his knees, and touching the earth with his forehead: and then prostrated himself, his legs and arms being both extended. See on Gen. xvii. 3.

The backwardness of Moses to receive and execute the commission, to deliver the children of Israel, has something very instructive in it. He felt the importance of the charge, his own insufficiency, and the awful responsibility under which he should be laid, if he received it. Who then can blame him for hesitating? If he miscarried, and how difficult in such a case not to miscarry? he must account to a jealous God, whose justice required him to punish every delinquency. What should ministers of the Gospel feel on such subjects? Is not their charge more important, and more awful than that of Moses? How few consider this! It is respectable, it is honourable to be in the Gospel ministry, but who is sufficient to guide and feed the flock of God? If through the pastor's unfitness or neglect, any soul should go astray, or perish through want of proper spiritual nourishment, or through not getting his portion in due season: in what a dreadful state is the pastor! That soul, says God, shall die in his iniquities, but his blood will I require at the watchman's hands! Were these things duly considered by those who are candidates for the Gospel ministry, who could be found to undertake it? We should then, indeed, have the utmost occasion to pray the Lord of the harvest, ἵνα ἀλλήλων, to thrust our labourers into the harvest, as no one, duly considering those things, would go, unless thrust out by God himself. O ye ministers of the sanctuary, tremble for your own souls, and the souls of those committed to your care! and go not into this work, unless God go with you. Without his presence, unction, and approbation, ye can do nothing.

NOTES ON CHAPTER V.

Verse 1. And afterward Moses and Aaron went] This chapter is properly a continuation of the preceding, as the succeeding is a continuation of this; and to preserve the connexion of the facts, they should be read together.

How simply, and yet with what authority, does Moses deliver his message to the Egyptian king! Thus saith JEHOVAH, God of ISRAEL let my people go. It is well in this as in almost every other case, where יהוה Jehovah, occurs, to preserve the original word: our using the word LORD, is not sufficiently expressive, and often leaves the sense indistinct.

Verse 2. Who is the Lord?] Who is Jehovah, that I should obey his voice? What claims has he on me? I am under no obligation to him. Pharaoh spoke here under the common persuasion that every place and people had a tutelary deity; and he supposed that this Jehovah might be the tutelary deity of the Israelites, to whom he, as an Egyptian, could be under no kind of obligation. It is not judicious to bring this question as a proof that Pharaoh was an atheist: of this the text affords no evidence.

Verse 3. Three days' journey] The distance from Goshen to Sinai; see chap. iii. 18.

And sacrifice unto the Lord] Great stress is laid on this circumstance. God required sacrifice: no religious acts which they performed, could be acceptable to him without this. He had now showed them, that it was their indispensable duty thus to worship him; and that if they

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to

o Ch. 2. 18.—p Ch. 1. 11.—q Ch. 1. 7, 8.—r Ch. 1. 11.

did not, they might expect him to send the pestilence, some plague or death, proceeding immediately from himself, or the sword, extermination by the hands of an enemy. The original word דבר deber, from דבר dabar, to drive off, draw under, &c. which we translate pestilence, from the Latin pestis, the plague, signifies any kind of disease by which an extraordinary mortality is occasioned; and which appears from the circumstances of the case, to come immediately from God. The Israelites could not sacrifice in the land of Egypt, because the animals they were to offer to God were held sacred by the Egyptians; and they could not omit this duty, because it was essential to religion, even before the giving of the law. Thus we find, that divine justice required the life of the animal for the life of the transgressor; and the people were conscious, if this were not done, that God would consume them with the pestilence or the sword. From the foundation of the world, the true religion required sacrifice. Before, under and after the law, this was deemed essential to salvation. Under the Christian dispensation, Jesus is the Lamb of God that taketh away the sin of the world; and being still the Lamb newly slain before the throne, no man cometh unto the Father but by him.

"In this first application to Pharaoh, we observe," says Dr. Dodd, "that proper respectful submission, which is due from subjects to their sovereign. They represent to him the danger they should be in, by disobeying their God; but do not so much as hint at any punishment that would follow to Pharaoh."

Verse 4. Wherefore do ye, Moses and Aaron] He hints that the Hebrews are in a state of revolt, and charges Moses and Aaron as being ringleaders of the sedition. This unprincipled charge has been, in nearly similar circumstances, often repeated since. Men who have laboured to bring the mass of the common people from ignorance, irreligion, and general profligacy of manners, to an acquaintance with themselves and God, and to a proper knowledge of their duty to him and to each other, have been often branded as being disaffected to the state, and as movers of sedition among the people! See on ver. 17.

Ye—let the people] תפריעו תפריעו, to loose or disengage, which we translate to let, from the Anglo-Saxon lettan, lettan, to hinder. Ye hinder the people from working, Get ye to your burdens. "Let religion alone, and mind your work." The language not only of tyranny, but of the basest irreligion also.

Verse 5. The people of the land now are many] The sanguinary edict had, no doubt, been long before repealed, or they could not have multiplied so greatly.

Verse 6. The taskmasters of the people, and their officers] The taskmasters were Egyptians, (see on chap. i. 11.) the officers were Hebrews, see below, ver. 14. But it is probable that the taskmasters, chap. i. 11. which are called שרי סמסו sory missim—princes of the burdens or taxes, were different from those termed taskmasters here, as the words are different: נגשים nogashim, signifies exactors or oppressors, persons who exacted from them an unreasonable proportion either of labour or money.

Officers] שולטין sholterim, those seem to have been an inferior sort of officers, who attended on superior officers, or magistrates, to execute their orders. They are supposed to have been something like our sheriffs.

Verse 7. Straw to make brick] There have been many conjectures concerning the use of straw in making bricks. Some suppose it was used merely for burning them: but this is unfounded. The eastern bricks are often made of clay and straw kneaded together, and then not burned, but thoroughly dried in the sun. This is expressly mentioned by Philo, in his life of Moses, who says, describing the oppression of the Israelites in Egypt, that some were

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.

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 your 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 hastened them, saying, Fulfil your works, your daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task, in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying,

Wherefore 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 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.

22 ¶ And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast 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.

s Heb. let the work be heavy upon the men.—t Heb. a matter of a day in his day. u Ch. 6. 9.

v Heb. to stink. Gen. 34. 30. 1 Sam. 13. 4. & 27. 12. 2 Sam. 10. 6. 1 Chron. 19. 6. w Heb. delivering thou hast not delivered.

obliged to work in clay for the formation of bricks, and others to gather straw for the same purpose, because straw is the bond by which the brick is held together—*אֲדָמָה וְיָדָה אֲדָמָה בְּיָדָה*. Phil. Oper. Edit. MANG. vol. II. p. 86. And Philo's account is confirmed by the most intelligent travellers. Dr. Shaw says, that the straw in the bricks still preserves its original colour, which is a proof that the bricks were never burnt. Some of these are still to be seen in the cabinets of the curious. From this we may see the reason of the complaint made to Pharaoh, ver. 16. the Egyptians refused to give the necessary portion of straw for kneading the bricks; and yet they required, that the full tale, or number of bricks, should be produced each day, as they did when all the necessary materials were brought to hand; so the people were obliged to go over all the cornfields, and pluck up the stubble, which they were obliged to substitute for straw. See verse 12.

Verse 8. *And the tale of the bricks*] Tale signifies the number, from the Anglo-Saxon *tælan* to number, to count, &c.

For they be idle; therefore they cry—Let us go and sacrifice] Thus their desire to worship the true God in a proper manner, was attributed to their unwillingness to work; a reflection which the Egyptians (in principle) of the present day, cast on those, who, while they are fervent in spirit, serving the Lord, are not aloof in business, see below, ver. 17.

Ver. 14. *And the officers—see on ver. 6.—were beaten*] Probably *bastinadoed*; for this is the common punishment in Egypt to the present day, for minor offences. The manner of it is this: the culprit lies on his belly, his legs being turned up behind erect, and the executioner gives him so many blows on the soles of the feet with a stick. This is a very severe punishment, the sufferer not being able to walk for many weeks after, and some are lamed by it through the whole of their lives.

Verse 16. *The fault is in thine own people*] *רַמְתָּ חַטָּאתָ, הֵן בְּעַמְּךָ* is in thy own people. 1st, Because they require impossibilities; and 2dly, Because they punish us for not doing what cannot be performed.

Verse 17. *Ye are idle—therefore ye say, Let us go and do sacrifice*] It is common for those who feel unconcerned about their own souls, to attribute the religious earnestness of others, who feel the importance of eternal things, to idleness, or a disregard of their secular concerns. Strange that they cannot see there is a medium! He who has commanded them to be *diligent in business*, has also commanded them to be *fervent in spirit, serving the Lord*. He whose diligence in business is not connected with a true religious fervour of spirit, is a lover of the world; and whatever form he may have, he has not the power of godliness; and therefore is completely out of the road to salvation.

Verse 19. *Did see that they were in evil case*] They

saw that they could neither expect justice nor mercy; that their deliverance was very doubtful, and their case almost hopeless.

Verse 21. *The Lord look upon you, and judge*] These were hasty and unkind expressions; but the afflicted must be allowed the privilege of complaining—it is all the solace that such sorrow can find; and if in such distress, words are spoken which should not be justified, yet the considerate and benevolent will hear them with indulgence. God is merciful: and the stroke of this people was heavier even than their groaning.

Put a sword in their hand] Given them a pretence, which they had not before, to oppress us even unto death.

Verse 22. *And Moses returned unto the Lord*] This may imply, either that there was a particular place into which Moses ordinarily went to commune with Jehovah, or it may mean, that kind of turning of heart and affection to God, which every pious mind feels itself disposed to practise in any time or place. The old adage will apply here—"A praying heart never lacks a praying place."

Lord, wherefore hast thou so evil entreated this people?] It is certain, that in this address, Moses uses *great plainness of speech*. Whether the offspring of a testy impatience and undue familiarity, or of strong faith, which gave him more than ordinary access to the throne of his gracious Sovereign, it would be difficult to say. The latter appears to be the most probable, as we do not find, from the succeeding chapter, that God was displeased with his freedom; we may, therefore, suppose, that it was kept within due bounds, and that the principles and motives were all pure and good. However, it should be noted, that such freedom of speech with the Most High should never be used, but on very special occasions, and then only by his extraordinary messengers.

Verse 23. *He hath done evil to this people*] Their misery is increased, instead of being diminished.

Neither hast thou delivered thy people at all] The marginal reading is both literal and correct—*And delivering, thou hast not delivered*—Thou hast begun the work, by giving us counsels and a commission, but thou hast not brought the people from under their bondage. Thou hast signified thy pleasure relative to their deliverance, but thou hast not brought them out of the hands of their enemies.

1. It is no certain proof of the displeasure of God, that a whole people, or an individual, may be found in a state of great oppression and distress; nor are affluence and prosperity any certain signs of his approbation. God certainly loved the Israelites better than he did the Egyptians; yet the former were in the deepest adversity, while the latter were in the height of prosperity.—Luther once observed, that if secular prosperity were to be considered as a criterion of the Divine approbation, then the Grand Turk must be the highest in the favour of God, as he was

CHAPTER VI.

God encourages Moses, and promises to show wonders upon Pharaoh, and to bring out his people with a strong hand. He confirms the promise by his essential name JEHOVAH, 2, 3. By the covenant he had made with their fathers, 4, 5. Binds Moses with a fresh promise to the Hebrews, both to Pharaoh, and to the children of Israel, 13. The genealogy of Reuben, 14, or Simeon, 15; of Levi, from whom descended Gershon, Kohath, and Merari, 16. The sons of Gershon, 17; of Kohath, 18; of Merari, 19. The marriage of Aaron and Zipporah, 20. The sons of Leah and Uzziel, the brothers of Aaron, 21. Marriage of Aaron and Elisheba, and the birth of their sons Nadab, Abihu, Eleazar, and Ithamar, 22. The sons of Korah, the nephew of Aaron, 24. The marriage of Eleazar to one of the daughters of Putiel, and the birth of Phinneas, 25. These genealogical accounts, introduced for the sake of showing the line of descent of Moses and Aaron, 26, 27. A recapitulation of the commission delivered to Moses and Aaron, 29; and a repetition of the excuse formerly made by Moses, 30.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and

x Ch. 3. 12.—y Ch. 11. 1. & 12. 31. 32, 33.—z Or, JEHOVAH.—a Gen. 17. 1. & 23. 11. & 48. 3.

at that time the most prosperous sovereign on the earth. An observation of this kind, on a case so obvious, was really well calculated to repress hasty conclusions drawn from these external states, and to lay down a correct rule of judgment for all such occasions.

2. In all our addresses to God, we should ever remember, that we have sinned against him, and deserve nothing but punishment from his hand. We should, therefore, bow before him with the deepest humiliation of soul, and take that caution of the wise man—"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few." Eccl. v. 2. There is the more need to attend to this caution, because many ignorant, though well-meaning people, use very improper, not to say indecent freedoms, in their addresses to the Throne of Grace. With such proceedings, God cannot be well pleased; and he who has not a proper impression of the dignity and excellence of the Divine Nature, is not in such a disposition as is essentially necessary to feel, in order to receive help from God. He who knows he has sinned, and feels that he is less than the least of all God's mercies, will pray with the deepest humility, and even rejoice before God with trembling. A solemn awe of the Divine Majesty is not less requisite to successful praying, than faith in our Lord Jesus Christ. When we have such a commission as that of Moses, we may make use of his freedom of speech: but till then, the publican's prayer will best suit the generality of those who are even dignified by the name of Christian—LORD, be merciful to me, a sinner!

NOTES ON CHAPTER VI.

Verse 1. With a strong hand יָד יָדָהּ yad chazakah, the same verb which we translate to harden: see on chap. iv. 21. The strong hand here means sovereign power, suddenly and forcibly applied. God purposed to manifest his sovereign power in the sight of Pharaoh and the Egyptians; in consequence of which, Pharaoh would manifest his power and authority, as sovereign of Egypt, in dismissing, and thrusting out the people. See chap. xii. 31—33.

Verse 2. I am the LORD It should be, I am JEHOVAH, and without this, the reason of what is said in the 3d verse, is not sufficiently obvious.

Verse 3. By the name of God Almighty יְהוָה אֱלֹהֵינוּ EL-SHADAY. God All-sufficient—God the dispenser or pourer out of gifts: see on Gen. xvii. 1.

But by my name JEHOVAH was I not known to them.] This passage has been a sort of *crux criticorum*, and has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham, see Gen. ii. 4. where the words יְהוָה אֱלֹהֵינוּ Jehovah Elohim occur, as they do frequently afterwards: and see Gen. xv. 2. where Abraham expressly addresses him by the name Adonai JEHOVAH; and see the 7th verse, where God reveals himself to Abram by this very name. And he said unto him, I am JEHOVAH, that brought thee out of Ur of the Chaldees—How then can it be said that by his name JEHOVAH, he was not known unto them? Several answers have been given to this question: the following are the chief. 1. The words should be read interrogatively, for the negative particle *lo*, not, has this power often in Hebrew. "I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, and by my name Jehovah, was I not also made known unto them?"

2. The name JEHOVAH was not revealed before the time mentioned here, for though it occurs so frequently in the book of Genesis, as that book was written long after the name had come into common use, as a principal charac-

with a strong hand 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 groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

b Ch. 3. 14. Psm. 68. 4. & 82. 18. John 8. 58. Rev. 1. 4.—c Gen. 15. 12. & 17. 4. 7. d Gen. 17. 8. & 28. 4.—e Ch. 2. 24.

teristic of God, Moses employs it in his history because of this circumstance; so that whenever it appears previously to this, it is by the figure called *prolepsis* or anticipation.

3. As the name JEHOVAH signifies existence, it may be understood in the text in question thus: "I appeared unto Abraham, Isaac, and Jacob by my name God Almighty, or God All-sufficient, i. e. having all power to do all good; in this character I made a covenant with them, supported by great and glorious promises; but as those promises had respect unto their posterity, they could not be fulfilled to those fathers; but now as JEHOVAH, I am about to give existence to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land." 4. The words may be considered as used comparatively: Though God did appear to those patriarchs as JEHOVAH, and they acknowledged him by this name; yet, it was but comparatively known unto them—they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience.

I believe the simple meaning is this, That though from the beginning, the name JEHOVAH was known as one of the names of the Supreme Being, yet what it really implied they did not know. *El-Shaday*, אֱלֹהֵינוּ God All-sufficient, they knew well, by the continual provision he made for them, and the constant protection he afforded them: but the name JEHOVAH is particularly to be referred to the accomplishment of promises already made; to the giving them a being, and thus bringing them into existence, which could not have been done in the order of his providence sooner than here specified: this name, therefore, in its power and significancy, was not known unto them: nor fully known unto their descendants, till the deliverance from Egypt, and the settlement in the promised land. It is surely possible for a man to bear the name of a certain office or dignity before he fulfils any of its functions. King, mayor, alderman, magistrate, constable, may be borne by the several persons to whom they legally belong, before any of the acts peculiar to those offices are performed. The king, acknowledged as such on his coronation, is known to be such by his legislative acts; the civil magistrate, by his distribution of justice, and issuing warrants for the apprehending of culprits; and the constable by executing those warrants. All these were known to have their respective names, but the exercise of their powers alone shows what is implied in being king, magistrate, and constable. The following is a case in point which fell within my own knowledge.

A case of dispute, between certain litigious neighbours, being heard in court before a weekly sitting of the magistrates, a woman, who came as an evidence in behalf of her bad neighbour, finding the magistrates inclining to give judgment against her mischievous companion, took her by the arm, and said, "Come away! I told you you would get neither law nor justice in this place." A magistrate, who was as much an honour to his function, as he was to human nature, immediately said, "Here constable! take that woman, and lodge her in bridewell, that she may know that there is some law and justice in this place."

Thus the worthy magistrate proved he had the power implied in the name, by executing the duties of his office. And God, who was known as JEHOVAH, the Being who makes and gives effect to promises, was known to the descendants of the twelve tribes to be THAT JEHOVAH, by giving effect and being to the promises which he had made to their fathers.

Verse 4. I have also established my covenant] I have now fully purposed to give present effect to all my engagements with your fathers, in behalf of their posterity.

6 Wherefore say unto the children of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying, 11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, 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 fathers' houses: The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

15 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16 ¶ And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were a hundred and thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were a hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were a hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Sithri.

[Ver. 2, 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]

[p Heb. shortness, or strainness.—q Ver. 9.—r Ver. 30. Ch. 4. 10. Jer. 1. 6.—s Gen. 46. 9. 1 Chron. 5. 3.—t 1 Chron. 4. 24. Gen. 46. 10.—u Gen. 46. 11. Numb. 3. 17. 1 Chron. 6. 1. 16.—v 1 Chron. 6. 17. & 23. 7.—w Numb. 26. 57. 1 Chron. 6. 2. 18.—x 1 Chron. 6. 19. & 22. 21.—y Ch. 2. 1. Numb. 26. 59.—z Numb. 16. 1. 1 Chron. 6. 37. 38.—a Lev. 10. 4. Numb. 3. 2.

Verse 6. Say unto the children of Israel, I am the LORD, and I will bring you out, &c.] This confirms the explanation given of ver. 3. which see.

Verse 7. I will take you to me for a people, &c.] This was precisely the covenant that he had made with Abraham; see Gen. xvii. 7. and the notes there.

And ye shall know that I am the LORD (JEHOVAH) your God] by thus fulfilling my promises, ye shall know what is implied in my name. See on ver. 3.

But why should God take such a most stupid, refractory, and totally worthless people for his people? 1. Because he had promised to do so to their noble ancestors, Abraham, Isaac, Jacob, Joseph, Judah, &c. men worthy of all praise, because, in general, friends of God, devoted to his will, and to the good of mankind.

2. As Bishop Warburton properly observes, "that the extraordinary providence by which they were protected, might become the more visible and illustrious: for had they been endowed with the shining qualities of the more polished nations, the effects of that providence might have been ascribed to their own wisdom."

3. That God might show to all succeeding generations, that he delights to instruct the ignorant, help the weak, and save the lost: for if he bore long with Israel, showed them especial mercy, and graciously received them whenever they implored his protection, none need despair. God seems to have chosen the worst people in the universe, to give, by them, unto mankind, the highest and most expressive proofs, that he wills not the death of a sinner, but rather that he may turn from his iniquity and live.

Verse 8. Which I did swear] נשאתי את ידי nashati et yadi, I have lifted up my hand. The usual mode of making an appeal to God, and hence considered to be a form of swearing. It is thus that Isai. lxii. 8. is to be understood—The Lord hath sworn by his right hand, and by the arm of his strength.

Verse 9. But they hearkened not] Their bondage was become so extremely oppressive, that they had lost all hope of ever being redeemed from it. After this verse the Samaritan adds, Let us alone that we may serve the Egyptians; for it is better for us to serve the Egyptians, than that we should die in the wilderness. This appears to be borrowed from chap. xiv. 12.

Anguish of spirit] קצת רוח ketzer ruach, shortness of spirit or breath. The words signify that their labour was so continual, and their bondage so cruel and oppressive, that they had scarcely time to breathe.

Verse 12. Uncircumcised lips] The word לתי אול, which we translate uncircumcised, seems to signify any thing exuberant or superfluous. Had not Moses been remarkable for his excellent beauty; I should have thought the passage might be rendered protuberant lips;

but as this sense cannot be admitted, for the above reason, the word must refer to some natural impediment in his speech; and probably means a want of distinct ready utterance, either occasioned by some defect in the organs of speech, or impaired knowledge of the Egyptian language, after an absence of forty years. See the note on chap. iv. 10.

Verse 14. These be the heads] ראשי rashey, the chiefs, or captains. The following genealogy was simply intended to show, that Moses and Aaron came in a direct line from Abraham; and to ascertain the time of Israel's deliverance. The whole account from this ver. to ver. 26. is a sort of parenthesis, and does not belong to the narration: and what follows from ver. 28. is a recapitulation of what was spoken in the preceding chapters.

Verse 16. The years of the life of Levi] "Bishop Patrick observes, that Levi is thought to have lived the longest of all Jacob's sons; none of whose ages are recorded in Scripture, but his and Joseph's, whom Levi survived twenty-seven years, though he was much the elder brother. Kohath, the second son of Levi, according to Archbishop Usher, was thirty years old when Jacob came into Egypt; and lived there one hundred and three years. He attained to nearly the same age with Levi, to one hundred and thirty-three years: and his son Amram, the father of Moses, lived to the same age with Levi. We may observe here, how the divine promise, Gen. xv. 16. of delivering the Israelites out of Egypt in the fourth generation was verified: for Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob." Dodd.

Verse 20. His father's sister] ירתו dodato. The true meaning of this word is uncertain. Parkhurst observes, that ידד signifies an uncle in 1 Sam. x. 14. Lev. xxv. 14. and frequently elsewhere. It signifies also an uncle's son, a cousin-german, compare Jer. xxxii. 8. with ver. 12. where the Vulgate renders ידד, by patruelis mei, my paternal cousin; and in Amos vi. 10. for ידדו, the Targum has קרוביה karibiah, his near relation. So Vulgate, propinquus ejus, his relative, and the Septuagint οὐκιστος αυτου, those of their household. The best critics suppose, that Jochebed was the cousin-german of Amram, and not his aunt. See chap. ii. 1.

Bare him Aaron and Moses] The Samaritan, Septuagint, Syriac, and one Hebrew MS. add, And Miriam their sister. Some of the best critics suppose these words to have been originally in the Hebrew text.

Verse 21. Korah] Though he became a rebel against God and Moses, see Numb. xvi. 1, &c. yet Moses, in his great impartiality, inserts his name among those of his other progenitors.

Verse 22. Uzziel] He is called Aaron's uncle, Lev. x. 4.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

26 These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These are they which spake to Pharaoh, king of Egypt, to bring out the children of Israel from the 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, I am the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAPTER VII.

The dignified mission of Moses and Aaron to Pharaoh—the one to be a God, the other as a prophet of the Most High, 1, 2. The prediction that Pharaoh's heart should be hardened, that God might multiply his signs and wonders in Egypt, that the inhabitants might know he alone was the true God, 3-6. The age of Moses and Aaron, 7. God gives them directions how they should act before Pharaoh, 8, 9. Moses turns his rod into a serpent, 10. The magicians imitate this miracle, and Pharaoh's heart is hardened, 11-13. Moses is commanded to wait upon Pharaoh next morning, when he should come to the river, and threaten to turn the waters into blood, if he did not let the people go, 15-18. The waters in all the land of Egypt are turned into blood, 19, 20. The false die, 21. The magicians imitate this, and Pharaoh's heart is again hardened, 21, 22. The Egyptians sorely distressed because of the bloody waters, 23. This plague endures seven days, 25.

AND THE LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

b Ruth 4. 19, 20. 1 Chron. 2. 10. Matt. 1. 4. c Lev. 10. 1. Numb. 3. 2. & 26. 60. 1 Chron. 6. 3. & 21. 1. d Numb. 26. 11. e Numb. 25. 7. 11. Josh. 24. 33. f Ver. 13. g Ch. 7. 4. & 12. 17. 51. h Numb. 33. 1. i Ch. 5. 1, 3. & 7. 10. j Ver. 13. Ch. 22. 7. & 31. 1. k Ver. 2. l Ver. 11. Ch. 7. 2. m Ver. 12. Ch. 4. 10. n Ch. 4. 16. Jer. 1. 10. o Ch. 4. 16.

Verse 23. *Elisheba*] The oath of the Lord. It is the same name as *Eltizabeth*, so very common among Christians. She was of the royal tribe of Judah, and was sister to Naashon, one of the princes. See Numb. ii. 3.

Eleazar] He succeeded to the high priesthood on the death of his father Aaron, Numb. xx. 25, &c.

Verse 25. *Phinehas*] Of the celebrated act of this person, and the most honourable grant made to him and his posterity, see Numb. xxv. 7-13.

Verse 26. *According to their armies* צבאות *tsibotam*, their battalions, regularly arranged troops. As God had these particularly under his care and direction, he had the name of צבאות יהוה *Yehovah tsebauoth*, Lord of hosts, or armies.

"The plain and disinterested manner," says Dr. Dodd, "in which Moses speaks here of his relations; and the impartiality wherewith he inserts in the list of them such as were afterward severely punished by the Lord, are striking proofs of his modesty and sincerity. He inserts the genealogy of Reuben and Simeon, because they were of the same mother with Levi; and though he says nothing of himself, yet he relates particularly what concerns Aaron, ver. 23. who married into an honourable family, the sister of a prince of the tribe of Judah."

Verse 28. *And it came to pass*] Here the seventh chapter should commence, as there is a complete ending of the sixth with ver. 27. and the 30th verse of this chapter is intimately connected with the first verse of the succeeding.

The principal subjects in this chapter have been so amply considered in the notes, that little of importance remains to be done. On the nature of a *covenant*, (see ver. 4.) ample information may be obtained by referring to Gen. vi. 18. and xv. 9-18. which places the reader will do well to consult.

Supposing Moses to have really laboured under some defect in speech, we may consider it as wisely designed to be a sort of counterbalance to his other excellencies; at least this is an ordinary procedure of Divine Providence; personal accomplishments are counterbalanced by mental defects, and mental imperfections often, by personal accomplishments. Thus the head cannot say to the foot, I have no need of thee. And God does all this in great wisdom,

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments.

5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the Lord commanded them, so did they.

7 And Moses was fourscore 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, Show a miracle for you: then thou shalt say unto Aaron, 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 as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

p Ch. 4. 15. q Ch. 4. 21. r Ch. 11. 9. s Ch. 4. 7. t Ch. 10. 1. & 11. 9. u Ch. 6. 6. v Ver. 17. Ch. 8. 22. & 14. 4. 18. Pan. 9. 16. w Ch. 3. 20. x Ver. 2. y Deut. 22. 5. & 31. 9. & 31. 7. Acts 7. 23. 30. z Jer. 7. 11. John 2. 18. & 8. 23. a Ch. 4. 2. 17. b Ver. 9. c Ch. 4. 3. d Gen. 41. 8. e 2 Tim. 3. 8. f Ver. 2. Ch. 8. 7. 12.

to hide pride from man, and that no flesh may glory in his presence. To be contented with our formation, endowments, and external circumstances, requires not only much submission to the providence of God, but also much of the mind of Christ. On the other hand, should we feel vanity because of some personal or mental accomplishment, we have only to take a view of our whole, to find sufficient cause of humiliation: and after all, the meek and gentle spirit only, is in the sight of God, of great price.

NOTES ON CHAPTER VII.

Verse 1. *I have made thee a god*] At thy word every plague shall come, and at thy command each shall be removed. Thus Moses must have appeared as a god to Pharaoh.

Shall be thy prophet] Shall receive the word from thy mouth, and communicate it to the Egyptian king, ver. 2.

Verse 3. *I will harden Pharaoh's heart*] I will permit his stubbornness and obstinacy still to remain, that I may have the greater opportunity to multiply my wonders in the land, that the Egyptians may know that I only am Jehovah, the self-existent God. See on chap. iv. 21.

Verse 5. *And bring out the children of Israel*] Pharaoh's obstinacy was either caused or permitted, in mercy to the Egyptians, that he and his magicians, being suffered to oppose Moses and Aaron to the utmost of their power, the Israelites might be brought out of Egypt in so signal a manner, in spite of all the opposition of the Egyptians, their king, and their gods, that Jehovah might appear to be All-mighty and All-sufficient.

Verse 7. *Moses was fourscore years old*] He was forty years old when he went to Midian, and he had tarried forty years in Midian, see chap. ii. 11. and Acts vii. 30. And from this verse it appears that Aaron was three years older than Moses: and we have already seen that Miriam their sister was older than either, chap. ii. 4.

Verse 9. *Show a miracle for you* מופת *mopheth*, a miracle, signifies an effect produced in nature which is opposed to its laws, or such as its powers are inadequate to produce. As Moses and Aaron professed to have a divine mission, and to come to Pharaoh on the most extraordinary occasion, making a most singular and unprecedented demand; it was natural to suppose, if Pharaoh should even

13 And he hardened Pharaoh's heart, that he hearkened not unto them; § as the LORD had said.
 14 ¶ And the LORD said unto Moses, ^h 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 ⁱ the rod which was turned to a serpent shalt thou take in thine hand.

g Ch. 4. 21. Ver. 4.—h Ch. 8. 15. & 10. 1, 20, 27.—i Ch. 4. 2, 3. & Ver. 10.

16 And thou shalt say unto him, ^k The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ^l that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this ^m thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and ⁿ they shall be turned ^o to blood.

k Ch. 3. 18.—l Ch. 3. 12, 18. & 5. 1, 3.—m Ch. 5. 2. Ver. 6.—n Ch. 4. 9.—o Rev. 16. 4, 6.

give them an audience, that he would require them to give him some proof, by an extraordinary sign, that their pretensions to such a divine mission were well founded and incontestable. For it appears to have ever been the sense of mankind, that he who has a divine mission to effect some extraordinary purpose, can give a supernatural proof that he has got this extraordinary commission.

Take thy rod] This rod, whether a common staff, an ensign of office, or a shepherd's crook, was now consecrated for the purpose of working miracles; and is indifferently called the rod of God, the rod of Moses, and the rod of Aaron. God gave it the miraculous power, and Moses and Aaron used it indifferently.

Verse 10. It became a serpent] תַּנִּינִים *tanninim*. What kind of a serpent is here intended, learned men are not agreed. From the manner in which the original word is used in Psalm lxxv. 13. Isa. xxvii. 1. li. 9. Job vii. 12. some very large creature, either aquatic or amphibious, is probably meant: some have thought that the *crocodile*, a well known Egyptian animal, is here intended. In chap. iv. 3. it is said that this rod was changed into a *serpent*; but the original word there is נָחָשׁ *nachash*, and here תַּנִּינִים *tanninim*, the same word which we translate *whales*, Gen. i. 21.

As נָחָשׁ *nachash* seems to be a term restricted to no one particular meaning, as has already been shown on Gen. iii. so the words תַּנִּינִים *tanninim*, תַּנִּינִים *tanninim*, and תַּנִּינִים *tanninim*, are used to signify different kinds of animals in the Scriptures. The word is supposed to signify the *jackal*, in Job xxx. 29. Psa. xlv. 19. Isai. xlii. 22. xxxiv. 13. xxxvii. 7. xliii. 20. Jerem. ix. 11. &c. &c. And also a *dragon*, *serpent*, or *whale*, Job vii. 12. Psa. cxi. 13. Isai. xxvii. 1. li. 9. Jerem. li. 34. Ezek. xxix. 3. xxxii. 2. And is termed, in our translation, a *sea-monster*, Lam. iv. 3. As it was a *rod*, or *staff*, that was changed into the *tanninim* in the cases mentioned here, it has been supposed that an ordinary *serpent*, is what is intended by the word, because the size of both might be then pretty nearly equal: but as a miracle was wrought on the occasion, this circumstance is of no weight: it was as easy for God to change the rod into a crocodile, or any other creature, as to change it into an adder or common snake.

Verse 11. Pharaoh called the wise men] חֹכְמַיִם *chachamaim*, the men of learning. *Sorcerers*, כַּשְׁפִּיִּים *cashephim*, those who reveal hidden things, probably from the Arabic root كَشَفَ *cashafa*, to reveal, *uncover*, &c. signifying *diviners*, or those who pretended to reveal what was in futurity: to discover things lost, to find hidden treasures, &c. *Magicians*, חֲרָטְמֵי *charatumey*, decipherers of abstruse writings, see the note on Gen. xli. 8.

They also did in like manner with their enchantments] The word לַהֲלִיטִים *lahalitim*, comes from לָהַט *lahat*, to burn, to set on fire; and probably signifies such incantations as required *lustral fires*, *sacrifices*, *fumigations*, *burning of incense*, *aromatic and odorous drugs*, &c. as the means of evoking departed spirits, or assistant demons, by whose ministry it is probable the magicians in question wrought some of their deceptive miracles: for as the term *miracle* signifies properly something which exceeds the powers of nature or art to produce, (see ver. 9.) hence there could be no miracle in this case, but those wrought through the power of God, by the ministry of Moses and Aaron. There can be no doubt that real serpents were produced by the magicians. On this subject there are two opinions: 1st. That the serpents were such as they, either by juggling or sleight of hand, had brought to the place, and had secreted till the time of exhibition, as our common conjurers do in public fairs, &c. 2dly. That the serpents were brought by the ministry of a familiar spirit, which, by the magic flames already referred to, they had evoked for the purpose. Both these opinions admit the serpents to be real, and no illusion of the sight, as some have supposed.

The first opinion appears to me insufficient to account for the phenomena of the case referred to. If the magicians *threw down their rods, and they became serpents after they were thrown down*, as the text expressly says, ver. 12.

juggling or sleight of hand had nothing farther to do in the business, as the rods were then out of their hands. If Aaron's rod *swallowed up their rods*, their sleight of hand was no longer concerned. A man by dexterity of hand, may so far impose on his spectators, as to appear to eat a rod: but for rods lying on the ground to become serpents, and one of these to devour all the rest, so that it alone remained, required something more than *juggling*. How much more rational at once to allow, that these magicians had familiar spirits, who could assume all shapes, change the appearances of the subjects on which they operated, or suddenly convey one thing away, and substitute another in its place? Nature has no such power, and art no such influence, as to produce the effects attributed here, and in the succeeding chapters, to the Egyptian magicians.

Verse 12. Aaron's rod swallowed up their rods] As Egypt was remarkably addicted to magic, sorcery, &c. it was necessary that God should permit Pharaoh's wise men to act to the utmost of their skill, in order to imitate the work of God, that his superiority might be clearly seen, and his powerful working incontestably ascertained: and this was fully done, when Aaron's rod *swallowed up their rods*. We have already seen that the names of two of the chief of these magicians were *Jannes* and *Jambres*, see chap. ii. 10. and 2 Tim. iii. 8. Many traditions and fables concerning these may be seen in the eastern writers.

Verse 13. And he hardened Pharaoh's heart] לִבִּי פַרְעֹה נָקְרָה *vai-yechazak leb Pareoh*, "And the heart of Pharaoh was hardened," the identical words which in ver. 22. are thus translated, and which should have been rendered in the same way here, lest the *hardening*, which was evidently the effect of his own obstinate shutting of his eyes against the truth, should be attributed to God, see on chap. iv. 21.

Verse 14. Pharaoh's heart is hardened] כָּבֵד *cabed*, is become *heavy*, or *stupid*; he receives no conviction, notwithstanding the clearness of the light which shines upon him. We well know the power of *prejudice*, where persons are determined to think and act after a predetermined plan: arguments, demonstrations, and even miracles themselves, are lost on them, as in the case of Pharaoh here, and that of the obstinate Jews in the days of our Lord and his apostles.

Verse 15. Lo, he goeth out unto the water] Probably for the purpose of bathing, or performing some religious ablution. Some suppose he went out to pay adoration to the river Nile, which was an object of religious worship among the ancient Egyptians. For, says Plutarch, De Iside, οὐδὲν ὄντα τῆν Αἰγυπτίωσιν ὡς ἑ Νεῖλος. "Nothing is in greater honour among the Egyptians, than the river Nile." Some of the ancient Jews supposed, that Pharaoh himself was a magician, and that he walked by the river, early each morning, for the purpose of preparing magical rites, &c.

Verse 17. Behold I will smite] Here commences the account of the TEN *plagues*, which were inflicted on the Egyptians by Moses and Aaron, by the command and through the power of God. According to Archbishop Usher, these ten plagues took place in the course of one month, and in the following order.

The first, the *WATERS turned into BLOOD*, took place, he supposes, the 18th day of the sixth month, ver. 20.

The second, the *plague of FROGS*, on the 25th day of the sixth month, chap. viii. 1.

The third, the *plague of LICE*, on the 27th day of the sixth month, chap. viii. 16.

The fourth, *grievous SWARMS OF FLIES*, on the 29th day of the sixth month, chap. viii. 24.

The fifth, the *grievous MURRAIN*, on the 2d day of the seventh month, chap. ix. 3.

The sixth, the *plague of BILES and BLAINS*, on the 3d day of the 7th month, chap. ix. 10.

The seventh, the *grievous HAIL*, on the 5th day of the seventh month, chap. ix. 18.

The eighth, the *plague of LOCUSTS*, on the eighth day of the seventh month, chap. x. 12.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 ¶ And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and 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.

20 And Moses and Aaron did so, as the Lord commanded; and he 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 waters that were in the river were turned to blood.

¶ Ver. 21.—Ch. 8. 5, 6, 16. & 9. 32. & 10. 12, 21. & 14. 21, 26.—r Heb. gathering of their waters.—Ch. 17. 5.—4 Psa. 78. 44. & 105. 29. Rev. 2. 2.

The ninth, the THICK DARKNESS, on the 10th day of Abib (April 30) now become the first month of the Jewish year, chap. x. 22. But see the note on chap. xii. 2.

The tenth, the SLAYING the FIRST-BORN, on the 15th of Abib, chap. xii. 29. But most of these dates are destitute of proof.

Verse 18. *The Egyptians shall loathe to drink of the water*] The force of this expression cannot be well felt, without taking into consideration the peculiar pleasantness, and great salubrity of the waters of the Nile. "The water of Egypt," says the Abbé Mascrier, "is so delicious, that one would not wish the heat to be less, or to be delivered from the sensation of thirst. The Turks find it so exquisite, 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 besought God that he might never die, in order to have had this continual gratification. When the Egyptians undertake the pilgrimage of Mecca, or go out of their country on any other account, they speak of nothing but the pleasure they shall have, at their return, in drinking of the waters of the Nile. There is no gratification to be compared to this: it surpasses, in their esteem, that of seeing their relations and families. All those who have tasted of this water, allow that they never met with the like in any other place. When a person drinks of it for the first time, he can scarcely be persuaded that it is not a water prepared by art; for it has something in it inexpressibly agreeable and pleasing to the taste; and it should have the same rank among waters, that champagne has among wines. But its most valuable quality is, that it is exceedingly salutary. It never incommodes, let it be drunk in what quantity it may: this is so true, that it is no uncommon thing to see some persons drink three buckets of it in a day, without the least inconvenience! When I pass such encomiums on the water of Egypt, it is right to observe, that I speak only of that of the Nile, which indeed is the only water drinkable, for their well-water is detestable and unwholesome. Fountains are so rare, that they are a kind of prodigy in that country; and as to rain-water, that is out of the question, as scarcely any falls in Egypt."

"A person," says Mr. Harmer, "who never before heard of the deliciousness of the Nile water, and of the large quantities which on that account are drunk of it, will, I am sure, find an energy in those words of Moses to Pharaoh—*The Egyptians shall loathe to drink of the water of the river*, which he never observed before. They will loathe to drink of that water which they used to prefer to all the waters of the universe; loathe to drink of that, for which they had been accustomed to long, and will rather choose to drink of well-water, which in their country is detestable!"—*Observations*, Vol. III. p. 564.

Verse 19. *That there may be blood—both in vessels of wood and in vessels of stone*] Not only the Nile itself was to be thus changed into blood in all its branches, and the canals issuing from it, but all the water of lakes, ponds, and reservoirs, was to undergo a similar change. And this was to extend even to the water already brought into their houses for culinary and other domestic purposes. As the water of the Nile is known to be very thick and muddy, and the Egyptians are obliged to filter it through pots of a kind of white earth, and sometimes through a paste made of almonds, Mr. Harmer supposes that the vessels of wood and stones mentioned above, may refer to the process of filtration, which no doubt has been practised among them from the remotest period. The meaning given above I think to be more natural.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 * And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; * as the Lord had said.

23 And Pharaoh turned and went into his house, * neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; * for they could not drink of the water of the river.

25 And * seven days were fulfilled, after that the Lord had smitten the river.

¶ Ver. 18.—v Ver. 11. Ch. 8. 7, 8. Wisd. 17. 7.—w Prov. 28. 1. Intl. 28. 11. Jer. 5. 3. & 26. 24.—x Ver. 3.—y Ver. 13, 21.—z 2 Sam. 24. 12.

The first plague—The waters turned into blood. Verse 20. *All the waters—were turned to blood*] Not merely in appearance, but in reality; for these changed waters became corrupt and insalubrious, so that even the fish that were in the river died; and the smell became highly offensive, so that the waters could not be drunk, ver. 21.

Verse 22. *And the magicians—did so*] But if all the water in Egypt was turned into blood by Moses, where did the magicians get the water which they changed into blood? This question is answered in ver. 24. The Egyptians digged round about the river for water to drink, and it seems that the water obtained by this means was not bloody like that in the river: on this water, therefore, the magicians might operate. Again, though a general commission was given to Moses, not only to turn the waters of the (river) Nile into blood, but also those of their streams, rivers, ponds, and pools; yet it seems pretty clear, from ver. 20. that he did not proceed thus far, at least in the first instance; for it is there stated, that only the waters of the river were turned into blood. Afterward the plague doubtless became general. At the commencement, therefore, of this plague, the magicians might obtain other water to imitate the miracle; and it would not be difficult for them, by juggling tricks, or the assistance of a familiar spirit, (for we must not abandon the possibility of this use) to give it a bloody appearance, a fetid smell, and a bad taste. On either of these grounds, there is no contradiction in the Mosaic account, though some have been very studious to find one.

The plague of the bloody waters may be considered as a display of retributive justice against the Egyptians, for the murderous decree, which enacted, that all the male children of the Israelites should be drowned in that river, the waters of which, so necessary to their support and life, were now rendered not only insalubrious, but deadly, by being turned into blood. As it is well known that the Nile was a chief object of Egyptian idolatry, (see on ver. 15.) and that annually they sacrificed a girl, or as others say, both a boy and girl, to this river, in gratitude for the benefits received from it, (*Universal Hist.* Vol. I. p. 178. fol. edit.) God might have designed this plague as a punishment for such cruelty; and the contempt poured upon this object of their adoration, by turning its waters into blood, and rendering them fetid and corrupt, must have had a direct tendency to correct their idolatrous notions, and lead them to acknowledge the power and authority of the true God.

Verse 25. *And seven days were fulfilled*] So we learn, that this plague continued at least a whole week.

The contention between Moses and Aaron and the magicians of Egypt, has become famous throughout the world. Tradition, in various countries, has preserved, not only the account, but also the names of the chief persons concerned in the opposition made by the Egyptians to these messengers of God. Though their names are not mentioned in the sacred text, yet tradition had preserved them in the Jewish records, from which St. Paul undoubtedly quotes, 2 Tim. iii. 8. where, speaking of the enemies of the Gospel, he compares them to Jannes and Jambres, who withstood Moses. That these names existed in the ancient Jewish records, their own writings show. In the Targum of Jonathen ben Uzziel on this place, they are called יַנְנֵס וְיַמְבְּרִיס Jannis and Jambriis; and in the Babylonian Talmud they are named Joannis and Mambre, and are represented as chiefs of the sorcerers of Egypt, and as having ridiculed Moses and Aaron for pretending to equal them in magical arts. And Rab. Tancum, in his Commentary, names them Jonce and Jombrus. If we allow the read-

CHAPTER VIII.

The plague of frogs threatened, 1, 2. The extent of this plague, 3, 4. Aaron com- manded to stretch out his hand, with the rod, over the river and waters of Egypt, in consequence of which the frogs came, 5, 6. The magicians imitate this miracle, 7. Pharaoh entreats Moses to remove the frogs, and promises to let the people go, 8. Moses promises that they shall be removed from every part of Egypt, the river of Egypt, 9-11. Moses prays to God, and the frogs die throughout the whole land, 12-14. Pharaoh finding himself respited, hardens his heart, 15. The plague of lice on man and beast, 16, 17. The magicians attempt to imitate this miracle, but in vain, 18. They confess it to be the *Anger of God*, and yet Pharaoh continues obstinate, 19. Moses is sent again to him to command him to let the people go, and in case of disobedience he is threatened with swarms of flies, 20, 21. A promise made that the land of Goshen, where the Israelites dwell, should be exempted from this plague, 22, 23. The flies, are sent, 24. Pharaoh sends for Moses and Aaron, and offers to permit them to sacrifice in the land, 25. They refuse, and desire to go three days' journey into the wilderness, 26, 27. Pharaoh consents to let them go a little way, provided they would entreat the Lord to remove the flies, 28. Moses consents, prays to God, and the flies are removed, 30, 31. After which, Pharaoh yet hardens his heart, and refused to let the people go, 32.

AND THE LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith

a Ch. 8. 12, 18. — b Ch. 7. 14. & 8. 2

the LORD, let my people go, * that they may serve me.

2 And if thou ^b refuse to let them 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 ^e 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, ^f Stretch forth thine hand with thy rod over the streams, over the rivers, and over the

e Rev. 16. 13.—d Psa. 105. 30.—e Or, dough.—f Ch. 7. 18.

ings of the ancient editions of Pliny to be correct, he refers, in *Hist. Nat.* l. xxx. c. 2. to the same persons, the names being a little changed—*Est et alia magices factio a Mose et Jamne et Jotape Judæis pendens, sed multis millibus annorum post Zoroastrem.* "There is also another faction of magicians, which took its origin from the Jews, Moses, Jamnes, and Jotape, many thousands of years after Zoroaster;" where he confounds Moses with the Egyptian magicians; for the heathens having no just notion of the power of God, attributed all miracles to the influence of *magic*. Pliny also calls the Egyptian magicians *Jews*; but this is not the only mistake in his history; and as he adds, *sed multis millibus annorum post Zoroastrem*, he is supposed by some to refer to the *Christians*, and particularly the *apostles*, who wrought many miracles, and whom he considers to be a magical sect derived from Moses and the Jews; because they were Jews by nation, and quoted Moses and the prophets, in proof of the truth of the doctrines of Christianity, and of the divine mission of Christ.

Numenius, a Pythagorean philosopher, mentioned by Eusebius, names these magicians *Jannes* and *Jambres*, and mentions their opposition to Moses; and we have already seen, that there was a tradition among the Asiatics, that Pharaoh's daughter had Moses instructed by the wise men *Jannes* and *Jambres*: see *Abul Faraje*, edit. Pococ. p. 26. Here then is a very remarkable fact, the principal circumstances of which, and the chief actors in them, have been preserved by a sort of universal tradition. See *Ainsworth*.

When all the circumstances of the preceding case are considered, it seems strange that God should enter into any contest with such persons as the Egyptian magicians; but a little reflection will show the absolute necessity of this. *Mr. Pealmanezar*, who wrote the *account of the Jews*, in the first volume of the *Universal History*, gives the following judicious reasons for this:—"If it be asked," says he, "why God did suffer the Egyptian magicians to borrow power from the devil to invalidate, if possible, those miracles which his servant wrought by his divine power; the following reasons may be given for it: 1. It was necessary that these 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 the Egyptians would have been apter to have attributed 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 making them see the difference between Moses acting by the power of God, and the sorcerers by that of Satan.

"Thirdly. It was necessary, in order to preserve them afterward from being seduced by any false miracles from the true worship of God."

To these a fourth reason may be added: God permitted this in mercy to the Egyptians, that they might see that the gods in whom they trusted, were utterly incapable of saving them; that they could not *undo* or *counteract* one of the plagues sent on them by the power of Jehovah; the whole of their influence extending only to some superficial imitations of the genuine miracles wrought by Moses in the name of the true God. By these means, it is natural to conclude, that many of the Egyptians, and perhaps several of the servants of Pharaoh, were cured of their idolatry; though the king himself hardened his heart against the evidences which God brought before his eyes. Thus God is *known* by his judgments: for in every operation of his hand, his design is to enlighten the minds of

men, to bring them from false dependances to trust in himself alone; that being saved from error and sin, they may become wise, holy, and happy. When his judgments are abroad in the earth, the inhabitants learn righteousness.—See the note on chap. iv. 21.

NOTES ON CHAPTER VIII.

THE SECOND PLAGUE—FROGS.

Verse 1. *Let my people go*] God, in great mercy to Pharaoh and the Egyptians, gives them notice of the evils he intended to bring upon them, if they continued in their obstinacy. Having had, therefore, such warning, the evil might have been prevented by a timely humiliation and return to God.

Verse 2. *If thou refuse*] Nothing can be plainer, than that Pharaoh had it still in his power to have dismissed the people; and that his refusal was the mere effect of his own wilful obstinacy.

With frogs] צרעופים *tepareddim*. This word is of doubtful etymology: almost all interpreters, both ancient and modern, agree to render it as we do, though some mentioned by Aben Ezra think the *crocodile* is meant; but these can never weigh against the conjoint testimony of the ancient versions. Parkhurst derives the word from צר *tsaphar*, denoting the *brisk action* or *motion of the light*, and ער *yadd*, to *feel*, as they seem to *feel* or *rejoice* in the *light*, croaking all the summer months, yet hiding themselves in the winter. The Arabic name for this animal is very nearly the same with the Hebrew, צרעפה *zafda*, where the letters are the same, the *v* *resch* being omitted. It is used as a quadrilateral root in the Arabic language, to signify *froggy*, or *containing frogs*, see *Golius*. But the true etymology seems to be given by Bochart, who says the word is compounded of צרע *zifa*, a *bank*, and ער *radâ*, *mud*, because the frog delights in muddy or marshy places; and that from these two words, the noun צרעפה *zafda*, is formed, the *re* being dropped. In the *Batrochomyomachia* of Homer, the frog has many of its epithets from this very circumstance; hence Λιμνοχαετις, *delighting in the lake*; Βοβοροκοιτης, *lying or engendering in the mud*; Πηλιυς and Πηλοεσπις, *belonging to the mud, walking in the mud, &c. &c.*

A frog is in itself a very harmless animal: but to most people, who use it not as an article of food, exceedingly loathsome. God, with equal ease, could have brought *crocodiles*, *bears*, *lions*, or *tigers*, to have punished these people and their impious king, instead of *frogs*, *lice*, *flies*, &c. But had he used any of those formidable animals, the effect would have appeared so commensurate to the cause, that the hand of God might have been forgotten in the punishment; and the people would have been exasperated, without being humbled. In the present instance, he shows the greatness of his power, by making an animal, devoid of every evil quality, the means of a terrible affliction to his enemies. How easy is it, both to the justice and mercy of God, to destroy or save by means of the most despicable and insignificant of instruments! Though he is the Lord of hosts, he has no need of powerful armies, the ministry of angels, or the thunder-bolts of justice, to punish a sinner, or a sinful nation: the *frog* or the *fly* in his hands, is a sufficient instrument of vengeance.

Verse 3. *The river shall bring forth frogs abundantly*] The river Nile, which was an object of their adoration, was here one of the instruments of their punishment. The expression, *bring forth abundantly*, not only shows the *vast numbers* of those animals which should now infest the land, but it seems also to imply, that all the *spawn* or *ova* of those animals, which were already in the river and marshes, should be brought miraculously to a state of perfection. We may suppose, that the animals were already in an embryo existence, but

ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Entreat 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 entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?

10 And he said, To-morrow. And he said, Be it according to thy word: that thou mayest

know that there is none like unto the Lord our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord, because of the frogs which he had brought against Pharaoh.

13 And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

16 ¶ And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust

1. Ps. 75. 45. & 105. 30.—h Ch. 5. 11. Wad. 17. 7.—i Ch. 9. 23. & 10. 17. Numb. 21. 9. 1 Kings 13. 6. Acts 2. 21.—k Or, Hence this honour over me, &c.—l Or, against when.—m Heb. to cut off.—n Or, against to-morrow.

o Ch. 9. 14. Deut. 33. 26. 2 Sam. 7. 22. 1 Chron. 17. 30. Ps. 66. 8. Isai. 46. 9. Jer. 10. 6. 7.—p Vrr. 30. Ch. 9. 33. & 10. 13. & 32. 11. James 5. 16, 17, 18.—q Eccl. 8. 11.—r Ch. 7. 14.

multitudes of them would not have come to a state of perfection, had it not been for this miraculous interference. This supposition will appear the more natural, when it is considered that the Nile was remarkable for breeding frogs, and such other animals, as are principally engendered in such marshy places as must be left in the vicinity of the Nile, after its annual inundations.

Into thine ovens] In various parts of the east, instead of what we call ovens, they dig a hole in the ground, in which they insert a kind of earthen pot, which having sufficiently heated, they stick their cakes to the inside, and when baked, remove them, and supply their places with others, and so on. To find such places full of frogs, when they came to heat them in order to bake their bread, must be both disgusting and distressing in the extreme.

Verse 5. Stretch forth thine hand—over the streams, over the rivers] The streams and rivers here may refer to the grand divisions of the Nile in the lower Egypt, which were at least seven, and to the canals by which these were connected, as there were no other streams, &c. but what proceeded from this great river.

Verse 6. The frogs came up, and covered the land of Egypt.] In some ancient writers, we have examples of a similar plague. The Abderites, according to Orosius, and the inhabitants of Pœonia and Dardania, according to Athenæus, were obliged to abandon their country, on account of the great numbers of frogs, by which their land was infested.

Verse 7. The magicians did so] A little juggling or dexterity of hand might have been quite sufficient for the imitation of this miracle, because frogs in abundance had already been produced and some of these kept in readiness, might have been brought forward by the magicians, as proofs of their pretended power, and equality in influence to Moses and Aaron.

Verse 9. Glory over me] הִתְפַּאֵר הַחַיִּים hitphaer alai. These words have greatly puzzled commentators in general; and it is not easy to assign their true meaning. The Septuagint render the words thus, ταπεινω με, &c. appoini unto me when I shall pray, &c. The constituc mihi quando of the Vulgate is exactly the same; and in this sense almost all the versions understood this place. This countenances the conjectural emendation of Le Clerc, who, by the change of a single letter, reading הִתְפַּאֵר הַחַיִּים hitphaer, for הִתְפַּאֵר הַחַיִּים hitphaer, gives the same sense as that in the ancient versions. Houbigant, supposing a corruption in the original, amends the reading thus, הִתְפַּאֵר אֲתָּא atth baar alai—Dic mihi quo tempore, &c. Tell me when thou wishest me to pray for thee, &c. which amounts to the same in sense, with that proposed by Le Clerc. Several of our English versions preserve the same meaning; so in the Saxon Heptateuch Lepecte me anne an dagan; so in Becke's Bible 1549—"And Moses said unto Pharaoh, Appoint thou the time unto me." This appears to be the genuine import of the words, and the sense taken in this way is strong and good. We may conceive Moses addressing Pharaoh in this way—"That thou mayest be persuaded that Jehovah alone is the inflicter of these plagues; appoint the time when thou wouldest have the present calamity removed, and I will pray unto God, and thou shalt plainly see, from his answer, that this is no casual affliction, and that in continuing to harden thy heart and resist, thou art sinning against God." Nothing could be a fuller proof that this

plague was supernatural, than the circumstance of Pharaoh's being permitted to assign himself the time of its being removed, and its removal at the intercession of Moses, according to that appointment. And this is the very use made of it by Moses himself, ver. 10. when he says—Be it according to thy word: that thou mayest know that there is none like unto the Lord our God; and that, consequently, he might no longer trust in his magicians, or in his false gods.

Verse 14. They gathered them together upon heaps] The killing of the frogs was a mitigation of the punishment; but the leaving them to rot in the land, was a continual proof that such a plague had taken place, and that the displeasure of the Lord still continued.

The conjecture of Calmet is at least rational: he supposes that the plague of flies originated from the plague of frogs: that the former deposited their ova in the putrid masses, and that from these the innumerable swarms afterward mentioned were hatched. In vindication of this supposition, it may be observed, that God never works a miracle when the end can be accomplished by merely natural means: and in the operations of Divine Providence we always find, that the greatest number of effects possible, are accomplished by the fewest causes. As therefore the natural means for this fourth plague had been miraculously provided by the second, the Divine Being had a right to use the instruments which he had already prepared.

The third plague—lice.

Verse 16. Smite the dust of the land, that it may become lice] If the vermin commonly designed by this name be intended, it must have been a very dreadful and afflicting plague to the Egyptians, and especially to their priests, who were obliged to shave the hair off every part of their bodies, and to wear a single tunic, that no vermin of this kind might be permitted to harbour about them. See Herod. in Euterp. ch. xxxvii. p. 104. edit. Gale. Of the nature of these insects, it is not necessary to say much. The common louse is very prolific. In the space of twelve days a full-grown female lays one hundred eggs, from which, in the space of six days, about fifty males, and as many females, are produced. In eighteen days these young females are at their full growth, each of which may lay one hundred eggs, which will be all hatched in six days more. Thus in the course of six weeks, the parent female may see 6000 of its own descendants! So mightily does this scourge of indolence and filthiness increase!

But learned men are not agreed on the signification of the original word כִּינִים kinim, which different copies of the Septuagint render ακαριαι, ακαριαι, and ακαριαι, gnats; and the Vulgate renders sciniphee, which signifies the same.

Mr. Harmer supposes he has found out the true meaning in the word tarrentes, mentioned by Vinsauf, one of our ancient English writers; who, speaking of the expedition of king Richard I. to the Holy Land, says, that "while the army were marching from Cayphas to Cæsarea, they were greatly distressed every night by certain worms called tarrentes, which crept on the ground, and occasioned a very burning heat, by most painful punctures: for being armed with stings, they conveyed a poison, which quickly occasioned those who were wounded by them to swell; and was attended with the most acute pain." All this is far-fetched. Bochart has endeavoured to prove, that the

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 it became lice in man, and in beast; all the dust of the land became lice, throughout all the land of Egypt.

18 And the magicians did so with their enchantments, to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, 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, Let my people go, that they may serve me.

1 Ps. 105. 31.—a Ch. 7. 11.—v Luke 10. 18. Wind. 17. 7. 2 Tim. 3. 8. 9.—w 1 Sam. 6. 3. 9. Ps. 5. 3. Matt. 12. 28. Luke 11. 20.—z Ver. 15.—y Ch. 7. 15.—z Ver. 1.

כִּינִים kinnim of the text may mean lice in the common acceptation of the term, and not gnats. 1. Because those in question sprang from the dust of the earth, and not from the waters. 2. Because they were both on men and cattle, which cannot be spoken of gnats. 3. Because their name comes from the radix כן kun, which signifies to make firm, fix, establish, which can never agree to gnats, flies, &c. which are ever changing their place, and are almost constantly on the wing. 4. Because כִּינִים kinnim, is the term by which the Talmudists express the louse, &c. See his Hierozoicon, vol. II. c. xvii. col. 571. The circumstance of their being in man and in beast, agrees so well with the nature of the acarus sanguisugus, commonly called the tick, belonging to the seventh order of insects called APTERA, that I am ready to conclude this is the insect meant. This animal buries both its sucker and head equally in man or beast; and can with very great difficulty be extracted, before it is grown to its proper size, and filled with the blood and juices of the animal on which it preys. When fully grown, it has a glossy black oval body: not only horses, cows, and sheep, are infested with it, in certain countries, but even the common people, especially those who labour in the field, in woods, &c. I know no insect to which the Hebrew term so properly applies. This is the fixed, established insect, which will permit itself to be pulled in pieces rather than let go its hold; and this is literally כִּבְרַמָּה ba-adam uba-beh-mah, in man and in beast, burying its trunk and head in the flesh of both. In woodland countries, I have seen many persons as well as cattle, grievously infested with these insects.

Verse 19. The magicians did so] That is, they tried the utmost of their skill, either to produce these insects, or to remove this plague; but they could not—no juggling could avail here, because insects must be produced which would stick to and infix themselves in man and beast, which no kind of trick could possibly imitate; and to remove them, as some would translate the passage, was to their power equally impossible. If the magicians even acted by spiritual agents, we find from this case, that these agents had assigned limits, beyond which they could not go: for every agent in the universe is acting under the direction or control of the Almighty.

Verse 19. This is the finger of God] That is, the power and skill of God are here evident. Probably, before this, the magicians supposed Moses and Aaron to be conjurers, like themselves; but now they are convinced, that no man could do these miracles which these holy men did, unless God were with him. God permits evil spirits to manifest themselves in a certain way, that men may see that there is a spiritual world, and be on their guard against seduction. He, at the same time, shows that all these agents are under his control, that men may have confidence in his goodness and power.

THE FOURTH PLAGUE—FLIES.

Verse 21. Swarms of flies upon thee] It is not easy to ascertain the precise meaning of the original word אֶרֶב he-*arab*: as the word comes from אֶרֶב *arab*, he mingled, it may be supposed to express a multitude of various sorts of insects. And if the conjecture be admitted, that the patrid frogs became the occasion of this plague, different insects laying their eggs in the bodies of those dead animals, which would soon be hatched, (see on ver. 14.) then the supposition, that a multitude of different kinds of insects is meant, will seem the more probable. Though

21 Else, if thou wilt not let my people go, behold, I will send a swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there: to the end thou mayest know that I am the LORD in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

24 And the LORD did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for

a Or, a mixture of poisonous beasts, &c.—b Ch. 9. 4, 6, 25. & 10. 23. & 11. 6, 7. & 12. 13.—c Heb. a redemption.—d Or, by to-morrow.—e Ps. 78. 45. & 105. 31. Wind. 16. 9.—f Or, destroyed.

the plague of the locusts was miraculous, yet God both brought it and removed it by natural means. See chapter x. 13—18, 19.

Bochart, who has treated this subject with his usual learning and ability, follows the Septuagint, explaining the original by *κυνόμυια*, the dog-fly, which must be particularly hateful to the Egyptians, because they held dogs in the highest veneration; and worshipped Anubis under the form of a dog. In a case of this kind, the authority of the Septuagint is very high, as they translated the Pentateuch in the very place where these plagues happened. But as the Egyptians are well known to have paid religious veneration to all kinds of animals and monsters, hence the poet,

Omnigenumque deum monstra, et latorum Anubis.

I am inclined to favour the literal construction of the word; for as אֶרֶב *ereb*, chap. xii. 38. expresses that mixed multitude of different kinds of people who accompanied the Israelites in their departure from Egypt: so here, the same term being used, it may have been designed to express a multitude of different kinds of insects, such as flies, wasps, hornets, &c. &c. The ancient Jewish interpreters suppose, that all kinds of beasts and reptiles are intended, such as wolves, lions, bears, serpents, &c. Mr. Bate thinks the raven is meant, because the original is so understood in other places; and thus he translates it in his literal version of the Pentateuch; but the meaning already given is the most likely. As to the objection against this opinion, drawn from ver. 31. there remained not one, it can have very little weight, when it is considered, that this may as well be spoken of one of any of the different kinds, as of an individual of one species.

Verse 22. I will sever in that day] חִלְתִּי *hiphalti*, has been translated by some good critics, I will miraculously separate—so the Vulgate, *faciam mirabilem*—“I will do a marvellous thing.” And the Septuagint, *καταδιέξω*, I will render illustrious the land of Goshen in that day; and this he did, by exempting that land and its inhabitants, the Israelites, from the plagues, by which he afflicted the land of Egypt.

Verse 23. And I will put a division] חָדַד *chadad*, a redemption, between my people and thy people: God hereby showing, that he had redeemed them from those plagues to which he had abandoned the others.

Verse 24. The land was corrupted] Every thing was spoiled, and many of the inhabitants destroyed; being probably stung to death by these venomous insects. This seems to be intimated by the Psalmist—“He sent divers sorts of flies among them, which devoured them,” Psal. lxxviii. 45.

In ancient times, when political, domestic, and personal cleanliness was but little attended to, and of all different kinds permitted to corrupt in the streets, and breed vermin, flies multiplied exceedingly; so that we read in ancient authors of whole districts being laid waste by them; hence different people had deities, whose office it was to defend them against flies. Among these we may reckon Baalzebub, the fly-god of Ekron; Hercules, muscarum abductor, Hercules, the expeller of flies, of the Romans; the Muagrus of the Eleans, whom they invoked against pestilential swarms of flies; and hence Jupiter, the supreme god of the heathens, had the epithets of *Αετοπιος*, and *Μυρτις*, because he was supposed to expel flies, and defend his worshippers against them.—See Dodd.

Verse 25. Sacrifice to your God in the land.] That is,

Aaron, and said, Go ye, sacrifice to your God in the land.

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?

27 We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.

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: I entreat for me.

g Gen. 43. 22. & 46. 31. Deut. 7. 25, 26. & 12. 31.—h Ch. 3. 18.—i Ch. 3. 12.

Ye shall not leave Egypt, but I shall cause your worship to be tolerated here.

Verse 26. *We shall sacrifice the abomination of the Egyptians*] That is, the animals which they hold sacred, and will not permit to be slain, are those which our customs require us to sacrifice to our God: and should we do this in Egypt, the people would rise in a mass, and stone us to death. Perhaps few people were more superstitious than the Egyptians. Almost every production of nature was an object of their religious worship: the sun, moon, planets, stars, the river Nile, animals of all sorts, from the human being to the monkey, dog, cat, and ibis, and even the onions and leeks which grew in their gardens. Jupiter was adored by them under the form of a ram; Apollo under the form of a crow; Bacchus under that of a goat; and Juno under that of a heifer. The reason why the Egyptians worshipped those animals, is given by Eusebius, viz. that when the giants made war on the gods, they were obliged to take refuge in Egypt, and assume the shapes, or disguise themselves under different kinds of animals, in order to escape. Jupiter hid himself in the body of a ram; Apollo in that of a crow; Bacchus in a goat; Diana in a cat; Juno in a white heifer; Venus in a fish; and Mercury in the bird ibis; all which is summed up by Ovid in the following lines:

*Duxque gregeis fuit Jupiter—
Delius in Corvo, proles Semelæ, Capro,
Pice voror Phœbi, nives Saturni cacæ,
Fœce Venus latuit, Cyllenius ibidis avis.*
Metam. l. v. fab. v. 1. 326.

These animals, therefore, became sacred to them on account of the deities, who, as the fable reports, had taken refuge in them. Others suppose, that the reason why the Egyptians would not sacrifice or kill those creatures, was their belief in the doctrine of the metempsychosis, or transmigration of souls; for they feared lest, in killing an animal, they should kill a relative or a friend. This doctrine is still held by the Hindoos.

Verse 27. *And sacrifice to the Lord, as he shall command us*] It is very likely, that neither Moses nor Aaron knew as yet in what manner God would be worshipped; and they expected to receive a direct revelation from him, relative to this subject, when they should come into the wilderness.

Verse 28. *I will let you go—only ye shall not go very far away*] Pharaoh relented, because the hand of God was heavy upon him; but he was not willing to give up his gain. The Israelites were very profitable to him; they were slaves of the state, and their hard labour was very productive; hence he professed a willingness, first to tolerate their religion in the land, (ver. 25.) or to permit them to go into the wilderness, so that they went not far away, and would soon return. How ready is foolish man, when the hand of God preases him sore, to compound with his Maker! He will consent to give up some sins, provided God will permit him to keep others.

Entreat for me.] Exactly similar to the case of Simon Magus, who, like Pharaoh, fearing the Divine judgments, begged an interest in the prayers of Peter, Acts viii. 24.

Verse 31. *The Lord did according to the word of Moses*] How powerful is prayer! God permits his servants to prescribe even the manner and time in which he shall work.

He removed the swarms] Probably by means of a strong wind, which swept them into the sea.

Verse 32. *Pharaoh hardened his heart at this time also*] See ver. 15. This hardening was the mere effect of his self-determining obstinacy. He preferred his gain to the will and command of Jehovah; and God made his obstinacy the means of showing forth his own power and providence, in a supereminent degree.

1. As every false religion proves there is a true one, as a copy, however marred or imperfect, shows that there

29 And Moses said, Behold, I go out from thee, and I will entreat 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.

30 And Moses went out from Pharaoh, and entreated the Lord.

31 And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

k Ver. 8. Ch. 9. 28. l Kings 13. 6.—m Ver. 15.—n Ver. 15. Ch. 4. 22.

was an original from which it was taken; so false miracles prove that there were genuine miracles, and that God chooses, at particular times, for the most important purposes, to invert the established order of nature, and thus prove his omnipotence and universal agency. That the miracles wrought at this time were real, we have the fullest proof. The waters, for instance, were not turned into blood in appearance merely, but were really thus changed. Hence the people could not drink of them; and as blood in a very short time, when exposed to the air, becomes putrid, so did the bloody waters, therefore all the fish that were in the river died.

2. No human power or ingenuity could produce such frogs as annoyed the land of Egypt. This also was a real, not an imaginary plague. Innumerable multitudes of these animals were produced for the purpose; and the heaps of their dead carcasses, which putrefied and infected the land, at once demonstrated the reality of the miracle.

3. The lice, both on man and beast through the whole land, and the innumerable swarms of flies, gave such proofs of their reality, as to put the truth of these miracles out of question for ever. It was necessary that this point should be fully proved, that both the Egyptians and Israelites might see the finger of God in these awful works.

4. To superficial observers only do "Moses and the magicians appear to be nearly matched." The power of God was shown in producing and removing the plagues. In certain cases, the magicians imitated the production of a plague; but they had no power to remove any. They could not seem to remove the bloody colour, nor the putrescency from the waters, through which the fish were destroyed; though they could imitate the colour itself—they could not remove the frogs, the lice, or swarms of flies, though they could imitate the former and latter—they could, by dexterity of hand, or diabolic influence, produce serpents; but they could not bring one forward that could swallow up the rod of Aaron. In every respect they fall infinitely short of the power and wonderful energy evidenced in the miracles of Moses and Aaron. The opposition, therefore, of those men, served only as a foil to set off the excellence of that power by which these messengers of God acted.

5. The courage, constancy, and faith of Moses, are worthy of the most serious consideration. Had he not been fully satisfied of the truth and certainty of his divine mission, he could not have encountered such a host of difficulties; had he not been certain of the issue, he could not have persevered amidst so many discouraging circumstances; and had he not had a deep acquaintance with God, his faith in every trial must have necessarily failed. So strong was this grace in him, that he could even pledge his Maker to the performance of works concerning which he had not as yet consulted him! He therefore let Pharaoh fix the very time on which he would wish to have the plague removed; and when this was done, he went to God by faith and prayer, to obtain this new miracle; and God, in the most exact and circumstantial manner, fulfilled the word of his servant.

6. From all this, let us learn that there is a God who worketh in the earth—that universal nature is under his control—that he can alter, suspend, counteract or invert its general laws, whensoever he pleases—and that he can save or destroy by the most feeble and most contemptible instruments. We should therefore deeply reverence his eternal power and Godhead, and look with respect on every creature he has made, as the meanest of them may, in his hand, become the instrument of our salvation or our ruin.

7. Let us not imagine, that God has so bound himself to work by general laws, that those destructions cannot take place which designate a particular Providence. Pharaoh and the Egyptians are confounded, afflicted, routed, and ruined, while the land of Goshen and the Israelites are free from every plague! No blood appears in their

CHAPTER IX.

The Lord sends Moses to Pharaoh, to inform him that if he did not let the Israelites depart, a destructive pestilence should be sent among his cattle, 1-3; while the cattle of the Israelites should be preserved, 4. The next day, this pestilence which was the fifth plague, is sent, and all the cattle of the Egyptians die, 5, 6. Though Pharaoh finds that not one of the cattle of the Israelites had died, yet through hardness of heart, he refuses to let the people go, 7. Moses and Aaron are commanded to sprinkle handfuls of ashes from the furnace, that the sixth plague, that of bites and blains, might come on man and beast, 8, 9; which having done, the plague neither imitate nor remove, 10. The magicians cannot stand before this plague, which they can take place, 10. The magicians cannot stand before this plague, which they can take place, 10. The magicians cannot stand before this plague, which they can take place, 10.

THEN the LORD said unto Moses, "Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

4 And the LORD shall sever between the

o Ch. 8. 1.—p Ch. 8. 2.—r Ch. 7. 4.—s Ch. 8. 22.—t Psa. 78. 50.

streams; no frogs, lice, nor flies, in all their borders! They trusted in the true God, and could not be confounded.—Reader, how secure mayest thou rest, if thou have this God for thy friend! He was the Protector and Friend of the Israelites, through the blood of that covenant which is the very charter of thy salvation: trust in and pray to him, as Moses did, and then Satan and his angels shall be bruised under thy feet, and thou shalt not only be preserved from every plague, but be crowned with his lovingkindness and tender mercy. He is the same to-day that he was yesterday, and shall continue the same for ever.—Hallelujah, the Lord God omnipotent reigneth!

NOTES ON CHAPTER IX.

Verse 1. The Lord God of the Hebrews.] It is very likely that the term Lord, יהוה Yehovah, is used here to point out particularly his eternal power and Godhead; and that the term God, אלהים Elohay, is intended to be understood in the sense of Supporter, Defender, Protector, &c. Thus saith the self-existent, omnipotent, and eternal Being, the Supporter and Defender of the Hebrews, "Let my people go, that they may worship me."

THE FIFTH PLAGUE—THE MURRAIN.

Verse 3. The hand of the Lord.] The power of God manifested in judgment.

Upon the horses] חמשים susim. This is the first place the horse is mentioned; a creature for which Egypt and Arabia were always famous. חמשים sus, is supposed to have the same meaning with חם sas, which signifies to be active, brisk, or lively; all which are proper appellatives of the horse, especially in Arabia and Egypt. Because of their activity and swiftness, they were sacrificed and dedicated to the sun; and perhaps, it was principally on this account that God prohibited the use of them among the Israelites.

A very grievous murrain.] The murrain is a very contagious disease among cattle, the symptoms of which are, a hanging down and swelling of the head, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, a hot breath, and a shining tongue; which symptoms prove, that a general inflammation has taken place. The original word חמשים debor, is variously translated. The Septuagint have πανωρε, death; the Vulgate has pestis, a plague or pestilence; the old Saxon version, cpealme, from cpealan, to die, any fatal disease. Our English word murrain, comes either from the French mourir, to die, or from the Greek μαρμαίω, marmaio, to grow lean, waste away. The term mortality would be the nearest in sense to the original, as no particular disorder is specified by the Hebrew word.

Verse 4. The Lord shall sever.] See on chap. viii. 22.

Verse 5. To-morrow the Lord shall do this.] By thus foretelling the evil, he showed his prescience and power; and from this both the Egyptians and Hebrews must see, that the mortality that ensued was no casualty, but the effect of a predetermined purpose in the Divine Justice.

Verse 6. All the cattle of Egypt died.] That is, all the

cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

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 all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

11 And the magicians could not stand before Moses, because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

u Ch. 7. 14. & 8. 32.—v Rev. 16. 2.—w Deut. 28. 27.—x Ch. 8. 18, 19. 2 Tim. 2. 9.

cattle that did die, belonged to the Egyptians, but not one died that belonged to the Israelites, ver. 4. and 6. That the whole stock of cattle belonging to the Egyptians, did not die, we have the fullest proof; because there were cattle, both to be killed and saved alive, in the ensuing plague, ver. 19-25. By this judgment, the Egyptians must see the vanity of the whole of their national worship, when they found the animals, which they not only held sacred, but deified, slain without distinction, among the common herd, by a pestilence sent from the hand of Jehovah. One might naturally suppose, that after this, the animal worship of the Egyptians could never more maintain its ground.

Verse 7. And Pharaoh sent, &c.] Finding so many of his own cattle and those of his subjects slain, he sent to see whether the mortality had reached to the cattle of the Israelites, that he might know whether this were a judgment inflicted by their God; and probably designing to replace the lost cattle of the Egyptians with those of the Israelites.

THE SIXTH PLAGUE—THE BITES AND BLAINS.

Verse 8. Handfuls of ashes from the furnace.] As one part of the oppression of the Israelites consisted in their labour in the brick-kilns, some have observed a congruity between the crime and the punishment. The furnaces, in the labour of which they oppressed the Hebrews, now yielded the instruments of their punishment; for every particle of those ashes, formed by unjust and oppressive labour, seemed to be a bile or a blain on the tyrannic king, and his cruel and hard-hearted people.

Verse 9. Shall be a boil] שחין shechin. This word is generally expounded, an inflammatory swelling, a burning bile—one of the most poignant afflictions, not immediately mortal, that can well affect the surface of the human body. If a single bile on any part of the body, throws the whole system into a fever, what anguish must a multitude of them on the body at the same time, occasion?

Breaking forth with blains] מוצקתם ababbhoth, supposed to come from מוצק baath, to swell, bulge out, any inflammatory swelling, node, or pustule, in any part of the body, but more especially in the more glandular parts, the neck, arm-pits, groin, &c. The Septuagint translate it thus, καὶ ἐπιπέσει ἐπὶ αὐτοὺς ὕδρα, and it shall be an ulcer with burning pustules. It seems to have been a disorder of an uncommon kind, and hence it is called, by way of distinction, the botch of Egypt, Deut. xxviii. 27. perhaps never known before in that or any other country. Orosius says, that in the sixth plague, "all the people were blistered, that the blisters burst with tormenting pain, and that worms issued out of them." Deut. ciii. folc pax on blaehnan, וכל האדם קרעו פיהם בטרשתם, וכל פורתו יצא חרמון.—Alfred's Oros. lib. i. c. vii.

Verse 11. The boil was upon the magicians.] They could not produce a similar malady by throwing ashes in the air; and they could neither remove the plague from the people, nor from their own tormented flesh. Whether

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; ⁷ as the Lord had spoken unto Moses.

13 ¶ And the Lord said unto Moses, ⁸ 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.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ⁹ that thou mayest know that there is none like me in all the earth.

15 For now I will ^b stretch out my hand, that I may smite thee and thy people with pestilence: and thou shalt be cut off from the earth.

16 And in very deed for ^c this cause have I ^d raised thee up, for to show in thee my power; and that my name 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:

21 And he that ^e 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 ^f 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 ^h the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

7 Ch. 4. 21.—8 Ch. 8. 20.—9 Ch. 8. 10.—b Ch. 3. 20.—c Rom. 9. 17. See Ch. 14. 17. Prov. 16. 4. 1 Pet. 2. 9.—d Heb. made thee stand.

f Heb. set not his heart unto. Ch. 7. 23.—g Rev. 16. 21.—h Josh. 10. 11. Ps. 18. 13. & 78. 47. & 105. 22. & 148. 8. Isa. 30. 30. Ezek. 38. 22. Rev. 9. 7.

they perished in this plague, we know not; but they are no more mentioned. If they were not destroyed by this awful judgment, they at least left the field, and no longer contended with these messengers of God. The triumph of God's power was now complete; and both the Hebrews and Egyptians must see that there was neither might, nor wisdom, nor counsel, against the Lord; and that as universal nature acknowledged his power, devils and men must fall before him.

Verse 15. For now I will stretch out my hand [In the Hebrew, the verbs are in the past tense, and not in the future, as our translation improperly expresses them, by which means a contradiction appears in the text; for neither Pharaoh nor his people were smitten by a pestilence, nor was he by any kind of mortality cut off from the earth. It is true, the first-born were slain by a destroying angel, and Pharaoh himself was drowned in the Red sea; but these judgments do not appear to be referred to in this place. If the words be translated as they ought, in the subjunctive mood, or in the past instead of the future, this seeming contradiction to facts, as well as all ambiguity, will be avoided. For if now I had stretched out (שָׁלַחְתִּי shalachthi, had sent forth my hand) and had smitten thee (מָטָה אֶתְּ אֹלֵכָה va-ac oleca) and thy people, with the pestilence, thou shouldst have been cut off (תִּקְחֶהָ תִּקְחֶהָ tikkacheth) from the earth. 16. But truly, on this very account, have I caused thee to subsist, (וְעַתָּה אֲנִי הֵעָרַמְתִּיךָ he-emadica) that I might cause thee to see my power, (וְעַתָּה אֲנִי הֵעָרַמְתִּיךָ he-emadica et cochi) and that my name might be declared throughout all the earth; or, וְעַתָּה אֲנִי הֵעָרַמְתִּיךָ berol, ha-arets, in all this land. See Ainsworth and Houbigant.

This God gave this impious king to know, that it was in consequence of his especial providence that both he and his people had not been already destroyed by means of the past plagues; but God had preserved him for this very purpose, that he might have a farther opportunity of manifesting that he, Jehovah, was the only true God, for the full conviction both of the Hebrews and Egyptians: that the former might follow, and the latter fear before him. Judicious critics of almost all creeds, have agreed to translate the original as above; a translation which it not only can bear, but requires; and which is in strict conformity to both the Septuagint and Targum. Neither the Hebrew וְעַתָּה אֲנִי הֵעָרַמְתִּיךָ he-emadica, I have caused thee to stand, nor the apostle's translation of it, Rom. ix. 17. וְעַתָּה אֲנִי הֵעָרַמְתִּיךָ, I have raised thee—nor that of the Septuagint, οὐκ εστιν σου διατηρησις; on this account art thou preserved, viz. in the past plagues—can countenance that most exceptionable meaning put on the words by certain commentators, viz. "That God ordained or appointed Pharaoh, from all eternity, by certain means, to this end; that he made him to exist in time; that he raised him to the throne; promoted him to that high honour and dignity; that he preserved him, and did not cut him off as yet; that he strengthened and hardened his heart; irritated, provoked, and stirred him up against his people Israel; and suffered him to go all the lengths he did go in his obstinacy and rebellion; all which was done for to show in him his power, in destroying him and his host in the Red Sea. The sum of which is, that this man was raised up by God, in every sense, for God to show his power in his destruction." So man speaks: thus, God hath not spoken.

Verse 17. As yet exaltest thou thyself against my peo-

ple?] So it appears, that at this time he might have submitted, and thus prevented his own destruction.

THE SEVENTH PLAGUE—THE HAIL.

Verse 18. To-morrow about this time [The time of this plague is marked thus circumstantially, to show Pharaoh that Jehovah was Lord of heaven and earth; and that the water, the fire, the earth, and the air, which were all objects of Egyptian idolatry were the creatures of his power, and subservient to his will: and that, far from being able to help them, they were now, in the hands of God, instruments of their destruction.

To rain a very grievous hail [To rain hail, may appear, to some superficial observers, as an unphilosophical mode of expression; but nothing can be more correct. "Drops of rain falling through a cold region of the atmosphere, are frozen and converted into hail;" and thus the hail is produced by rain. When it begins to fall, it is rain; when it is falling, it is converted into hail; thus it is literally true, that it rains hail. The farther a hailstone falls, the larger it generally is; because, in its descent, meeting with innumerable particles of water, they become attached to it, are also frozen, and thus its bulk is continually increasing till it reaches the earth. In the case in question, if natural means were at all used, we may suppose a highly electrified state of an atmosphere loaded with vapours, which becoming condensed and frozen, and having a considerable space to fall through, were of an unusually large size. Though this was a supernatural storm, there have been many of a natural kind, that have been exceedingly dreadful. A storm of hail fell near Liverpool, in Lancashire, in the year 1795, which greatly damaged the vegetation, broke windows, &c. &c. Many of the stones measured five inches in circumference. Dr. Halley mentions a similar storm of hail in Lancashire, Cheshire, &c. in the year 1797, April 29, that for sixty miles in length, and two miles in breadth, did immense damage, by splitting trees, killing fowls and all small animals, knocking down men and horses, &c. &c. Mezeray, in his History of France, says, that in Italy, in 1510, there was for some time a horrible darkness, thicker than that of night; after which the clouds broke into thunder and lightning, and there fell a shower of hailstones, which destroyed all the beasts, birds, and even fish, of the country. It was attended with a strong smell of sulphur, and the stones were of a blueish colour, some of them weighing one hundred pounds weight. The Almighty says to Job—"Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job, chap. xxxviii. 22, 23. While God has such artillery at his command, how soon may he desolate a country, or a world!

Verse 19. Send now and gather thy cattle [So in the midst of judgment God remembered mercy. The miracle should be wrought, that they might know he was the Lord; but all the lives, both of men and beasts, might have been saved, had Pharaoh and his servants taken the warning so mercifully given them. While some regarded not the word of the Lord, others feared it, and their cattle and their servants were saved. See ver. 20, 21.

Verse 23. The Lord sent thunder—and hail, and the fire ran along upon the ground [קולו koloth, voices; but loud repeated peals of thunder are meant—and hail, and the fire ran along upon the ground] וַיִּהְיֶה אֵשׁ אֲחַרְיָהּ va-tihalac esh aretsah, and the fire walked upon the earth.

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.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail 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, I have sinned this time: the Lord is righteous, and I and my people are wicked.

28 Entreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD'S.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.

1 Psa. 105. 33.—2 Ch. 8. 22. & 9. 4. & 10. 23. & 11. 7. & 12. 13. Isai. 32. 19, 18. 1 Ch. 10. 16.—2 Chron. 12. 6. Psa. 136. 4. & 145. 17. Lam. 1. 18. Dan. 9. 14.

n Ch. 8. 23. & 10. 17. Acts 8. 24.—o Heb. voices of God. Psa. 98. 4. p 1 Kings 8. 27, 28. Psa. 143. 6. Isai. 1. 15.—r Psa. 24. 1. 1 Cor. 10. 20, 25.—s Isai. 28. 10.—t Ruth 1. 22. & 2. 23.

It was not a sudden flash of lightning, but a devouring fire, walking through every part, destroying both animals and vegetables, and its progress was irresistible.

Verse 24. Hail, and fire mingled with the hail] It is generally allowed, that the electric fluid is essential to the formation of hail. On this occasion it was supplied in a supernatural abundance; for streams of fire seem to have accompanied the descending hail, so that herbs and trees, beasts and men, were all destroyed by them.

Verse 25. Only in the land of Goshen—was there no hail] What a signal proof of a most particular Providence! Surely both the Hebrews and Egyptians profited by this display of the goodness and severity of God.

Verse 27. The Lord is righteous, and I and my people are wicked.] The original is very emphatic—The Lord is THE RIGHTEOUS ONE, יְהוָה הַיְשָׁרִים ha-Isadik, and I and my people are THE SINNERS, עַמִּי וְהַרְשָׁדִים; i. e. He is alone righteous, and we alone are transgressors. Who could have imagined that, after such an acknowledgment and confession, Pharaoh should have again hardened his heart?

Verse 28. It is enough] There is no need of any farther plague; I submit to the authority of Jehovah, and will rebel no more.

Mighty thunderings.] יְהוָה קוֹלוֹ koloh elohim, voices of God; that is, superlatively loud thunder. So mountains of God, Psa. xxxvii. 7. mean, exceeding high mountains. So a prince of God, Gen. xxiii. 6. means, a mighty prince. See a description of thunder, Psa. cxxix. 3—8.

"The voice of the LORD is upon the waters; the God of glory thundereth: the LORD is upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. The voice of the LORD breaketh the cedars; the voice of the LORD divideth the flames of fire. The voice of the LORD shaketh the wilderness," &c. The production of rain by the electric spark, is alluded to in a very beautiful manner, Jerem. x. 13. When he uttereth his voice, there is a multitude of waters in the heavens. See the note on Gen. vii. 11. and viii. 1.

Verse 29. I will spread abroad my hands] That is, I will make supplication to God, that he may remove this plague. This may not be an improper place to make some observations on the ancient manner of approaching the Divine Being in prayer. Kneeling down, stretching out of the hands, and lifting them up to heaven, were in frequent use among the Hebrews in their religious worship.

SOLOMON kneeled down on his knees, and spread forth his hands to heaven, 2 Chron. vi. 13. So DAVID, Psa. cxliii. 6. I stretch forth my hands unto thee. So EZRA, I fell upon my knees, and spread out my hands unto the Lord my God: chap. ix. 5. See also JOB xi. 13. If thou prepare thine heart, and stretch out thy hands towards him.

Most nations who pretended to any kind of worship, made use of the same means in approaching the objects of their adoration, viz. kneeling down, and stretching out their hands; which customs, it is very likely, they borrowed from the people of God. Kneeling was ever considered to be the proper posture of supplication, as it expressed humility, contrition, and subjection. If the person to whom the supplication was addressed, was within reach, the supplicant caught him by the knees: for, as among the ancients, the forehead was consecrated to genius, the ear to memory, and the right hand to faith, so the knees were consecrated to mercy. Hence those who entreated favour, fell at and caught hold of the knees of the person whose kindness they supplicated. This mode of supplication is particularly referred to in the following passages in Homer.

Τὸν τὸν μὴν μνηστῆρα κρητίζοι, καὶ λαβὴ γόνυον.

Iliad A. ver. 407.

Now, therefore, of these things reminding Jove, Rememb'ring his knees.

Cooper.

To which the following answer is made:

Καὶ τὸν ἔπειτα τοῖς εἰς Διὸς ποτὶ χυλοῦστας δῶ, καὶ μὴν γόνυσσάσθην, καὶ μὴν πιστοῖσθαι δῶ.

Iliad A. ver. 636.

"Then will to Jove's brazen floored abode, That I may clasp his knees; and much misleem Of my endeavour, or my prayer shall speed."

Id.

See the issue of this addressing Jove, Ibid. ver. 500—502. and ver. 511, &c.

In the same manner we find our Lord accosted, Matth. xvii. 14. There came to him a certain man, kneeling down to him, γονυπιπύων αὐτόν, falling down at his knees.

As to the lifting up, or stretching out of the hands (often joined to kneeling) of which we have seen already several instances, and of which we have a very remarkable one in this book, chap. xvii. 11. where the lifting up, or stretching out of the hands of Moses was the means of Israel's prevailing over Amelek; we find many examples of both in ancient authors. Thus VIRGIL,

Corripio e stratis corpus, tendoque supinas Ad oculum cum voce manus, et sinistra loto.

Æneid. li. ver. 170.

I started from my bed, and raised on high My hands and voice in rapture to the sky; And pour libations.

Pia.

Diraxit: et genua amplexus, genibusque volutans Harēbat.

Ibid. ver. 607.

Then knecled the wretch, and suppliant clung around My knees, with tears, and grovelled on the ground.

Id.

Multa Jovem manibus supplex orasse supinas.

Ibid. v. ver. 304.

Amk'nt the statues of the gods he stands, And spreading forth to Jove, his lifted hands—

Id.

Et duplices cum voce manus ad sidera tendit.

Ibid. x. ver. 697.

And lifted both his hands and voice to heaven.

In some cases, the person petitioning came forward, and either sat in the dust or kneeled on the ground, placing his left hand on the knee of him from whom he expected the favour, while he touched the person's chin with his right. We have an instance of this also in HOMER:

Καὶ πρὸ παρῶν αὐτοῖο καθέσθην, καὶ λαβὴ γόνυον Σάκην δὲ δεξιῆσθ' ἔβ' ἀπ' ὤμ' ἀνδρῆτωνος εὐλοῦσα.

Iliad A. ver. 600.

Suppliant the goddess stood: one hand she plac'd Beneath his chin, and one his knee embrac'd.

Pope.

When the supplicant could not approach the person to whom he prayed, as where a deity was the object of the prayer, he washed his hands, made an offering, and kneeling down, either stretched out both his hands to heaven, or laid them upon the offering or sacrifice or upon the altar. Thus Homer represents the priest of Apollo praying:

Χερσὶνὼντο δ' ἑστῆσθαι, καὶ εὐλοχούστας ἀνελόντο. Τόσιον δὲ λήστος μὴ γὰρ' ἔσχετο, χεῖρας ἠνέσχον.

Iliad A. ver. 448.

With water purify their hands, and take The sacred offering of the salted cake; While thus with arms devoutly raised in air, And solemn voice, the priest directs his prayer.

Pope.

How necessary ablutions of the whole body and of the hands particularly, accompanied with offerings and sacrifices, were under the law, every reader of the Bible knows: see especially Exod. xxix. 1—4. where Aaron and his sons were commanded to be washed, previously to their performing the priest's office; and chap. xxx. 19—21. where it is said, "Aaron and his sons shall wash their hands—that they die not." See also Leviticus xvii.

19. When the high priest among the Jews blessed the people, he lifted up his hands, Lev. ix. 23. And the Israelites, when they presented a sacrifice to God, lifted up their hands, and placed them on the head of the victim. "If any man of you bring an offering unto the Lord—of the cattle, of the herd, and of the flock—he shall put his hand upon the head of the burnt offering, and it shall be accepted for him; to make atonement for him." Lev. i. 2—4. To these circumstances the apostle alludes, 1 Tim. ii. 8. "I will therefore that men pray every where, lift-

32 But the wheat and the rie were not smitten: for they were not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

u Heb. hidden or dark—v Ver. 28. Ch. 8. 12

ing up holy hands without wrath and doubting." In the apostle's word, *stans prope*, lifting up, there is a manifest reference to stretching out the hands to place them either on the altar, or on the head of the victim. Four things were signified by this lifting up of the hands. 1. It was the posture of supplication, and expressed a strong invitation—Come to my help. 2. It expressed the earnest desire of the person to lay hold on the help he required, by bringing him who was the object of his prayer to his assistance. 3. It showed the ardour of the person to receive the blessings he expected. And 4. By this act he designated and consecrated his offering or sacrifice to his God.

From a great number of evidences and coincidences it is not unreasonable to conclude, that the heathens borrowed all that was pure and rational, even in their mode of worship, from the ancient people of God; and that the preceding quotations are proofs of this.

Verse 31. The flax and the barley was smitten] The word פִּשְׁתָּהּ *pishetah*, flax, Mr. Parkhurst thinks is derived from the root פָּשַׁח, *pashat*, to strip, because the substance which we term flax, is properly the bark or rind of the vegetable, pilled or stripped off the stalks. From time immemorial, Egypt was celebrated for the production and the manufacture of flax: hence the linen, and fine linen of Egypt, so often spoken of in ancient authors.

Barley] אֵשׁוּר *shédrah*, from שָׂרַח *sháur*, to stand on end, to be rough, bristly, &c. hence שָׂרַח, *sár*, the hair of the head, and שָׂרַח, *sér*, a he-goat, because of its shaggy hair; and hence also, barley, because of the rough and prickly beard with which the ears are covered and defended.

Dr. Pocock has observed that there is a double seed-time and harvest in Egypt; rice, Indian wheat, and a grain called the corn of Damascus, and in Italian, *surgio rosso*, are sown and reaped at a very different time from wheat, barley, and flax. The first are sown in March, before the overflowing of the Nile, and reaped about October; whereas the wheat and barley, are sown in November, and December, as soon as the Nile is gone off, and are reaped before May.

Pliny observes, *Hist. Nat.* lib. xviii. chap. 10. that in Egypt the barley is ready for reaping in six months after it is sown, and wheat, in seven. In Egypt, HORDEUM *sesto a sativ mense*, FRUMENTA *septimo metuntur*.

The flax was balled] Meaning, I suppose, was grown up into a stalk: the original is גִּבּוֹל *gibbôl*, podded, or was in the pod. The word well expresses that globous pod on the top of the stalk of flax, which succeeds the flower, and contains the seed; very properly expressed by the Septuagint, το δὲ λειπὸν ἐσθίονται, but the flax was in seed, or was seedling.

Verse 32. But the wheat and the rie were not smitten.] Wheat חִטָּה *chittah*, which Mr. Parkhurst thinks should be derived from the Chaldee and Samaritan חִתִּי *chati*, which signifies tender, delicious, delicate, because of the superiority of its flavour, &c. to every other kind of grain. But this term in Scripture appears to mean any kind of bread-corn. Rie, חֲסֻמֶּתַּי *cussemeth*, from חָסַם, *casam*, to have long hair; and hence, though the particular species is not known, the word must mean some bearded grain. The Septuagint call it ἀλυστα, the Vulgate *far*, and Aquila ζῆα, which signify the grain called *spell*; and some suppose that rice is meant.

Mr. Harmer, referring to the double harvest in Egypt, mentioned by Dr. Pocock, says that the circumstance of the wheat and the rie being אֶפְסוֹת *aphiloth*, dark or hidden, as the margin renders it, (i. e. they were sown, but not grown up) shows that it was the Indian wheat, or *surgio rosso*, mentioned ver. 31. which, with the rie, escaped; while the barley and flax were smitten, because they were at or nearly at a state of maturity. See Harmer's Obs. vol. iv. p. 11. edit. 1808. But what is intended by the words in the Hebrew text, we cannot positively say: as there is a great variety of opinions on this subject, both among the versions and the commentators. The Anglo-Saxon translator, probably from not knowing the meaning of the words, omits the whole verse.

Verse 33. Spread abroad his hands] Probably with the

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 the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

w Ch. 4. 21.—x Heb. by the hand of Moses. Ch. 4. 12.

rod of God in them. See what has been said on the spreading out of the hands in prayer, ver. 29.

Verse 34. He sinned yet more, and hardened his heart] These were merely acts of his own: "For who can deny," says Mr. Psalmanezzer, "that what God did on Pharaoh was much more proper to soften than to harden his heart; especially when it is observable, that it was not till after seeing each miracle, and after the ceasing of each plague, that his heart is said to have been hardened? The verbs here used are in the conjugations *phel* and *hiphil*, and often signify a bare permission, from which it is plain, that the words should have been read, God suffered the heart of Pharaoh to be hardened."—Universal Hist. vol. i. p. 494. Note D.

Verse 35. And the heart of Pharaoh was hardened] In consequence of his sinning yet more, and hardening his own heart, against both the judgments and mercies of God; we need not be surprised, that after God had given him the means of softening and repentance, and he had in every instance resisted and abused them, he should, at last have been left to the hardness and darkness of his own obstinate heart, so as to fill up the measure of his iniquity, and rush headlong to his own destruction.

In the fifth, sixth, and seventh plagues, described in this chapter, we have additional proofs of the justice and mercy of God, as well as of the stupidity, rebellion, and wickedness of Pharaoh and his courtiers. As these continued to contradict and resist, it was just that God should continue to inflict those punishments which their iniquities deserved. Yet, in the midst of judgment, he remembers mercy; and therefore Moses and Aaron are sent to inform the Egyptians that such plagues would come, if they continued obstinate. Here is mercy; the cattle only are destroyed, and the people saved! Is it not evident, from all these messages, and the repeated expostulations of Moses and Aaron, in the name and on the authority of God, that Pharaoh was bound by no fatal necessity to continue his obstinacy: that he might have humbled himself before God, and thus prevented the disasters that fell on the land, and saved himself and his people from destruction? But he would sin, and therefore he must be punished.

In the sixth plague Pharaoh had advantages which he had not before. The magicians, by their successful imitations of the miracles wrought by Moses, made it doubtful to the Egyptians, whether Moses himself was not a magician, acting without any divine authority; but the plagues of the bites, which they could not imitate, by which they were themselves afflicted, and which they confessed to be the finger of God, decided the business. Pharaoh had no longer any excuse, and must know that he had now to contend, not with Moses and Aaron, mortals like himself, but with the living God. How strange, then, that he should continue to resist! Many affect to be astonished at this, and think it must be attributed only to a sovereign controlling influence of God, which rendered it impossible for him to repent or take warning. But the whole conduct of God, shows the improbability of this opinion. And is not the conduct of Pharaoh and his courtiers copied and reacted by thousands, who are never suspected to be under any such necessitating decree? Every sinner under heaven, who has the Bible in his hand, is acting the same part. God says to the swearer and the profane—Thou shalt not take the name of the Lord thy God in vain; and yet common swearing and profanity are most scandalously common among multitudes who bear the Christian name, and who presume on the mercy of God to get at last to the kingdom of heaven! He says also—Remember the Sabbath-day to keep it holy—thou shalt not kill—thou shalt not commit adultery—thou shalt not steal—thou shalt not bear false witness—thou shalt not covet—and sanctions all these commandments with the most awful penalties; yet, with all these things before them, and the professed belief that they came from God, Sabbath-breakers, men-slayers, adulterers, fornicators, thieves, dishonest men, false witnesses, liars, slanderers, back-biters, covetous men, lovers of the world more than lovers of God, are found by hundreds and thousands! What were the crimes of the poor, half-blind Egyptian king, when compared with those! He sinned against a compe-

CHAPTER X.

Moses is again sent to Pharaoh, and expostulates with him on his refusal to let the Hebrews go. 1-3. The eighth plague, viz. locusts, is threatened. 4. The extent and oppressive nature of this plague. 5, 6. Pharaoh's servants counsel him to dismiss the Hebrews. 7. He calls for Moses and Aaron, and intimates who they are of the Hebrews who wish to go. 8. Moses having answered that the whole people, with their flocks and herds, must go, he is sent to the Lord. 9. Pharaoh is repented, and having granted permission only to the men, drives Moses and Aaron from his presence. 10, 11. Moses is commanded to stretch out his hand and bring the east wind in, and an east wind is sent, which blowing all that day and night, brings the locusts the next morning. 12. The devastation occasioned by these insects. 13, 15. Pharaoh is humbled, acknowledges his sin, and begs Moses to intercede with Jehovah for him. 16, 17. Moses does so, and at his request a strong west wind is sent, which carries all the locusts to the Red sea. 18, 19. Pharaoh's heart is again hardened. 20. Moses is commanded to bring the ninth plague, an extraordinary darkness, over all the land of Egypt. 21. The nature, duration, and effect of this. 22, 23. Pharaoh again humbled, consents to let the people go, provided they leave their cattle behind. 24. Moses insists on having all their cattle, because of their sacrifices which they must make to the Lord. 25, 26. Pharaoh again hardened, refuses. 27. Orders Moses from his presence, and threatens him with death should he ever return. 28. Moses departs with the promise of returning no more. 29.

AND THE LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart,

• Ch. 4. 2. & 7. 14.—Ch. 7. 4.—Deut. 4. 8. Ps. 44. 1. & 71. 18. & 78. 5, &c.— Joel 3.

and the heart of his servants, b that I might show these my signs before him: 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. 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 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 to see the earth: and

d 1 Kings 21. 29. 2 Chron. 7. 14. & 34. 27. Job 42. 6. Jer. 13. 18. James 4. 10. 1 Pet. 5. 6.—e Prov. 30. 27. Wad. 16. 9. Rev. 9. 2.—f Heb. eye. Ver. 15.

ratively unknown God: these sin against the God of their fathers—against the God and Father of Him whom they call their Lord and Saviour Jesus Christ! They sin with the Bible in their hand, and a conviction of its divine authority in their hearts! They sin against light and knowledge—against the checks of their consciences, the reproofs of their friends, the admonitions of the messengers of God—against Moses and Aaron in the law—against the testimony of all the prophets—against the evangelists, the apostles, the Maker of heaven and earth, the Judge of all men, and the Saviour of the world! What were Pharaoh's crimes, to the crimes of these? On comparison, his atom of moral turpitude is lost in their world of iniquity. And yet, who supposes these to be under any necessitating decree to sin on, and go to perdition? Nor are they—nor was Pharaoh. In all things, God has proved both his justice and mercy to be clear in this point. Pharaoh, through a principle of covetousness refused to dismiss the Israelites, whose services he found profitable to the state; these are absorbed in the love of the world, the love of pleasure, and the love of gain; nor will they let one lust go, even in the presence of the thunders of Sinai, or in sight of the agony, bloody sweat, crucifixion, and death of Jesus Christ.—Alas! how many are in the habit of considering Pharaoh the worst of human beings, inevitably cut off from the possibility of being saved, because of his iniquities, who outdo him so far in the viciousness of their lives, that Pharaoh hardening his heart against ten plagues, appears a saint, when compared with those who are hardening their hearts against ten millions of mercies.—Reader, art thou of this number? Proceed no farther! God's judgments linger not. Desperate as thy state is, thou mayest return; and thou, even thou, find mercy through the blood of the Lamb. See the note at the conclusion of the next chapter.

NOTES ON CHAPTER X.

Verse 1. *Hardened his heart*] God suffered his natural obstinacy to prevail, that he might have further opportunities of showing forth his eternal power and Godhead. See the notes on chap. iv. 21. Verse 2. *That thou mayest tell in the ears of thy son*] That the miracles wrought at this time might be a record for the instruction of the latest posterity, that Jehovah alone, the God of the Hebrews, was the sole Maker, Governor, and Supporter of the heavens and the earth. Thus we find, God so did his marvellous works, that they might be had in everlasting remembrance. It was not to crush the poor worm, Pharaoh, that he wrought such mighty wonders, but to convince his enemies, to the end of the world, that no cunning or power can prevail against him; and to show his followers, that whosoever trusted in him should never be confounded. Verse 3. *How long wilt thou refuse to humble thyself?*] Had it been impossible for Pharaoh, in all the preceding plagues, to have humbled himself and repented, can we suppose that God could have addressed him in such language as the preceding? We may rest assured, that there was always a time in which he might have relented, and that it was because he hardened his heart at such times, that God is said to harden him; i. e. to give him up to his own stubborn and obstinate heart, in consequence of which he refused to let the people go, so that God had a fresh opportunity to work another miracle, for the very gracious purposes mentioned in verse 2d. Had Pharaoh relented before, the same gracious ends would have been accomplished by other means.

The eighth plague—The Locusts.

Verse 4. *To-morrow will I bring the locusts*] The word ארבה *arbeh*, a locust, is probably from the root רב *rabah*, he multiplied, became great, mighty, &c. because of the immense swarms of these animals, by which different countries, especially the east, are infested. The locust, in entomology, belongs to a genus of insects known among naturalists by the term *Gryllus*; and includes three species, crickets, grasshoppers, and those commonly called locusts; and as they multiply faster than any other animal in creation, they are properly entitled to the name ארבה *arbeh*, which might be translated the numerous or multiplied insect. See this circumstance referred to Judg. vi. 5. vii. 12. Psal. cv. 34. Jerem. xlvii. 23. li. 14. Joel i. 6. Nahum iii. 14. Judith ii. 19, 20. where the most numerous armies are compared to the *arbeh* or locust. The locust has a large open mouth; and in its two jaws it has four incisive teeth, which traverse each other like scissors, being calculated, from their mechanism, to gripe or cut. Mr. Volney, in Travels in Syria, gives a striking account of this most awful scourge of God:

"Syria partakes, together with Egypt and Persia, and almost all the whole middle part of Asia, in that terrible scourge, I mean those clouds of locusts of which travellers have spoken; the quantity of which is incredible to any person who has not himself seen them, the earth being covered by them for several leagues round. The noise they make in browsing the plants and trees, may be heard at a distance, like an army plundering in secret. Fire seems to follow their tracks. Wherever their legions march, the verdure disappears from the country, like a curtain drawn aside; the trees and plants, despoiled of their leaves, make the hideous appearance of winter instantly succeed to the bright scenes of spring. When these clouds of locusts take their flight, in order to surmount some obstacle, or the more rapidly to cross some desert, one may literally say, that the sun is darkened by them."

Baron de Tott gives a similar account: "Clouds of locusts frequently alight on the plains of the Nogais, (the Tartars) and giving preference to their fields of millet, ravage them in an instant. Their approach darkens the horizon, and so enormous is their multitude, it hides the light of the sun. They alight on the fields, and there form a bed of six or seven inches thick. To the noise of their flight succeeds that of their devouring actively, which resembles the rattling of hailstones; but its consequences are infinitely more destructive. Fire itself eats not so fast; nor is there any appearance of vegetation to be found when they again take their flight, and go elsewhere to produce new disasters."

Dr. Shaw, who witnessed most formidable swarms of these in Barbary, in the year 1724 and 1725, gives the following account of them: "They were much larger than our grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was toward the latter end of March. In the middle of April, their numerous swarms, like a succession of clouds, darkened the sun. In the month of May, they retired to the adjacent plains to deposit their eggs: these were no sooner hatched, in June, than the young brood first produced, while in their caterpillar or wormlike state, formed themselves into a compact body of more than a furlong square, and marching directly forward, climbed over trees, walls, and houses, devouring every plant in their way. Within a day or two, another brood was hatched, and advancing in the same manner, gnawed off the young

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 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 turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet, that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord.

10 And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

g Ch. 9. 32. Joel 1. 4. & 2. 25.—h Ch. 8. 3, 21.—i Ch. 23. 33. Job. 23. 13. 1 Sam. 18. 21. Eccles. 7. 25. 1 Cor. 7. 35.—k Heb. who and who, &c.—l Ch. 5. 1.

branches and bark of the trees left by the former, making a complete desolation. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water, or else heaped up therein heath, stubble, &c. which they set on fire, but to no purpose; for the trenches were quickly filled up, and the fires extinguished, by infinite swarms succeeding one another: while the front seemed regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. In a month's time they threw off their worm-like state; and in a new form, with wings and legs, and additional powers, returned to their former voracity."—*Shaw's Travels*, 187, 188. 4to edition.

The descriptions given by these travellers show that God's army, described by the prophet Joel, chap. ii. was innumerable swarms of locusts, to which the account given by Dr. Shaw and others exactly agrees.

Verse 5. *They shall cover the face of the earth*] They sometimes cover the whole ground to the depth of six or eight inches. See the preceding accounts.

Verse 6. *They shall fill thy houses*] Dr. Shaw mentions this circumstance: "They entered," says he, "into our very houses and bedchambers, like so many thieves."—*Ibid.* p. 187.

Verse 7. *How long shall this man be a snare unto us?*] As there is no noun in the text, the pronoun *he* *zeh*, may either refer to the Israelites, to the plague by which they were then afflicted, or to Moses and Aaron, the instruments used by the Most High in their chastisement. The Vulgate translates *Usquequid patiemur hoc scandalum?*—"How long shall we suffer this scandal or reproach?"

Let the men go, that they may serve the Lord their God] Much of the energy of several passages is lost, by translating *יהוה* *Yehovah*, by the term *Lord*. The Egyptians had their gods, and they supposed that the Hebrews had a God like unto their own; that this *Yehovah* required their services, and would continue to afflict Egypt till his people were permitted to worship him in his own way.

Egypt is destroyed] This last plague had nearly ruined the whole land.

Verse 8. *Who are they that shall go?*] Though the Egyptians, about fourscore years before, wished to destroy the Hebrews, yet they found them now so profitable to the state, that they were unwilling to part with them.

Verse 9. *We will go with our young and with our old, &c.*] As a feast was to be celebrated to the honour of *Yehovah*, all who were partakers of his bounty and providential kindness must go and perform their part of the solemnity. The men and the women must make the feast, the children must witness it, and the cattle must be taken along with them, to furnish the sacrifices necessary on this occasion. This must appear reasonable to the Egyptians, because it was their own custom in their religious assemblies. Men, women, and children, attended them, often to the amount of several hundred thousand. *Herodotus* informs us, in speaking of the six annual feasts, cele-

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, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

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.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you.

m Ch. 7. 19.—n Ver. 4, 5.—o Psa. 78. 46 & 105. 34.—p Jer. 2. 2.—q Ver. 5.—r Psa. 103. 35.—s Heb. hastened to call.—t Ch. 9. 27.

brated by the Egyptians in honour of their deities, that they hold their chief one at the city of *Bubastis* in honour of *Neith* or *Diana*; that they go thither by water in boats, men, women, and children; that during their voyage, some of the women play on castanets, and some of the men upon flutes, while the rest are employed in singing and clapping their hands; and that, when they arrive at *Bubastis*, they sacrifice a vast number of victims, and drink much wine: and that, at one festival, the inhabitants assured him, that there were not assembled fewer than 700,000 men and women, without reckoning the children. *Euterpe*, chap. lix. lx.

Moses and Aaron requesting liberty for the Hebrews to go three days' journey into the wilderness, and with them all their wives, little ones, and cattle, in order to hold a feast unto *Yehovah* their God, must have, at least, appeared as reasonable to the Egyptians as their going to the city of *Bubastis* with their wives, little ones and cattle, to hold a feast to *Neith*, or *Diana*, who was there worshipped. The parallel, in these two cases, is too striking to pass unnoticed.

Verse 10. *Let the Lord be so with you*] This is an obscure sentence. Some suppose that Pharaoh meant it as a curse, as if he had said, "May your God be as surely with you, as I shall let you go!" For as he purposed not to permit them to go, so he wished them as much of the divine help as they should have of his permission.

Look—for evil is before you] *לראות כי רעה נני מניכם* *reus ki raah neged paneyem*—See ye that evil is before your faces. If you attempt to go, ye shall meet with the punishment ye deserve. Probably Pharaoh intended to insinuate, that they had some sinister designs, and that they wished to go in a body, that they might the better accomplish their purpose; but if they had no such designs, they would be contented for the moles to go, and leave their wives and children behind; for he well knew, if the men went and left their families, they would infallibly return; but that if he permitted them to take their families with them, they would undoubtedly make their escape: therefore he says, ver. 11. *Go now ye that are men, and serve the Lord.*

Verse 13. *The Lord brought an east wind*] As locusts abounded in those countries, and particularly in Ethiopia, and more especially at this time of the year, God had no need to create new swarms for this purpose; all that was requisite, was to cause such a wind to blow as would bring those which already existed, over the land of Egypt. The miracle in this business was the bringing the locusts at the appointed time, and causing the proper wind to blow for that purpose, and then taking them away after a similar manner.

Verse 14. *Before them there were no such locusts, &c.*] They exceeded all that went before, or were since, in number, and in the devastations they produced. Probably both these things are intended in the passage.—See ver. 15.

Verse 15. *There remained not any green thing*] See the note on ver. 4.

17 Now therefore forgive, I pray thee, my sin only this once, and [†]entreat the LORD your God, that he may take away from me this death only.

18 And he [†]went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and [†]cast them [†]into the Red sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD [†]hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, [†]Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, [†]even darkness which may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a [†]thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: [†]but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and [†]said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your [†]little ones also go with you.

25 And Moses said, Thou must give [†]us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD [†]hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

† Ch. 9. 23. 1 Kings 13. 6.—w Ch. 5. 39.—x Heb. fastened.—y Joel 2. 20.—z Ch. 4. 21. & 11. 10.—a Ch. 9. 22.—b Heb. that one may feel darkness.

c Psa. 103. 21. Wisd. 17. 2. &c.—d Ch. 8. 22. Wisd. 18. 1.—e Ver. 8.—f Ver. 10. g Heb. into our hands.—h Ver. 20. Ch. 4. 21. & 14. 4, 8.

Verse 17. *Forgive, I pray thee, my sin only this once*] What a strange case! And what a series of softening and hardening, of sinning and repenting! Had he not now another opportunity of returning to God? But the love of gain, and the gratification of his own self-will and obstinacy finally prevailed.

Verse 19. *A mighty strong west wind*] [†]אמרואח יאם, literally, the wind of the sea; the wind that blew from the Mediterranean sea, which lay northwest of Egypt, which had the Red sea on the east. Here again God works by natural means: he brought the locusts by the east wind, and took them away by the west or north-west wind, which carried them to the Red sea, where they were drowned.

The Red sea] [†]אם יאם, the weedy sea, so called as some suppose, from the great quantity of *alga*, or seaweed, which grows in it, and about its shores; but Mr. Bruce, who has sailed the whole extent of it, declares that he never saw in it a weed of any kind; and supposes it has its name *Suph* from the vast quantity of coral which grows in it, as trees and plants do on land. One of these, he observes, from a root nearly central, threw out ramifications on a nearly circular form, measuring *twenty-six* feet diameter every way. Travels, vol. ii. p. 133. In the Septuagint it is called *ῥαῖνα ἁγία*, the Red sea, from which version we have borrowed the name; and Mr. Bruce supposes that it had this name from *Edom*, or *Esau*, whose territories extended to its coast; for it is well known that the word [†]אם Edom, in Hebrew, signifies *red* or *ruddy*. The Red sea, called also the *Arabic gulf*, separates Arabia from Upper Ethiopia and part of Egypt. It is computed to be *three hundred and fifty* leagues in length from Suez to the Straits of Babelmandel, and is about *forty* leagues in breadth.

It is not very tempestuous; and the winds usually blow from north to south, and from south to north, six months in the year; and like the monsoons of India, invariably determine the seasons of sailing into or out of this sea. It is divided into two gulfs, that to the east called the *Elanitic gulf*, from the city of *Elana* to the north end of it: and that to the west called the *Heroopolitic gulf*, from the city of *Heroopolis*; the former of which belongs to Arabia, the latter to Egypt. The *Elanitic gulf* is called by the Arabians *Bahr el Kolzum* the sea of destruction or of *Clysmæ*, an ancient town in that quarter; and the *Heroopolitic gulf* *Bahr el Akaba*, the sea of *Akaba*, a town situated on its most inland point.

The NINTH plague.—The thick DARKNESS.

Verse 21. *Darkness which may be felt*] Probably this was occasioned by a superabundance of aqueous vapours floating in the atmosphere; which were so thick as to prevent the rays of the sun from penetrating through them: an extraordinary thick mist, supernaturally, i. e. miraculously brought on. An awful emblem of the darkened state of the Egyptians and their king.

Verse 23. *They saw not one another*] So deep was the obscurity; and probably such was its nature, that no artificial light could be procured, as the thick clammy vapours would prevent lamps, &c. from burning; or if they even could be ignited, the light, through the palpable obscurity, could diffuse itself to no distance from the burning body. The author of the book of Wisdom, chap. xvii. 2—19. gives a fearful description of this plague. He says the Egyptians were shut up in their houses, the prisoners of darkness: and were fettered with the bonds of a long

night. They were scattered under a dark veil of forgetfulness, being horribly astonished and troubled with strange apparitions; for neither might the corner that held them, keep them from fear; but noises as of waters falling down, sounded about them; and sad visions appeared unto them with heavy countenances. No power of the fire could give them light,—only there appeared unto them a fire kindled of itself very dreadful; for being much terrified, they thought the things which they saw to be worse than the sight they saw not.—For though no terrible thing did scare them, yet being scared with beasts that passed by, and hissing of serpents, they died for fear:—for whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken—for they were all bound with one chain of darkness. Whether it were a whistling wind—or a terrible sound of stones cast down, or a running that could not be seen, of tripping beasts; or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains, these things made them to swoon for fear.—See Psal. lxxvii. 49.

To this description nothing need be added, except this circumstance, that the darkness, with its attendant horrors, lasted for three days.

All the children of Israel had light] By thus distinguishing the Israelites, God showed the Egyptians that the darkness was produced by his power—that he sent it in judgment against them for their cruelty to his people—that because they trusted in him, they were exempted from those plagues—that in the displeasure of such a Being, his enemies had every thing to fear, and in his approbation his followers had every thing to hope.

Verse 24. *Only let your flocks and your herds be stayed*] Pharaoh cannot get all he wishes: and as he sees it impossible to contend with Jehovah, he now consents to give up the Israelites, their wives and their children, provided he may keep their flocks and their herds. The cruelty of this demand, is not more evident than its avarice. Had six hundred thousand men, besides women and children, gone three days' journey into the wilderness, without their cattle, they must have inevitably perished, being without milk for their little ones, and animal food for their own sustenance, in a place where little as a substitute could possibly be found. It is evident from this, that Pharaoh intended the total destruction of the whole Israelitish host.

Verse 26. *We know not with what we must serve the Lord, &c.*] The law was not yet given—the ordinances concerning the different kinds of sacrifices and offerings, not known. What kind and what number of animals God should require to be sacrificed, even Moses himself could not as yet tell. He therefore very properly insists on taking the whole of their herds with them, and not leaving even one hoof behind.

Verse 27. *The Lord hardened Pharaoh's heart*] He had yet another miracle to work for the complete conviction of the Egyptians, and triumph of his people; and till that was wrought, he permitted the natural obstinacy of Pharaoh's haughty heart to have its full sway, after each resistance of the gracious influence, which was intended to soften and bring him to repentance.

Verse 28. *See my face no more*] Hitherto Pharaoh had left the way open for negotiation: but now, in wrath against Jehovah, he dismisses his ambassador, and threatens him with death, if he should attempt any more to come into his presence.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

CHAPTER XI.

God proposes to bring another plague upon Pharaoh, after which he should let the Israelites go, 1. They are commanded to ask gold and silver from the Egyptians, 2. The situation in which Moses was held among the Egyptians, 3. Moses predicts the destruction of the first-born of the Egyptians, 4-6, and Israel's protection, 7. On seeing which Pharaoh and his servants should treat the Hebrews to depart, 8. The prediction of his previous obstinacy, 9, 10.

AND THE LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterward he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man

1. Heb. 11. 27.—1 Ch. 12. 31, 33, 39.—m Ch. 3. 22, 35.—n Ch. 3. 21, & 12. 36. Psa. 106. 46.—o 2 Sam. 7. 9. Esther 9. 4. Eccles. 45. 1.

Verse 29. *I will see thy face again no more*] It is very likely that this was the last interview that Moses had with Pharaoh: for what is related, chap. xi. 4-8, might have been spoken on this very occasion, as it is very possible that God gave Moses to understand his purpose to slay the first-born, while before Pharaoh, at this time; so in all probability, the interview mentioned here, was the last which Moses had with the Egyptian king. It is true, that in ver. 31. of chap. xii. it is stated, that Pharaoh called for Moses and Aaron by night, and ordered them to leave Egypt, and to take all their substance with them, which seems to imply that there was another interview; but the words may imply no more than that Moses and Aaron received such a message from Pharaoh. If, however, this mode of interpreting these passages should not seem satisfactory to any, he may understand the words of Moses thus, *I will see thy face*, seek thy favour no more in behalf of my people—which was literally true: for if Moses did appear any more before Pharaoh, it was not as a suppliant, but merely as the ambassador of God, to denounce his judgments, by giving him the final determination of Jehovah, relative to the destruction of the first-born.

1. To the observations at the conclusion of the preceding chapter, we may add, that at first view it seems exceedingly strange, that after all the proofs Pharaoh had of the power of God, he should have acted in the manner related in this and the preceding chapters, alternately sinning and repenting; but it is really a common case: and multitudes who condemn the conduct of this miserable Egyptian king, act in a similar manner. They relent when smarting under God's judgments, but harden their hearts when these judgments are removed. Of this kind I have witnessed numerous cases. To such God says by his prophet, *Why should ye be stricken any more? ye will revolt more and more*. Reader, are not the vows of God upon thee? Often when afflicted in thyself or family, hast thou not said like Pharaoh, (ver. 17.) *Now therefore, forgive me, I pray thee, my sin only this once—and take away from me this death only*. And yet when thou hadst respite, didst thou not harden thy heart, and with returning health and strength, didst thou not return unto iniquity? And art thou not still in the broad road of transgression?—Be not deceived: God is not mocked—He warns thee, but he will not be mocked by thee.—*What thou sowest, that thou must reap*. Think then, what a most dreadful harvest thou mayest expect from the seeds of vice which thou hast already sown!

2. Even in the face of God's judgments, the spirit of avarice will make its requisitions! *Only let your flocks and your herds be stayed*, says Pharaoh. *The love of gain* was the ruling principle of this man's soul; and he chooses desperately to contend with the justice of his Maker, rather than give up his bosom sin! Reader, is this not thy own case? And art thou not ready with Pharaoh to say to the messenger of God, who rebukes thee for thy worldly-mindedness, &c. *Get thee gone from me:—Take heed to thyself, and see my face no more*. Esau and Pharaoh have both got a very bad name, and many persons who are repeating their crimes, are the foremost to cover them with obloquy! When shall we learn to look at home? to take warning by the miscarriages of others, and thus shun the pit into which we have seen so many fall? If God were to give the history of every man who hardens himself from his fear, how many Pharaoh-like cases should we have on record! But a day is coming in which the secrets of every heart shall be revealed, and the history of every man's life laid open to an assembled world.

Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, About midnight will I go into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

p Ch. 12. 12, 23, 29. Amos 5. 17.—q Ch. 12. 12, 29. Amos 4. 10.—r Ch. 12. 30. Amos 5. 17. Wisd. 18. 10.—s Ch. 8. 22.—t Josh. 10. 21.

NOTES ON CHAPTER XI.

Verse 1. *The Lord said unto Moses*] Calmet contends that this should be read in the preterpluperfect tense—for the Lord HAD said to Moses, as the fourth, fifth, sixth, seventh, and eighth verses appear to have been spoken when Moses had the interview with Pharaoh mentioned in the preceding chapter; see the note there on ver. 29. If therefore this chapter be connected with the preceding, as it should be, and the first three verses not only read in the past tense, but also in a parenthesis, the sense will be much more distinct and clear than it now appears.

Verse 2. *Let every man borrow*] For a proper correction of the strange mistranslation of the word *shalt* in this verse, see the note on chap. iii. 22.

Verse 3. *The man Moses was very great*] The miracles which Pharaoh and his servants had already seen him work, had doubtless impressed them with a high opinion of his wisdom and power. Had he not appeared in their sight as a very extraordinary person, whom it would have been very dangerous to molest, we may naturally conclude, that some violence would, long ere this, have been offered to his person.

Verse 4. *About midnight will I go out*] Whether God did this by the ministry of a good, or of an evil angel, is a matter of little importance, though some commentators have greatly magnified it. Both kinds of angels are under his power and jurisdiction, and he may employ them as he pleases. Such a work of destruction as the slaying of the first-born, is supposed to be more proper for a bad, than for a good angel. But the works of God's justice are not less holy and pure than the works of his mercy; and the highest archangel may, with the utmost propriety, be employed in either.

Verse 5. *The first-born of Pharaoh, &c.*] From the heir to the Egyptian throne, to the son of the most abject slave, or the principal person in each family. See on chap. xii. ver. 29.

The maid-servant that is behind the mill] The meanest slaves were employed in this work. In many parts of the east, they still grind all their corn with a kind of portable millstones, the upper one of which is turned round by a sort of lever fixed in the rim. A drawing of one of these machines, as used in China, is now before me, and the person who grinds, is represented as pushing the lever before him, and thus running round with the stone. Perhaps something like this is intended by the expression, *behind the mill*, in the text. On this passage Dr. Shaw has the following observation: "Most families grind their wheat and barley at home, having two portable millstones for that purpose; the uppermost of which is turned round by a small handle of wood or iron that is placed in the rim. When this stone is large, or expedition required, a second person is called in to assist; and as it is usual for women alone to be concerned in this employment, who seat themselves over against each other with the millstone between them, we may see not only the propriety of the expression, Exod. xi. 5. of a *woman behind the mill*, but the force of another, Matt. xxiv. 7. that *two women shall be grinding at the mill, the one shall be taken and the other left*." Travels, p. 231. 4to. edn. These portable mills under the name of *querns*, were used among our ancestors in this and the sister kingdoms, and some of them are in use to the present day. Both the instrument and its name, our forefathers seem to have borrowed from the continent.

Verse 6. *There shall be a great cry*] Of the dying and for the dead.—See more on this subject, ch. xii. 30.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

9 ¶ And the Lord said unto Moses, Pharaoh

shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

¶ Ch. 12. 12.—y Heb. that is at thy feet. So Judges 4. 10. & 5. 1 Kings 20. 10. 2 Kings 3. 3.—w Heb. heat of anger.

x Ch. 3. 19. & 7. 4. & 10. 1.—y Ch. 7. 3.—z Ch. 10. 20, 27. Rom. 2. 5. & 9. 22.

Verse 7. *Not a dog move his tongue*] This passage has been generally understood as a proverbial expression, intimating, that the Israelites should not only be free from this death, but that they should depart without any kind of molestation: For, though there must be much bustle and comparative confusion in the sudden removal of six hundred thousand persons, with their wives, children, goods, cattle, &c. yet this should produce so little alarm, that even the dogs should not bark at them, which it would be natural to expect, as the principal stir was to be about midnight.

After giving this general explanation from others, I may be permitted to hazard a conjecture of my own. And, 1. Is it not probable that the allusion is here made to a well-known custom of dogs howling when any mortality is in a village, street, or even house, where such animals are? There are innumerable instances of the faithful house-dog howling when a death happens in the family, as if distressed on the account, feeling for the loss of his benefactor; but their apparent presaging such an event by their cries, as some will have it, may be attributed, not to any prescience, but to the exquisite keenness of their scent. If the words may be understood in this way, then the great cry through the whole land of Egypt may refer to this very circumstance; as dogs were sacred among them, and consequently religiously preserved, they must have existed in great multitudes. 2. We know that one of their principal deities was Osiris, whose son, worshipped under the form of a dog, or a man with a dog's head, was called Anubis latorator, the barking Anubis. May he not be represented as deploring a calamity which he had no power to prevent among his worshippers, nor influence to inflict punishment upon those who set his deity at nought? Hence while there was a great cry, נִקְקָה נִקְקָה tsakak gedolah, throughout all the land of Egypt, because of the mortality in every house, yet among the Israelites there was no death, consequently no dog moved his tongue to howl for their calamity; nor could the object of the Egyptians' worship inflict any similar punishment on the worshippers of Jehovah.

In honour of this dog-god, there was a city called Anubis in Egypt, by the Greeks called Cynopolis, the city of the dog, the same that is now called Menieh: in this he had a temple, and dogs which were sacred to him, were here fed with consecrated victuals.

Thus, as in the first plagues, their magicians were confounded, so in the last, their gods were put to flight. And may not this be referred to in chap. xii. 12. when Jehovah says, *Against all the gods of Egypt I will execute judgment?* Should it be objected, that to consider the passage in this light, would be to acknowledge the being and deity of the fictitious Anubis, it may be answered, that in the Sacred Writings it is not an uncommon thing to see the idol acknowledged in order to show its nullity, and the more forcibly to express contempt for it, for its worshippers, and for its worship. Thus Isaiah represents the Babylonish idols as being endued with sense, bowing down under the judgments of God, utterly unable to help themselves or their worshippers, and being a burden to the beasts that carried them; BEL boweth down, NESO stoopeth: their idols were upon the beasts and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. THEY stoop, they bow down together; they could not deliver the burden, but themselves have gone into captivity. Chap. xlvi. 1, 2. The case of Elijah and the prophets of Baal should not be forgotten here: this prophet, by seeming to acknowledge the reality of Baal's being, though by a strong irony, poured the most sovereign contempt upon him, his worshippers, and his worship. And Elijah mocked them and said, Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked. 1 Kings xviii. 27. See the observations at the end of chap. xii.

The Lord doth put a difference] See on chap. viii. 22. And for the variations between the Hebrew and Samaritan Pentateuch in this place, see at the end of the chapter.

Verse 8. *And all these thy servants shall come*] A prediction of what actually took place. See chap. xii. 31—33.

Verse 9. *Pharaoh shall not hearken unto you*] Though shall and will are both reputed signs of the future tense,

and by many indiscriminately used; yet they make a most essential difference in composition, in a variety of cases. For instance, if we translate שָׁמַע אֶל yishma, Pharaoh shall not hearken, as in our text, the word shall strongly intimates that it was impossible for Pharaoh to hearken, and that God had placed him under that impossibility; but if we translate, as we should do, Pharaoh will not hearken, it alters the case most essentially, and agrees with the many passages in the preceding chapters, where he is said to have hardened his own heart: as this proves that he, without any impulsive necessity, obstinately refused to attend to what Moses said or threatened; and that God took the advantage of this obstinacy to work another miracle, and thus multiply his wonders in the land.

Pharaoh will not hearken unto you; and because he would not, God hardened his heart,—left him to his own obstinacy.

To most critics it is well known that there are, in several parts of the Pentateuch, considerable differences between the Hebrew and Samaritan copies of this work. In this chapter, the variations are of considerable importance; and competent critics have allowed that the Samaritan text, especially in this chapter, is fuller and better connected than that of the Hebrew. 1. It is evident that the eighth verse in the present Hebrew text has no natural connexion with the seventh. For in the seventh verse Moses delivers to the Israelites what God had commanded him to say; and in the eighth he appears to continue a direct discourse unto Pharaoh, though it does not appear when this discourse was begun. This is quite contrary to the custom of Moses, who always particularly notes the commencement of his discourses.

2. It is not likely that the Samaritans have added these portions, as they could have no private interest to serve by so doing; and therefore it is likely that these additions were originally parts of the Sacred text, and might have been omitted, because an ancient copyist found the substance of them in other places. It must however be granted, that the principal additions in the Samaritan, are repetitions of speeches which exist in the Hebrew text.

3. The principal part of these additions do not appear to have been borrowed from any other quarter. Interpolations, in general, are easily discerned from the confusion they introduce; but instead of deranging the sense, the additions here, make it much more apparent: for should these not be admitted, it is evident that something is wanting, without which the connexion is incomplete. See Calmet. But the reader is still requested to observe, that the supplementary matter in the Samaritan is collected from other parts of the Hebrew text; and that the principal merit of the Samaritan is, that it preserves the words in a better arrangement.

Dr. Kennicott has entered into this subject at large, and by printing the two texts in parallel columns, the supplementary matter in the Samaritan, and the hiatus in the Hebrew text, will be at once perceived. It is well known that he preferred the Samaritan to the Hebrew Pentateuch; and his reasons for that preference in this case, I shall subjoin; as the work is extremely scarce from which I select them, one class of readers especially, will be glad to meet with them in this place.

“Within these five chapters, vii., viii., ix., x., and xi. are seven very great differences between the Hebrew and Samaritan Pentateuch, relating to the speeches which denounced seven out of the ten judgments upon the Egyptians: viz. waters into blood, frogs, flies, murrain, hail, locusts, and destruction of the first-born. The Hebrew text gives the speeches concerning these judgments only once at each; but the Samaritan gives each speech twice. In the Hebrew we have the speeches concerning the five first as in command from God to Moses, without reading that Moses delivered them; and concerning the two last as delivered by Moses to Pharaoh, without reading that God had commanded them. Whereas in the Samaritan we find every speech twice. God commands Moses to go and speak thus or thus before Pharaoh—Moses goes and denounces the judgment—Pharaoh disobeys, and the judgment takes place. All this is perfectly regular, and exactly agreeable to the double speeches of Homer in very ancient times. I have not the least doubt, but that the Hebrew

CHAPTER XII.

The month *Abib* is to be considered as the commencement of the year, 1, 2. The *passover* institute the *lamb* or *kid* to be used on the occasion, to be taken from the flock the *fourth day* of the month, and each family to provide one, 3, 4. The *lamb* or *kid* to be a male of the first year without blemish, 5. To be killed on the *fourteenth day*, 6, and the blood to be sprinkled on the side-posts and horns of the doors, 7. The flesh to be prepared by *roasting*, and not to be eaten after *cooking* or raw, 8, 9; and no part of it to be left till the morning, 10. The people to eat it with their loins girded, &c. as persons prepared for a journey, 11. Why called the *Passover*, 12. The blood sprinkled on the door-posts, &c. to be a token to them of preservation from the destroying angel, 13. The *fourteenth day* of the month *Abib* to be a feast for ever, 14. Unleavened bread to be eaten seven days, 15. This also to be observed in all their generations for ever, 17-20. Moses instructs the elders of Israel how they are to offer the lamb and sprinkle his blood, and for what purpose, 21-25. He is then to instruct their children in the nature of this rite, 24-27. The children of Israel set as communal, 28. All the first-born of Egypt slain, 29, 30. Pharaoh and the Egyptians urge Moses, Aaron, and the Israelites to depart, 31-33. They prepare for their departure, and get gold, silver, and raiment from the Egyptians, 34-35. They journey from *Rameses*, to *Succoth*, in number six hundred thousand men, (besides women and children), and a mixed multitude, 37, 38. They take unleavened cakes of the dough they brought with them out of Egypt, 39. The time in which they sojourned in Egypt, 40-42. Different ordinances concerning the *passover*, 43-49, which are all punctually observed by the people, who are brought out of Egypt the same day, 50, 51.

An Exod. ix. 1. *Abib* or *Nisan*.

AND THE LORD spake unto Moses and Aaron in the land of Egypt, saying,

Ch. 13. 4. Deut. 16. 1 & 23. 15 & 34. 18. Lev. 13. 5. Numb. 23. 16. Esther 3. 7. b Or, kid— Lev. 22. 19, 20, 21. Mal. 1. 8, 14. Heb. 9. 14. 1 Pet. 1. 19.

2 * This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a 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.

5 Your lamb shall be without 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 fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

d Heb. son of a year. Lev. 22. 12—e Lev. 23. 5. Numb. 9. 8 & 28. 16. Deut. 16. 1, 6.—f Heb. between the two evenings. Ch. 16. 12.

text now wants many words in each of the seven following places: chap. vii. between verses 18. and 19. end of chap. vii. chap. viii. between 19 and 20. chap. x. between 2. and 3. and chap. xi. at verses 3. and 4. The reader will permit me to refer him (for all the words thus omitted) to my own edition of the *Hebrew Bible* (Oxford 1780. 2 vols. fol.) where the whole differences are most clearly described. As this is a matter of very extensive consequence, I cannot but observe here, that the present Hebrew text of Exod. chap. xi. did formerly, and does still appear to me to furnish a demonstration against itself, in proof of the double speech being formerly recorded there, as it is now in the Samaritan. And some very learned men have confessed the impossibility of explaining this chapter without the assistance of the Samaritan *Pentateuch*. I shall now give this important chapter as I presume it stood originally, distinguishing by *Italics* all such words as are added to, or differ from, our present translation. And before this chapter must be placed the two last verses of the chapter preceding, Exod. x. 23. *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 well spoken: I will see thy face again no more.*

EXODUS XI.

Hebrew text and present version.

Samaritan text and new version.

1. And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, afterward he will let you go hence, when he shall let you go, he shall surely thrust you out hence altogether.

2. Speak now in the ears of the people; and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.

3. And the Lord gave the people favour in the sight of the Egyptians.

1. Then Jehovah said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, and afterward he will send you out hence, when he will send you away, he will surely drive you hence altogether.

2. Speak now in the ears of the people; and let every man ask of his neighbour, and every woman of her neighbour vessels of silver, and vessels of gold, and raiment.

3. And I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask.

4. For about midnight I will go forth into the midst of the land of Egypt.

5. And every first-born in the land of Egypt shall die, from the first-born of Pharaoh, who sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill; and even unto the first-born of every beast.

6. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

7. But against any of the children of Israel shall not a dog move his tongue, against man or even against beast; that thou mayest know that Jehovah doth put a difference between the Egyptians and Israel.

8. And thou also shalt be greatly honoured in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Hebrew.

Samaritan.

9. Then Moses said unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born; and I said unto thee, Let my son go that he may serve me.

10. But thou hast refused to let him go; behold, Jehovah slayeth thy son, thy first-born.

11. And Moses said, Thus saith Jehovah, About midnight will I go forth into the midst of the land of Egypt.

12. And every first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill; and even unto the first-born of every beast.

13. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

14. But against any of the children of Israel shall not a dog move his tongue, against man or even against beast; that thou mayest know that the Lord doth put a difference between the Egyptians and Israel.

15. And all these thy servants shall come down to me, and bow down themselves to me, saying, Go forth, thou and all the people that follow thee; and thou I will go forth.

16. Then went he forth from before Pharaoh in great indignation.

17. And Jehovah said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt.

18. And Moses and Aaron performed all these wonders before Pharaoh; but Jehovah hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

4. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt.

5. And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

7. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in great anger.

9. And the Lord said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt.

10. And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

The reader has now the whole of this chapter before him. When, therefore, he has first read the 28th and 29th verses of the preceding chapter, and has then observed, with due surprise, the confusion of the *Hebrew* text in chap. xi. he will be prepared to acknowledge with due gratitude, the regularity and truth of the *Samaritan* text; through these many and very considerable differences. *REMARKS on select passages in the Old Testament.* 8vo. Oxfl. 1787.

The reader will pass his own judgment on the weight of this reasoning, and the importance of the additions preserved in the Samaritan text; a conviction of their utility has induced me to insert them.

NOTES ON CHAPTER XII.

Verse 2. *This month shall be unto you the beginning of months*] It is supposed that God now changed the commencement of the Jewish year. The month to which this verse refers, the month *Abib*, answers to a part of our

Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

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, wherain they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

g Ch. 31. 23. Deut. 16. 3.

Numb. 9. 11. 1 Cor. 5. 8.

March and April; whereas it is supposed that previously to this, the year began with Tisri, which answers to a part of our September; for in this month the Jews suppose God created the world, when the earth appeared at once with all its fruits, in perfection. From this circumstance, the Jews have formed a twofold commencement of the year, which has given rise to a twofold denomination of the year itself, to which they afterward attended in all their reckonings: that which began with Tisri or September, was called their civil year; that which began with Abib or March, was called the sacred or ecclesiastical year.

As the Exodus of the Israelites formed a particular era, which is referred to in Jewish reckonings down to the building of the temple, I have marked it as such in the chronology in the margin; and shall carry it down to the time in which it ceased to be acknowledged.

Some very eminently learned men dispute this; and especially Houbigant, who contends with great plausibility of argument, that no new commencement of the year is noted in this place; for, that the year had always begun in this month, and that the words shall be, which are inserted by different versions, have nothing answering to them in the Hebrew, which he renders literally thus, *Hic mensis vobis est caput mensium; hic vobis primus est anni mensis.* "This month is to you the head or chief of the months; it is to you the first month of the year." And he observes further, that God only marks it thus, as is evident from the context, to show the people that this month, which was the beginning of their year, should be so designated as to point out to their posterity, on what month and on what day of the month they were to celebrate the passover and the feast of unleavened bread. His words are these: *Ergo superest, et Hebr. ipso ex contextu efficitur, non hic novi ordinis annum constitui, sed eum anni mensem, qui esset primus, ubi commemorari, ut posteris constaret, quo mense, et quo die mensis pascha et azyma celebranda essent.*

Verse 3. In the tenth day of the month] In after times, they began their preparation on the thirteenth day, or day before the Passover, which was not celebrated till the fourteenth day, see ver. 6. but on the present occasion, as this was their first passover, they probably required more time to get ready in: as a state of very great confusion must have prevailed at this time. Mr. Ainsworth remarks, that on this day the Israelites did afterward go through Jordan into the land of Canaan, Josh. iv. 19. And Christ our paschal Lamb, on this day, entered Jerusalem, riding on an ass; the people bearing palm branches, and crying, Hosanna, John xii. 1, 12, 13, &c. and in him this type was truly fulfilled.

A lamb] The original word *sch*, signifies the young of sheep and of goats, and may be indifferently translated either lamb or kid. See ver. 5.

A lamb for a house] The whole host of Israel was divided into twelve tribes, these tribes into families, the families into houses, and the houses into particular persons; Numb. i. Josh. vii. 14. Ainsworth.

Verse 4. If the household be too little] That is, If there be not persons enow in one family, to eat a whole lamb, then two families must join together. The rabbins allow that there shall be at least ten persons to one paschal lamb, and not more than twenty.

Take it according to the number of the souls] The persons who were to eat of it were to be first ascertained, and then the lamb to be slain and dressed for that number.

Verse 5. Without blemish] Having no natural imperfection, no disease, no deficiency or redundancy of parts. On this point the rabbins have trifled most egregiously, reckoning fifty blemishes that render a lamb or a kid, or any animal, improper to be sacrificed: five in the ear, three in the eye-lid, eight in the eye, three in the nose, six in the mouth, &c. &c.

A male of the first year] That is, Any age in the first year, between eight days and twelve months.

From the sheep or from the goats] That is, the *sch* means either; and either was equally proper, if without blemish. The Hebrews, however, in general, preferred the lamb to the kid.

Verse 6. Ye shall keep it up until the fourteenth day] The lamb or kid was to be taken from the flock on the tenth day, and kept up and fed by itself till the fourteenth day, when it was to be sacrificed. This was never commanded nor practised afterward. The rabbins mark four

things that were required in the first passover, that were never required afterward: 1. The eating of the lamb in their houses dispersed through Goshen. 2. The taking the lamb on the tenth day. 3. The striking of its blood on the door-posts and lintels of their houses. And 4. Their eating it in haste. These things were not required of the succeeding generations.

The whole assembly—shall kill it] Any person might kill it; the sacrificial act in this case, not being confined to the priests.

In the evening] *בין הערבים* *beyn ha-‘arabayim*, "between the two evenings." The Jews divided the day into morning and evening: till the sun passed the meridian, all was morning or forenoon; after that, all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset, and continued till night, i. e. during the whole time of twilight.—between twelve o'clock, therefore, and the termination of twilight, the passover was to be offered.

"The day, among the Jews, had twelve hours, Josh. xi. 9. Their first hour was about six o'clock in the morning with us. Their sixth hour was our noon. Their ninth hour answered to our three o'clock in the afternoon. By this we may understand that the time in which Christ was crucified, began at the third hour, that is, at nine o'clock in the morning, the ordinary time for the daily morning sacrifice, and ended at the ninth hour, that is, three o'clock in the afternoon, the time of the evening sacrifices, Mark xv. 25, 33, 34, 37. Wherefore their ninth hour was their hour of prayer, when they used to go into the temple at the daily evening sacrifice, Acts iii. 1. and this was the ordinary time for the passover. It is worthy of remark, that God sets no particular hour for the killing of the passover: any time between the two evenings, i. e. between twelve o'clock in the day and the termination of twilight, was lawful. The daily sacrifice, see Exod. xxix. 38, 39. was killed at half-past the eighth hour, that is, half an hour before three in the afternoon; and it was offered up at half-past the ninth hour, that is, half an hour after three. In the evening of the passover it was killed at half past the seventh hour, and offered at half past the eighth, that is, half an hour before three: and if the evening of the passover fell on the evening of the sabbath, it was killed at half past the sixth hour, and offered at half past the seventh, that is, half an hour before two in the afternoon. The reason of this was, they were first obliged to kill the daily sacrifice, and then to kill and roast the paschal lamb, and also to rest the evening before the passover. Agreeably to this, *Maymonides* says, The killing of the passover is after mid-day: and if they kill it before, it is not lawful; and they do not kill it till after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps, they begin to kill the paschal lambs until the end of the day. By this time of the day, God foreshadowed the sufferings of Christ in the evening of times, or in the last days, Heb. i. 2. 1 Pet. i. 19, 28. and about the same time of the day, when the paschal lamb ordinarily died, He died also, viz. at the ninth hour: Matt. xxvii. 46—50." See Ainsworth.

Verse 7. Take of the blood and strike it on the two side posts] This was to be done by dipping a bunch of hyssop into the blood, and thus sprinkling it upon the posts, &c. see ver 22. That this sprinkling of the blood of the paschal lamb, was an emblem of the sacrifice and atonement made by the death of Jesus Christ is most clearly intimated in the Sacred Writings, 1 Pet. i. 2. Heb. ix. 13, 14. viii. 10. It is remarkable that no blood was to be sprinkled on the threshold, to teach, as Mr. Ainsworth properly observes, a reverent regard for the blood of Christ, that men should not tread under foot the Son of GOD, nor count the blood of the covenant wherewith they were sanctified, an unholy thing. Heb. x. 29.

Verse 8. They shall eat the flesh—roast with fire] As it was the ordinary custom of the Jews to boil their flesh, some think that the command given here was in opposition to the custom of the Egyptians, who ate raw flesh in honour of Osiris. The Ethiopians, are to this day remarkable for eating raw flesh; as is the case with most savage nations.

Unleavened bread] *מצות* *matsoth*, from *מצה* *matzah*, to squeeze or compress, because the bread prepared without leaven or yeast was generally compressed, sad, or heavy,

9 Eat not of it raw, nor sodden at all with water, but ^a roast with fire; his head with his legs, and with the purtenance thereof.

10 ^b And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire.

11 ^c 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: ^d it is the LORD's passover.

^a Deut. 16. 7.—^b Ch. 23. 18. & 34. 25.—^c Deut. 16. 5.—^d Ch. 11. 4, 5. Amos 5. 17. n Numb. 33. 4.

as we term it. The word here properly signifies unleavened cakes; the word for leaven in Hebrew is *חמץ chamets*, which simply signifies to ferment. It is supposed that leaven was forbidden on this and other occasions, that the bread being less agreeable to the taste, it might be emblematical of their bondage and bitter servitude: as this seems to have been one design of the bitter herbs which were commanded to be used on this occasion; but this certainly was not the sole design of the prohibition; leaven itself is a species of corruption, being produced by fermentation, which in such cases, tends to putrefaction. In this very light St. Paul considers the subject in this place; hence, alluding to the passover as a type of Christ, he says, *Purge out therefore the old leaven—for Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth*, 1 Cor. v. 6—8.

Bitter herbs] What kind of herbs or salad is intended by the word *מרורים merarim*, which literally signifies *bitters*, is not well known. The Jews think cichory, wild lettuce, horehound, and the like, are intended. Whatever may be implied under the term, whether bitter herbs, or bitter ingredients in general, it was designed to put them in mind of their bitter and severe bondage in the land of Egypt, from which God was now about to deliver them.

Verse 9. With the purtenance thereof] All the intestines, for these were abused by the heathens for purposes of divination; and when roasted in the manner here directed, they could not be thus used. The command also implies, that the lamb was to be roasted whole; neither the head or legs were to be separated, nor the intestines removed. I suppose that these last simply included the heart, lungs, liver, kidneys, &c. and not the intestinal canal.

Verse 10. Ye shall let nothing of it remain until the morning] Merely to prevent putrefaction; for it was not meet that a thing offered to God should be subjected to corruption, which, in such hot countries, it must speedily undergo. Thus the body of our blessed Lord saw no corruption, Psal. xvi. 10. Acts ii. 27. because, like the paschal lamb, it was a sacrifice offered to God.

It appears that, from the Jewish passover, the heathens borrowed their sacrifice, termed *PROPTER VIAM*. It was their custom previously to their undertaking a journey, to offer a sacrifice to their gods, and to eat the whole, if possible; but if any part was left, they burned it with fire; and this was called *propter viam*; because it was made to procure a prosperous journey. It was in reference to this, that Cato is said to have rallied a person called *Q. Albidius*, who, having eaten up all his goods, set fire to his house, his only remaining property. "He has offered his sacrifice *propter viam*," said Cato, "because he has burned what he could not eat." This account is given by *Macrobius*, Saturn. lib. ii. 2. edit. Bipont. vol. i. p. 333. and is a remarkable instance how closely some of the religious observances of the people of God have been copied by the heathen nations.

Verse 11. And thus shall ye eat it: with your loins girded] As in the eastern countries they wear long loose garments, whenever they travel, they tuck up the foreparts of their garments in their girdle, which they wear round their loins.

Your shoes on your feet] This seems particularly mentioned, because not customary. "The easterns throw off their shoes when they eat, because it would be troublesome, says Sir J. Chardin, to keep their shoes upon their feet, they sitting cross-legged on the floor, and having no hinder quarters to their shoes, which are made like *slippers*: and as they do not use tables and chairs as we do in Europe, but have their floors covered with carpets, they throw off their shoes when they enter their apartments, lest they should soil those beautiful pieces of furniture." On the contrary, the Israelites were to have their shoes on, because now about to commence their journey. It was customary among the Romans to lay aside their shoes

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: ^a 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 ^b to destroy you, when I smite the land of Egypt.

a Or, princes. Ch. 21. 6. & 22. 28. Psal. 82. 1, 6. John 10. 34, 35.—^b Ch. 6. 2. p Heb. for a destruction.

when they went to a banquet. The servants took them off when they entered the house; and returned them when they departed to their own habitations.

Your staff in your hand] The same writer observes, that the eastern people universally make use of a staff when they travel on foot.

Ye shall eat it in haste] Because they were suddenly to take their departure; the destroying angel was at hand, their enemies were coming against them, and they had not a moment to lose.

It is the LORD's PASSOVER.] That is, Jehovah is now about to pass over the land, and the houses only where the blood is sprinkled, shall be safe from the stroke of death. The Hebrew word *פסח pesach*, which we very properly translate *PASSOVER*, and which should be always pronounced as two words, has its name from the angel of God passing by or over the houses of the Israelites, on the posts and lintels of which the blood of the lamb was sprinkled; while he stopped at the houses of the Egyptians to slay their first-born.

Verse 12. Against all the gods of Egypt, &c.] As different animals were sacred among the Egyptians, the slaying of the first-born of all the beasts might be called executing judgment upon the gods of Egypt. As this, however, does not appear very clear and satisfactory, some have imagined that the word *אלוהי elohay* should be translated *princes*, which is the rendering in our margin; for as these princes, which were rulers of the kingdom under Pharaoh, were equally hostile to the Hebrews with Pharaoh himself, therefore these judgments fell equally heavy on them also. But, we may ask, Did not these judgments fall equally on all the families of Egypt, though multitudes of them had no particular part either in the evil counsel against the Israelites, or in their oppression? Why then distinguish those in calamities, in which all equally shared? None of these interpretations, therefore, appear satisfactory. *Houbigant*, by a very simple and natural emendation, has, he thinks, restored the whole passage to sense and reason. He supposes, that *אלוהי elohay*, gods, is a mistake for *אליהו ahely*, tents, or habitations; the *ה* *he*, and the *ל* *lamed*, being merely interchanged. This certainly gives a very consistent sense, and points out the universality of the desolation, to which the whole context continually refers. He therefore contends that the text should be read thus—*And on all the TENTS or HABITATIONS of Egypt I will execute judgment!* by which words the Lord signified, that not one dwelling in the whole land of Egypt should be exempted from the judgment here threatened. It is but justice to say, that however probable this criticism may appear, it is not supported by any of the ancient versions, nor by any of the MSS. collated by *Kennicott* and *De Rossi*. The parallel place also, Numb. xxxiii. 4. is rather against *Houbigant's* interpretation—*For the Egyptians buried all their first-born, which the Lord had smitten among them: upon their gods also [אלוהיהוה u be elohayhem] the Lord executed judgments.* But *Houbigant* amends the word in this place, in the same way as he does that in Exodus. There appears also to be an allusion to this former judgment, Isai. xix. 1. *Behold, the Lord shall come into Egypt, and the idols [עִלְיֵלֵי eilyley] of Egypt shall be moved at his presence.* And in Jerem. xliii. 13. *The houses of the gods [בָּתֵי וְאֵלֵי batey elohay] of the Egyptians shall he burn with fire.* The rabbins say, that "when Israel came out of Egypt, the holy blessed God threw down all the images of their abominations, and they were broken to pieces."—When a nation was conquered, it was always supposed that their gods had either abandoned them, or were overcome. Thus Egypt was ruined, and their gods confounded and destroyed by Jehovah.—See the note on chap. xi. 7.

Verse 13. The blood shall be to you for a token] It shall be the sign of the destroying angel, that the house on which he sees this blood sprinkled is under the protection of God, and that no person in it is to be injured. See on ver. 11.

14 And this day shall be unto you ^afor a memorial; and ye shall keep it a ^afeast to the Lord throughout your generations; ye shall keep it a ^afeast by an ordinance for ever.

15 ¶ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, ^athat soul shall be cut off from Israel.

16 And in the first day *there shall be* ^aa holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save *that* which every ^aman must eat, that only may be done of you.

17 And ye shall observe the *feast* of unleavened bread; for ^ain 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.

18 ^bIn 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.

^a Ch. 13. 9.— Lev. 23. 4, 5. 2 Kings 21. 21.— Ver. 21. 43 & Ch. 13. 10.— Ch. 13. 6, 7. & 23. 15 & 31. 18, 25. Lev. 23. 5, 6. Numb. 28. 17. Deut. 16. 3, 8. 1 Cor. 5. 7. 1 Gen. 17. 14. Numb. 9. 13.— Lev. 23. 7, 8. Numb. 28. 18, 25.— Heb. soul. x. Ch. 13.— Lev. 23. 5. Numb. 28. 16.

19 ^aSeven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ^aeven that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, ^bDraw out and take you a ^clamb according to your families, and kill the passover.

22 ^dAnd ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and ^estrike 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 ^fFor 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 ^gwill not suffer ^hthe 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

^a Exod. 23. 15 & 24. 18. Deut. 16. 3. 1 Cor. 5. 7, 8.—a Numb. 9. 13.—b Ver. 8. Numb. 9. 4. Josh. 5. 10. 2 Kings. 23. 21. Ezra. 6. 50. Matt. 26. 18, 19. Mark 14. 12-16. Luke 22. 7, 8.—c Or, *lamb*—Hebr. 11. 2.—d Ver. 7.—e Ver. 12. 13.—g Ezek. 9. 6. Rev. 7. 3. & 9. 4.—h 2 Sam. 24. 16. 1 Cor. 10. 10. Hebr. 11. 28.

Verse 14. *A memorial*] To keep up a remembrance of the severity and goodness, or justice and mercy of God. *Ye shall keep it a feast*—it shall be annually observed, and shall be celebrated with solemn religious joy.—*Throughout your generations*—as long as ye continue to be a distinct people—an ordinance, a divine appointment—an institution of God himself, neither to be altered nor set aside by any human authority.

For ever] עולם חקת חלם *chukath olam*, an everlasting or endless statute, because representative of the Lamb of God who taketh away the sin of the world; whose mediation, in consequence of his sacrifice, shall endure while *time itself lasts*; and to whose merits and efficacy, the salvation of the soul shall be ascribable throughout *eternity*! This, therefore, is a statute and ordinance, that can have no end, either in this world or in the world to come. It is remarkable that though the Jews have ceased from the whole of their sacrificial system, so that sacrifices are no longer offered by them in any part of the world, yet they all, in all their generations and in all countries, keep up the remembrance of the pass-over, and observe the feast of unleavened bread! But no lamb is sacrificed. Their sacrifices have all totally ceased, ever since the destruction of Jerusalem by the Romans. Even the flesh that is used on this occasion, is partly *roasted*, and partly *boiled*, that it may not even resemble the primitive sacrifice; for they deem it *unlawful* to sacrifice out of Jerusalem. The truth is, the true Lamb of God that taketh away the sin of the world, *has been offered*; and they have no power to restore the ancient type. See on ver. 27.

Verse 15. *Seven days shall ye eat unleavened bread*] This has been considered as a distinct ordinance, and not essentially connected with the passover. The passover was to be observed on the fourteenth day of the first month; the feast of unleavened bread began on the *fifteenth*, and lasted seven days; the first and the last of which were holy convocations.

That soul shall be cut off] There are *thirty-six* places, in which this *excision or cutting off* is threatened against the Jews for neglect of some particular duty; and what is implied in the thing itself, is not well known. Some think it means a violent death: some a premature death; and some an eternal death. It is very likely that it means no more, than the separation from the rights and privileges of an Israelite; so that after this excision, the person was considered as a mere stranger, who had neither lot nor part in Israel, nor any right to the blessings of the covenant. This is probably what St. Paul means, Rom. ix. 3. But we naturally suppose this punishment was not inflicted, but on those who had showed a *marked and obstinate contempt* for the divine authority. This punishment appears to have been nearly the same with *excommunication* among the Christians: and from this general notion of the *cutting off*, the Christian excommunication seems to have been borrowed.

Verse 16. *In the first day—and in the seventh day there shall be a holy convocation*] This is the first place where we meet with the account of an assembly collected for the

mere purpose of religious worship. Such assemblies are called *holy convocations*, which is a very appropriate appellation for a religious assembly: they were called together by the express command of God; and were to be employed in a work of holiness: מיקרא *mikra*, *convocation*, is a word of similar import with the Greek ἐκκλησία, which we commonly translate *church*, and which properly signifies an assembly convened by public call.

Verse 17. *Self-same day*] בעצמם *be'etsam*—in the body of this day, or in the strength of this day—probably they began their march about day-break, called here *the body or strength of the day*; and in Deut. xvi. 1. *by night*, some time before the sun rose.

Verse 19. *No leaven found in your houses*] To meet the letter of this precept in the fullest manner possible, the Jews, on the eve of this festival, institute the most rigorous search through every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crumb of bread shall be left that had any leaven in it. And so strict were they in their observance of the letter of this law, that if even a mouse was seen to run across the floor with a crumb of bread in its mouth, they considered the whole house as polluted, and began their purification afresh. We have already seen that *leaven* was an emblem of sin, because it proceeded from corruption: and the putting away of this, implied the turning to God with simplicity and uprightness of heart. See the note on ver. 8. and on ver. 27.

Verse 21. *Kill the passover*.] That is, the *lamb*, which was called the *paschal* or *passover* lamb; the *animal* that was to be sacrificed on this occasion, got the name of the *institution* itself: thus the word *covenant* is put often for the sacrifice offered in making the covenant—so the *rock* was *Christ*, 1 Cor. x. 4. *bread* and *wine*, the *body* and *blood* of *Christ*, Mark xiv. 22, 24. St. Paul copies the expression, 1 Cor. v. 7. *Christ our pass-over* (that is, our paschal lamb) *is sacrificed* for us.

Verse 22. *A bunch of hyssop*] The original word חסו *hasob* has been variously translated *musk*, *rosemary*, *poly-pody of the wall*, *mint*, *origanum*, *marjoram*, and *hyssop*; the latter seems to be the most proper. Parkhurst says it is named from its detensive and cleansing qualities, whence it was used in sprinkling the blood of the paschal lamb, in cleansing the leprosy, Lev. xiv. 4, 6, 51, 52. in composing the water of purification, Numb. xix. 6. and sprinkling it, ver. 18. It was a type of the *purifying* virtue of the bitter sufferings of Christ. And it is plain from Psal. li. 9. that the Psalmist understood its meaning. Among botanists, Hyssop is described as "a genus of the *gymnospermia* (naked seed) order, belonging to the *didymna* class of plants. It has under shrubby, low, bushy stalks, growing a foot and a half high; small, spear-shaped, close-sitting, opposite leaves, with several smaller ones rising from the same joint; and all the stalks and branches terminated by erect whorled spikes of flowers of different colours, in the varieties of the plant. The leaves have an aromatic smell, and a warm pungent taste. The leaves of this plant are particularly recom-

come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 * And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote

the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the cap-

1 Ch. 3. 8, 12.—k Ch. 13. 8, 14. Deut. 32. 7. Josh. 4. 6. Psa. 78. 6.—1 Var. 11. m Ch. 4. 31.—n Hebr. 11. 28.

o Ch. 11. 4.—p Numb. 8. 17. & 33. 4. Psa. 78. 51. & 105. 36. & 135. 6. & 136. 13. r Ch. 4. 23. & 11. 5. Wied. 18. 11.

mended in humoral asthmas, and other disorders of the breast and lungs, and greatly promote expectoration." Its medicinal qualities were probably the reason why this plant was so particularly recommended in the Scriptures.

Verse 26. *What mean ye by this service?* The establishment of this service annually, was a very wise provision to keep up in remembrance this wonderful deliverance. From the remotest antiquity, the institution of feasts, games, &c. has been used to keep up the memory of past grand events. Hence God instituted the sabbath, to keep up the remembrance of the creation; and the pass-over to keep up the remembrance of the deliverance from Egypt. All the other feasts were instituted on similar reasons. The Jews never took their sons to the tabernacle or temple till they were twelve years of age, nor suffered them to eat of the flesh of any victim till they had themselves offered a sacrifice at the temple, which they were not permitted to do before the twelfth year of their age. It was at this age that Joseph and Mary took our blessed Lord to the temple, probably for the first time, to offer his sacrifice.—See Calmet.

Verse 27. *It is the sacrifice of the Lord's passover* We have already intimated, that the paschal lamb was an illustrious type of Christ; and we shall find, that every thing in this account is typical, or representative. 1. The bondage and affliction of the people of Israel may be considered as emblems of the hard slavery and wretchedness consequent on a state of sinfulness. Satan reigns over both body and soul, bringing the whole into subjection to the law of sin and death; while various evil tempers, passions, lusts, and irregular appetites, act as subordinate tormentors, making the lives of the vassals of sin bitter, because of the rigour by which they are obliged to serve. Reader, is this thy case? 2. The mercy of God projects the redemption of man from this cruel bondage and oppression; and a sacrifice is appointed for the occasion, by God himself; to be offered with particular and significant rites and ceremonies, all of which represented the passion and death of our blessed Lord; and the great end for which he became a sacrifice, viz. the redemption of a lost world from the power, the guilt, and the pollution of sin, &c. And it is worthy of remark, 1st. That the anniversary or annual commemoration of the passover was strictly and religiously kept by the Jews, on the day, and hour of the day, on which the original transaction took place, throughout all their succeeding generations. 2dly, That on one of these anniversaries, and, as many suppose, on the very day and hour on which the paschal lamb was originally offered, our blessed Lord expired on the cross for the salvation of the world. 3dly, That after the destruction of Jerusalem, the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the passover, but without any sacrifice, notwithstanding their deep-rooted, inveterate antipathy against the Author and grace of the Gospel. 4thly, That the sacrament of the Lord's supper was instituted to keep this true paschal sacrifice in commemoration, and that this has been religiously observed by the whole Christian world (one very small class of Christians excepted) from the foundation of Christianity to the present day! 5thly, That the Jews were commanded to eat the paschal lamb; and our Lord, commemorating the passover, commanded his disciples, saying, Take, eat, this is my body, which is given for you; do this in remembrance of ME. In the communion service of the Church of England, the spirit and design both of the type and antitype, are most expressively condensed into one point of view, in the address to the communicant. "Take and eat this in remembrance that Christ died for thee; and feed upon him in thy heart by faith, with thanksgiving." Thus, God continues the memorial of that grand transaction which he has said should be an ordinance for ever; evidently meaning thereby, that the paschal lamb should be the signifier till the passion and death of Christ; and that afterward bread and wine taken sacramentally in commemoration of his crucifixion, should

be the continual representatives of that sacrifice till the end of the world. Thus the passover in itself, and in its reference, is an ordinance for ever; and thus the words of the Lord are literally fulfilled. Reader, learn from this, 1. That if thou art not rescued from the thralldom of sin, thou must perish for ever. 2. That nothing less than the power and mercy of God can set thee free. 3. That God will save thee in no other way, than by bringing thee out of thy sinful state, and from thy wicked practices, and companions. 4. That in order to thy redemption, it was absolutely necessary that the Son of God should take thy nature upon him, and die in thy stead. 5. That unless the blood of this sacrifice be sprinkled in its atoning efficacy and merits, on thy heart and conscience, the guilt and power of thy sin cannot be taken away. 6. That as the blood of the paschal lamb must be sprinkled on every house, in order to the preservation of its inhabitants, so there must be a personal application of the blood of the cross to thy conscience, to take away thy sins. 7. As it was not enough that the passover was instituted, but the blood must be sprinkled on the lintels and door-posts of every house, to make the rite effectual to the salvation of each individual; so, it is not enough that Christ should have taken human nature upon him, and died for the sin of the world; for no man who has the opportunity of hearing the Gospel, is saved by that death, who does not, by faith, get a personal application of it to his own heart. 8. That those who wish for an application of the atoning blood, must receive this spiritual passover, with a perfect readiness to depart from the land of their captivity, and travel to the rest that remains for the people of God: it being impossible, not only to a gross sinner, continuing such, to be finally saved, (however he may presume upon the mercy of God) but also to a worldly-minded man, to get to the kingdom of God: for Christ died to save us from the present evil world, according to the will of God. 9. That in order to commemorate aright, in the sacrament of the Lord's supper, the great atonement made for the sin of the world, all leaven of malice, bitterness, and insincerity, must be put away; as God will have no man to partake of this mystery who does not fully enter into its spirit and meaning. See 1 Cor. v. 7. 8.

Ver. 29. *Smote all the first-born* If we take the term first-born in its literal sense only, we shall be led to conclude, that in a vast number of the houses of the Egyptians there could have been no death, as it is not at all likely that every first-born child of every Egyptian family, was still alive; and that all the first-born of their cattle still remained. And yet it is said, ver. 30. that there was not a house where there was not one dead. The word, therefore, must not be taken in its literal sense only. From its use in a great variety of places in the Scriptures it is evident that it means the chief, most excellent, best beloved, most distinguished, &c. In this sense our blessed Lord is called the first-born of every creature, Coloss. i. 15. and, the first-born among many brethren, Rom. viii. 29. that is, he is more excellent than all creatures, and greater than all the children of men. In the same sense we may understand Rev. i. 5. where CHRIST is called the first-begotten from the dead, i. e. the chief of all that have ever visited the empire of death, and on whom death has had any power; and the only one, who by his own might, quickened himself. In the same sense wisdom is represented as being brought forth before all the creatures, and being possessed by the Lord in the beginning of his ways, Prov. viii. 22—30. that is, the wisdom of God is peculiarly conspicuous in the production, arrangement, and government of every part of the creation. So Ephraim is called the Lord's first-born, Jer. xxxi. 9. And the people of Israel are often called by the same name, see Exod. iv. 22. *Israel is my son, my first-born*: that is, the people in whom I particularly delight and whom I shall especially support and defend. And because the first-born are, in general, peculiarly dear to their parents, and because among the Jews, they had especial and peculiar privileges, whatever was most dear, most valuable,

tive that *was* in the *dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 ¶ And *he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, *both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 *Also take your flocks and your herds, as ye have said, and be gone; and *bless me also.

33 *And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, *We be all dead men.

^a Heb. house of the pit.—Ch. ii. 6. Prov. 21. 13. Amos 5. 17. Jam. 2. 13. Ch. ii. 1. Psal. 103. 32.—Ch. 10. 9.—Ch. 10. 24.—x Gen. 27. 31.—Ch. 11. 8. Psal. 103. 38.

34 And the people took their dough before it was leavened, their *kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians ^bjewels of silver, and jewels of gold, and raiment:

36 *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 ^dthey spoiled the Egyptians.

37 ¶ And *the children of Israel journeyed from ^cRameses to Succoth, about ^esix hundred thousand on foot that were men, besides children.

^a Gen. 29. 3.—a Or, dough. Ch. 8. 3.—b Ch. 3. 22. & 11. 2.—c Ch. 3. 21. & 11. 3. d Gen. 15. 14. Ch. 3. 22. Psal. 103. 37.—e Numb. 23. 3.—f Gen. 47. 11.—g Gen. 12. 2. & 46. 3. Ch. 28. 26. Numb. 1. 36. & 11. 21.

and most prized, was thus denominated. So Micah vi. 7. *Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?* Shall I give up the most beloved child I have, he that is most dear and most necessary to me, in order to make an atonement for my sins? In like manner the prophet Zech. xii. 10. speaking of the conversion of the Jews to the Gospel of Christ, represents them as looking on him whom they have pierced, and being as one that is in bitterness for his first-born: that is, they shall feel distress and anguish as those who had lost their most beloved child. So the church triumphant in the kingdom of God, are called, Heb. xii. 23. *the general assembly and church of the first-born, i. e. the most noble and excellent of all human if not created beings.* So Homer, Il. iv. v. 102. ἄπειρα πρῶτόγονος βίβης κλισίας ἐκκεταμένη. "A hecatomb of lambs, all firstlings of the flock." That is, the most excellent of their kind.

In a contrary sense, when the word first-born is joined to another that signifies any kind of misery or disgrace, it then signifies the depth of misery, the utmost disgrace. So the first-born of the poor, Isai. xiv. 30. signifies the most abject, destitute, and impoverished. The first-born of death, Job xviii. 13. means the most horrible kind of death. So in the threatening against Pharaoh, chap. xi. 5. where he informs him that he will slay all the first-born, from the first-born of Pharaoh that sitteth upon the throne, to the first-born of the maid-servant that is behind the mill, he takes in the very highest and lowest conditions of life. As there was no state in Egypt superior to the throne, so there was none inferior to that of the female slave that ground at the mill. The prophet Habakkuk seems to fix this as the sense in which the word is used here; for speaking of the plagues of Egypt in general, and the salvation which God afforded his people, he says, chap. iii. 13. *Thou ventest forth for the salvation of thy people—thou woundedst the head (פְּרֹשֶׁת רֹאשׁ) the chief, the most excellent) of the house of the wicked—of Pharaoh and the Egyptians.* And the author of the book of Wisdom understood it in the same way. *The master and the servant were punished after one manner; and like as the king, so suffered the common people—for in one moment the noblest offspring of them was destroyed:* chap. xviii. 11, 12. And in no other sense can we understand the word in Psal. lxxxix. 27. where, among the promises of God to David, we find the following, *Also I will make him my first-born, higher than the kings of the earth;* in which passage, the latter clause explains the former: David, as king, should be the first-born of God, i. e. he should be higher than the kings of the earth—the most eminent potentate in the universe. In this sense, therefore, we should understand the passage in question: the most eminent person in every family in Egypt, as well as those who were literally the first-born, being slain in this plague. Calmet and some other critics particularly contend for this sense.

Verse 30. *There was a great cry!* No people in the universe were more remarkable for their mournings than the Egyptians, especially in matters of religion: they whipped, beat, tore themselves, and howled in all the excess of grief. When a relative died, the people left the house, ran into the streets, and howled in the most lamentable and frantic manner, see Diocl. Sicul. lib. i. and Herod. lib. ii. c. 85, 86. And this latter author, happening to be in Egypt on one of their solemnities, saw myriads of people whipping and bending themselves in this manner, lib. ii. c. 60. and see Mr. Bryant on the Plagues of Egypt, where many examples are given, p. 162, &c. How dreadful then must the scene of horror and distress appear, when there was not one house or family in Egypt where there

was not one dead; and according to their custom, all the family running out into the streets, bewailing this calamity!

Verse 31. *Called for Moses and Aaron!* That is, he sent the message here mentioned to them; for it does not appear that he had any farther interview with Moses and Aaron, after what is mentioned, chap. x. 28, 29, and xi. 8. See the notes there.

Verse 33. *The Egyptians were urgent upon the people!* They felt much, they feared more; and therefore wished to get immediately rid of a people, on whose account they found they were smitten with so many and such dreadful plagues.

Verse 34. *They took their dough before it was leavened, &c.* There was no time now to make any regular preparation for their departure, such was the universal hurry and confusion. The Israelites could carry but little of their household utensils with them; but some, such as they kneaded their bread and kept their meal in, they were obliged to carry with them. The kneading troughs of the Arabs are comparatively small wooden bowls, which, after kneading their bread in, serve them as dishes, out of which they eat their victuals. And as to these being bound up in their clothes, no more may be intended than their wrapping them up in their long loose garments, or in what is still used among the Arabs, and called *hykes*, which is a long kind of blanket, something resembling a Highland plaid, in which they often carry their provisions, wrap themselves by day, and sleep at night. Dr. Shaw has been particular in his description of this almost entire wardrobe of an Arab. He says, they are of different sizes and of different qualities, but generally about six yards in length, and five or six feet broad. He supposes, that what we call Ruth's veil, Ruth iii. 15. was a *hyke*, and that the same is to be understood of the clothes of the Israelites mentioned in this verse. See his Travels, p. 224. 4to. edition.

Verse 35. *They borrowed of the Egyptians!* See the note on chap. iii. 22. where the very exceptionable term *borrow* is largely explained.

Verse 37. *From Rameses to Succoth!* Rameses appears to have been another name for Goshen, though it is probable that there might have been a chief city or village in that land where the children of Israel rendezvoused, previously to their departure, called Rameses. As the term Succoth signifies *booths* or *tents*, it is probable that this place was so named from its being the place of the first encampment of the Israelites.

Six hundred thousand! That is, there was this number of effective men, twenty years old and upwards, who were able to go out to war. But this was not the whole number, and therefore the sacred writer says, they were about 600,000; for when the numbers were taken about thirteen months after this, they were found to be six hundred and three thousand, five hundred and fifty, without reckoning those under twenty years of age, or any of the tribe of Levi, see Numb. i. 45, 46. But besides those on foot, or foot-men, there were no doubt many old and comparatively infirm persons, who rode on camels, horses, or asses, besides the immense number of women and children, which must have been, at least, three to one of the others; and the mixed multitude, ver. 38. probably of refugees in Egypt, who came to sojourn there, because of the dearth which had obliged them to emigrate from their own countries; and who now, seeing that the hand of Jehovah was against the Egyptians, and with the Israelites, availed themselves of the general consternation, and took their leave of Egypt; choosing Israel's God for their portion, and his people for their companions. Such a company moving at once, and emigrating from their own country, the world never before nor since witnessed; no doubt upwards of two millions of souls, besides their flocks

38 And ^ha 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 ⁱ 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* ^k four hundred and thirty years.

41 And it came to pass at the end of the four

hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* ^m a night ⁿ to be much observed 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* ^o the ordinance of the passover: There shall no stranger eat thereof:

^h Heb. a great mixture. Numb. 11. 4.—ⁱ Ch. 6. 1. & 11. 4. Ver. 33.—^k Gen. 15. 13. Act. 7. 6. Gal. 3. 17.

^l Ch. 7. 4. & Ver. 61.—^m Heb. a night of observations.—ⁿ See Deut. 16. 6. o Numb. 9. 14.

and herds, even very much cattle; and what but the mere providence of God, could support such a multitude, and in the wilderness too, where to this day, the necessaries of life are not to be found?

Suppose we take them at a rough calculation, thus, two millions will be found too small a number.

Effective men, 20 years of land upwards	600,000
Two-thirds of whom we may suppose were married, in which case their wives would amount to	400,000
These on an average, might have five children under 20 years of age, an estimate which falls considerably short of the number of children each family must have averaged, in order to produce from 75 persons, in A. M. 2284, upwards of 600,000 effective men in A. M. 2491, a period of only 196 years	2,000,000
The Levites, who probably were not included among the effective men	15,000
Their wives	10,000
Their children	165,000
The mixed multitude, probably not less than	20,000
Total	3,263,000

Besides a multitude of old and infirm persons, who would be obliged to ride on camels and asses, &c. and who must, from the proportion that such bear to the young and healthy, amount to many thousands more! Exclude even the Levites and their families, and upwards of three millions will be left.

Had not Moses the fullest proof of his divine mission, he never could have put himself at the head of such an immense concourse of people, who, without the most especial and effective Providence, must all have perished for lack of food. This single circumstance, unconnected with all others, is an ample demonstration of the divine mission of Moses, and of the authenticity and divine inspiration of the Pentateuch. To suppose that an impostor, or one pretending only to a divine call, could have ventured to place himself at the head of such an immense body of people, to lead them through a trackless wilderness, utterly unprovided for such a journey, to a land as yet in the possession of several powerful nations, whom they must expel before they could possess the country, would have implied such an extreme of madness and folly, as has never been witnessed in an individual; and such a blind credulity in the multitude, as is unparalleled in the annals of mankind! The succeeding stupendous events proved that Moses had the authority of God to do what he did: and the people had, at least, such a general conviction that he had this authority, that they implicitly followed his directions, and received their law from his mouth.

Verse 40. *Now the sojourning of the children of Israel, &c.* The statement in this verse is allowed on all hands to be extremely difficult: and therefore the passage stands in especial need of illustration. "That the descendants of Israel did not dwell 430 years in Egypt," says Dr. Kennicott, may be easily proved; and has often been demonstrated. Some, therefore, imagine, that by Egypt here, both it and Canaan are to be understood. But this greater latitude of place will not solve the difficulty: since the Israelites, including Israel their father, did not sojourn 430 years in both countries, previous to their departure from Egypt. Others, sensible of the still remaining deficiency, would not only have Egypt in the text to signify it and Canaan; but, by a figure more comprehensive, would have the children of Israel to mean, Israel's children; and Israel their father, and Isaac the father of Israel, and part of the life of Abraham, the father of Isaac.

"Thus, indeed," says Dr. Kennicott, "we arrive at the exact sum, and by this method of reckoning we might arrive at any thing—but truth; which we may presume was never thus conveyed by an inspired writer." But can the difficulty be removed without having recourse to such absurd shifts? Certainly it can. The Samaritan Pentateuch, in all its manuscripts and printed copies, reads the place thus:

אשר יצא ישראל ממצרים
 ויהיו ימי יצא ישראל ממצרים
 ויהיו ימי יצא ישראל ממצרים
 ויהיו ימי יצא ישראל ממצרים
 ויהיו ימי יצא ישראל ממצרים

Umoshab beney Yishrael reabotam asher yashebu baarets Cernañ ubaarets miltzraim sheloshim shanah rearbā meoth shanah.

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was 430." The same sum is given by St. Paul, Gal. iii. 17, who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt; and this chronology of the apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages, *they and their fathers, and in the land of Canaan*, which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be necessary to observe, that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses; and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic, as well as most ancient copies of this version which we possess. As to St. Paul, no man will dispute the authenticity of his statement; and thus in the mouth of these three most respectable witnesses, the whole account is indubitably established. That these three witnesses have the truth, the chronology itself proves; for, from Abraham's entry into Canaan to the birth of Isaac, was 25 years, Gen. xii. 4.—xvii. 1—21. Isaac was 60 years old at the birth of Jacob, Gen. xxv. 26. And Jacob was 130 at his going down into Egypt, Gen. xlvii. 9. which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed.—See Kennicott's Dissertation on the Hebrew Text.

Verse 42. *A night to be much observed*] A night to be held in everlasting remembrance, because of the peculiar display of the power and goodness of God; the observance of which annually, was to be considered a religious precept, while the Jewish nation should continue.

Verse 43. *This is the ordinance of the passover*] From the last verse of this chapter, it appears pretty evident, that this, to the 50th verse inclusive, constituted a part of the directions given to Moses relative to the proper observance of the first passover, and should be read conjointly with the preceding account, beginning at verse 21. It may be supposed that these latter verses contained such particular directions as God gave to Moses after he had given those general ones mentioned in the preceding verses; but they seem all to belong to this first passover.

No stranger shall eat of it] *ben nepar*, the son of a stranger, or foreigner; i. e. one who was not of the genuine Hebrew stock, or who had not received circumcision; for any circumcised person might eat the passover, as the total exclusion extends only to the uncircumcised, see ver. 49. As there are two sorts of strangers mentioned in the Sacred Writings; one who was admitted to all the Jewish ordinances, and another, who, though he dwelt among the Jews, was not permitted to eat the passover, or partake of any of their solemn feasts, it may be necessary to show what was the essential point of distinction, through which the one was admitted, and the other excluded.

In treatises on the religious customs of the Jews, we frequently meet with the term *proselyte*, from the Greek προσλυτης, a stranger, or foreigner, one who is come from his own people and country to sojourn with another. All who were not descendants of some one of the twelve sons of Jacob, or of Ephraim and Manasseh, the two sons of Joseph, were reputed strangers or proselytes, among the Jews. But of those strangers or proselytes, there were two kinds, called among them *proselytes of the gate*, and *proselytes of justice* or of the covenant. The

44 But every man's servant that is bought for money, when thou hast ^pcircumcised him, then shall he eat thereof.

45 A foreigner, and a 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 pass-over 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 stranger that sojourneth among you.

50 Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

p Gen. 17, 12, 13.— Lev. 22, 10.— Numb. 9, 12. John 19, 33, 36.— 1 Ver. 6. Numb. 9, 13.

u Heb. do it.— Numb. 9, 14.— w Numb. 9, 14 & 15, 16. Gal. 3, 28.

former were such as wished to dwell among the Jews, but would not submit to be circumcised: they, however, acknowledged the true God, avoided all idolatry, and observed the seven precepts of Noah; but were not obliged to observe any of the Mosaic institutions. The latter submitted to be circumcised, obliged themselves to observe all the rights and ceremonies of the law, and were in nothing different from the Jews, but merely in their having once been heathens. The former, or proselytes of the gate, might not eat the passover, or partake of any of the sacred festivals; but the latter, the proselytes of the covenant, had the same rights, spiritual and secular, as the Jews themselves.—See ver. 43.

Verse 45. A foreigner] שֵׁשׁ יָשָׁב, from שָׁב yashab, to sit down, or dwell, one who is a mere sojourner, for the purpose of traffic, merchandise, &c. but who is neither proselyte of the gate, nor of the covenant.

And a hired servant] Who, though he be bought with money, or has indentured himself for a certain term, to serve a Jew; yet has not become either proselyte of the gate, or of the covenant. None of these shall eat of it, because not circumcised; not brought under the bond of the covenant; and not being under obligation to observe the Mosaic law, had no right to its privileges and blessings. Even under the Gospel of our Lord Jesus Christ, He is the Author of eternal salvation only to them who OBEY HIM, Heb. v. 9. And those who become Christians, are chosen to salvation through BAPTISMATION OF THE SPIRIT, and belief of the truth, 2 Thess. ii. 13. And the grace of God, that bringeth salvation to all men, hath appeared; teaching us, that DENYING UNGODLINESS AND WORLDLY LUSTS, we should live SOBERLY, RIGHTEOUSLY, AND GODLY, in this present world, Tit. ii. 11, 12. Such persons only, walk worthy of the vocation wherewith they are called.

Verse 46. In one house shall it be eaten] In one family, if that be large enough, if not, a neighbouring family might be invited, ver. 4.

Thou shalt not carry forth ought of the flesh] Every family must abide within doors, because of the destroying angel; none being permitted to go out of his house till the next day, ver. 22.

Neither shall ye break a bone thereof.] As it was to be eaten in haste, ver. 11. there was no time either to separate the bones, or to break them, in order to extract the marrow; and lest they should be tempted to consume time in this way, therefore this ordinance was given. It is very likely that, when the whole lamb was brought to table, they cut off the flesh without even separating any of the large joints, leaving the skeleton, with whatever flesh they could not eat, to be consumed with fire, ver. 10. This precept was also given to point out a most remarkable circumstance, which 1500 years after, was to take place in the crucifixion of the Saviour of mankind, who was the true Paschal Lamb, that Lamb of God, that takes away the sin of the world; who, though he was crucified as a common malefactor, and it was a universal custom to break the legs of such on the cross, yet so did the providence of God order it, that a bone of HIM was not broken.—See the fulfilment of this wondrously expressive type, John xix. 33, 36.

Verse 48. And when a stranger will keep the pass-over, &c.] Let all who sojourn among you, and who desire to partake of this sacred ordinance, not only be circumcised themselves, but all the males of their families likewise, that they may all have an equal right to the blessings of the covenant.

Verse 49. One law shall be to him that is homeborn, &c.] As this is the first place that the term תּוֹרָה torah, or LAW, occurs, a term of the greatest importance in Divine Revelation, and on the proper understanding of which much depends, I judge it best to give its genuine explanation once for all.

The word תּוֹרָה torah, comes from the root יָרָא yarah,

which signifies to aim at, teach, point out, direct, lead, guide, make straight or even: and from these significations of the word, and in all these senses it is used in the Bible, we may see at once, the nature, properties, and design of the law of God. It is a system of INSTRUCTION in righteousness: it teaches the difference between moral good and evil; ascertains what is right and fit to be done, and what should be left undone, because improper to be performed. It continually aims at the glory of God, and the happiness of his creatures—teaches the true knowledge of the true God, and the destructive nature of sin—points out the absolute necessity of an atonement, as the only means by which God can be reconciled to transgressors; and in its very significant rites and ceremonies, points out the Son of God till he should come to put away iniquity by the sacrifice of himself. It is a revelation of God's wisdom and goodness, wonderfully well calculated to direct the hearts of men into the truth: to guide their feet into the path of life; and to make straight, even, and plain, that way which leads to God, and in which the soul must walk, in order to arrive at eternal life. It is the fountain whence every correct notion relative to God, his perfections, providence, grace, justice, holiness, omniscience, and omnipotence, has been derived. And it has been the origin whence all the true principles of law and justice have been deduced. The pious study of it was the grand means of producing the greatest kings, the most enlightened statesmen, the most accomplished poets, and the most holy and useful men that ever adorned the world. It is exceeded only by the Gospel of Jesus Christ, which is at once the accomplishment of its rites and predictions, and the fulfilment of its great plan and outline. As a system of teaching or instruction, it is the most sovereign and most effectual: as by it is the knowledge of sin; and it alone is the schoolmaster, παιδαγωγός, that leads men to Christ, that they may be justified through faith, Gal. iii. 24. Who can absolutely ascertain the exact quantum of obliquity in a crooked line, without the application of a straight one? And could sin, in all its twistings, windings, and varied involutions, have ever been truly ascertained, had not God given to man this perfect rule to judge by? The nations who acknowledge this revelation of God, have, as far as they attend to its dictates, the wisest, purest, most equal, and most beneficial laws. The nations that do not receive it, have laws at once extravagantly severe and extravagantly indulgent. The proper distinctions between moral good and evil, in such states, are not known; hence the penal sanctions are not founded on the principles of justice, weighing the exact proportion of moral turpitude; but on the most arbitrary caprices, which, in many cases, show the utmost indulgence to first-rate crimes, while they punish minor offences with rigour and cruelty. What is the consequence? Just what might be reasonably expected; the will and caprice of a man being put in the place of the wisdom of God, the government is oppressive; and the people frequently goaded to distraction, rise up in a mass and overturn it: so that the monarch, however powerful for a time, seldom lives out half his days. This was the case in Greece, in Rome, in the major part of the Asiatic governments, and is the case in all nations of the world to the present day, where the governor is despotic, and the laws not formed according to the revelation of God.

The word lex, law, among the Romans, has been derived from lego, I read; because when a law or statute was made, it was hung up in the most public places, that it might be seen, read, and known by all men; that those who were to obey the laws, might not break them through ignorance, and thus incur the penalty. This was called promulgatio legis, q. promulgatio, the promulgation of the law, i. e. the laying it before the common people. Or from ligo, I bind, because the law binds men to the strict observance of its precepts. The Greeks call a law νόμος, nemos, from νῆμι, to divide, distribute, minister to, or

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.

x Ver. 41.

y Ch. 26.

serve, because the law divides to all their just rights, appoints or distributes to each his proper duty, and thus serves or ministers to the welfare of the individual, and the support of society. Hence, where there are either no laws, or unequal and unjust ones, all is distraction, violence, rapine, oppression, anarchy, and ruin.

Verse 51. By their armies.] צבאות tsebolam, from צבא tsa-ba, to assemble, meet together in an orderly or regulated manner; and hence to war, to act together as troops in battle: whence צבאות tsebaath, troops, armies, hosts. It is from this that the Divine Being calls himself יהוה צבאות Yehovah tsebaath, the LORD of hosts or armies, because the Israelites were brought out of Egypt under his direction, marshalled and ordered by himself; guided by his wisdom, supported by his providence, and protected by his might. This is the true and simple reason why God is so frequently styled in the Scripture, The Lord of Hosts; for the LORD did bring the children of Israel out of the land of Egypt by their ARMIES.

On this chapter, the notes have been so full and so explicit, that little can be added to set the subject before the reader in a clearer light. On the ordinance of the PASS-OVER, the reader is requested to consult the notes on verses 7, 14, and 27. For the display of God's power and providence in supporting so great a multitude, where, humanly speaking, there was no provision; and the proof that the Exodus of the Israelites gives of the truth of the Mosaic history, he is referred to ver. 37. And for the meaning of the term LAW, to ver. 49.

On the ten plagues, it may be but just necessary, after what has been said in the notes, to make a few general reflections. When the nature of the Egyptian idolatry is considered, and the plagues which were sent upon them; we may see at once the peculiarity of the judgment, and the great propriety of its being inflicted in the way related by Moses. The plagues were either inflicted on the objects of their idolatry, or by their means.

1. That the river Nile was an object of their worship, and one of their greatest gods, we have already seen. As the first plague, its waters were therefore turned into blood; and the fish, many of which were objects also of their adoration, died. Blood was particularly offensive to them, and the touch of any dead animal rendered them unclean. When, then, their great god, the river, was turned into blood, and its waters became putrid, so that all the fish, minor objects of their devotion, died, we see a judgment at once calculated to punish, correct, and reform them. Could they ever more trust in gods, who could neither save themselves nor their deluded worshippers?

2. Mr. Bryant has endeavoured to prove that frogs, the second plague, were sacred animals in Egypt, and were dedicated to Osiris: they certainly appear on many ancient Egyptian monuments; and in such circumstances and connexions, as to show that they were held in religious veneration. These therefore became an awful scourge; first, by their numbers, and their intrusion into every place; and secondly, by their death, and the infection of the atmosphere which took place in consequence.

3. We have seen, also, that the Egyptians, especially the priests, affected great cleanliness: and would not wear woollen garments, lest any kind of vermin should harbour about them. The third plague, by means of lice, or such-like vermin, was wisely calculated both to humble and confound them. In this, they immediately saw a power superior to any that could be exerted by their gods or their magicians; and the latter were obliged to confess, This is the finger of God!

4. That flies were held sacred among the Egyptians, and among various other nations, admits of the strongest proof. It is very probable that Baal-zebub himself was worshipped under the form of a fly, or great cantharid. These, therefore, or some kind of winged noxious insects, became the prime agents in the fourth plague: and if the cynomyia or dog-fly be intended, we have already seen in the notes, with what propriety and effect this judgment was inflicted.

5. The murrain, or mortality among the cattle, was the fifth plague, and the most decisive mark of the power and indignation of Jehovah. That dogs, cats, monkeys, rams, heifers, and bulls, were all objects of their most religious veneration, all the world knows. These were smitten in a most singular manner by the hand of God: and the Egyptians saw themselves deprived at once of all their imaginary helpers. Even Apis, their ox-god, in whom they particularly trusted, now suffers, groans, and

dies under the hand of Jehovah. Thus does he execute judgment against all the gods of Egypt. See. ver. 12.

6. The sixth plague, viz. of bites and blains, was as appropriate as any of the preceding; and the sprinkling of the ashes, the means by which it was produced, peculiarly significant. Pharmacy, Mr. Bryant has observed, was in high repute among the Egyptians, and Isis, their most celebrated goddess, was considered as the preventer or healer of all diseases. "For this goddess," says Diodorus, Hist. lib. i. "used to reveal herself to people in their sleep, when they laboured under any disorder, and afford them relief. Many who placed their confidence in her influence, $\pi\alpha\rho\epsilon\iota\lambda\epsilon\upsilon\sigma\alpha\iota$ $\nu\gamma\iota\alpha\iota\sigma\tau\alpha\iota$, were miraculously restored. Many, likewise, who had been despaired of, and given over by the physicians, on account of the obstinacy of the distemper, were saved by this goddess. Numbers, who had been deprived of their eyes, and of other parts of their bodies, were all restored on their application to Isis." By this disorder, therefore, which no application to their gods could cure, and which was upon the magicians also, who were supposed to possess most power and influence, God confounded their pride, showed the folly of their worship, and the vanity of their dependence. The means by which these bites and blains were inflicted, viz. the sprinkling of ashes from the furnace, were peculiarly appropriate. Plutarch assures us, De Iside et Osiride, that in several cities in Egypt, they were accustomed to sacrifice human beings to Typhon, whom they burnt alive upon a high altar; and at the close of the sacrifice, the priests gathered the ashes of these victims, and scattered them in the air; "I presume," says Mr. Bryant, "with this view, that where an atom of their dust was wafted, a blessing might be entailed. The like was done by Moses with the ashes of the furnace, that wherever any, the smallest portion, alighted, it might prove a plague and a curse to this cruel, ungrateful, and infatuated people. Thus there was a designed contrast in these workings of Providence: an apparent opposition to the superstition of the times."

7. The grievous hail, the seventh plague, attended with rain, thunder, and lightning, in a country where these scarcely ever occur, and according to an express prediction of Moses, must, in the most signal manner, point out the power and justice of God. Fire and water were some of the principal objects of Egyptian idolatry; and fire, as Porphyry says, they consider $\mu\eta\gamma\alpha\lambda\alpha$ $\nu\iota\sigma\tau\alpha$ $\theta\epsilon\omega$, to be a great god. To find, therefore, that these very elements, the objects of their adoration, were at the command of a serant of Jehovah, brought as a curse and scourge on the whole land, and upon men also, and cattle, must have shaken their belief in these imaginary deities, while it proved to the Israelites, that there was none like the God of Jeshurun.

8. In the eighth plague we see, by what insignificant creatures God can bring about a general destruction. A caterpillar is beyond all animals the most contemptible, and taken singly, the least to be dreaded in the whole empire of nature; but in the hand of divine justice, it becomes one of the most formidable foes of the human race. From the examples in the notes, we see how little human power, industry, or art, can avail against this most awful scourge. Not even the most contemptible animal should be considered with disrespect, as in the hand of God, it may become the most terrible instrument for the punishment of a criminal individual, or a guilty land.

9. The ninth plague, the total and horrible darkness, that lasted for three days, afforded both Israelites and Egyptians the most illustrious proof of the power and universal dominion of God: and was, particularly to the latter, a most awful, yet instructive lesson against a species of idolatry, which had been long prevalent in that and other countries, viz. The worship of the celestial luminaries. The sun and moon were both adored as supreme deities; as the sole dispensers of light and life; and the sun was invoked as the giver of immortality and eternal blessedness. Porphyry De Abstin. l. 4. preserves the very form used by the Egyptian priests in addressing the sun on behalf of a deceased person, that he might be admitted into the society of the gods: Ω $\delta\iota\sigma\tau\alpha\tau\alpha$ $\eta\lambda\iota\sigma$, $\kappa\alpha\iota$ $\theta\epsilon\omega$ $\mu\eta\upsilon\tau\iota\sigma$, $\sigma\iota$ $\tau\eta\upsilon$ $\zeta\omega\eta$ $\tau\omega\iota\varsigma$ $\alpha\eta\theta\epsilon\rho\alpha\iota\omega\iota\varsigma$ $\delta\epsilon\upsilon\tau\epsilon\iota\varsigma$, $\pi\rho\sigma\delta\epsilon\chi\sigma\theta\epsilon$ $\mu\epsilon$, $\kappa\alpha\iota$ $\pi\rho\sigma\epsilon\delta\omega\tau\epsilon$ $\tau\omega\iota\varsigma$ $\alpha\iota\delta\iota\omega\iota\varsigma$ $\theta\epsilon\omega\iota\varsigma$ $\sigma\upsilon\sigma\tau\alpha\iota\omega\upsilon$. "O sovereign lord the Sun, and all ye other Deities who bestow life on mankind, receive me; and grant that I may be admitted as a companion with the immortal gods!" These objects of their superstitious worship, Jehovah showed by this plague to be his creatures, dispensing or withholding their light

CHAPTER XIII.

God establishes the law concerning the first-born, and commands, that all such, both of man and beast, should be sanctified unto him, 1, 2. Orders them to remember the day in which they were brought out of Egypt, when they should be brought to the land of Canaan, and to keep the service in the month Abib, &c. Repeats the command concerning the first-born, 3, 4, and bids the Jews to teach their children the same, 5, and to keep strictly in remembrance, that it was by the might of God alone, they had been delivered from Egypt, 6. Shows that the consecration of the first-born, both of man and beast, should be the place where they should be settled by Canaan, 10-12. The sacrifice of man and beast to be offered, 13. The reason of this duty to be shown to their children, 14, 15. *Phylacteries* for the hands and foreheads enjoined, 16. And the people are not led directly to the promise of Canaan, but through the wilderness, and the reason assigned, 17, 18. Moses teaches the laws of Leviticus to him, 19. They journey from Succoth, and come to Ethraim, 20. And the Lord goes before them by day in a pillar of cloud, and by night in a pillar of fire, 21, which miracle is regularly continued, both by day and night, 22.

AND the Lord spake unto Moses, saying,

2 * Sanctify unto me all the first-born, 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, b Remember this day, in which ye came out from Egypt, out of the house of c bondage; for d by strength of hand the Lord brought you out from this place: e there shall no leavened bread be eaten.

a Ver. 12, 13, 15. Ch. 22, 29, 30 & 34, 19. Lev. 27, 26. Numb. 3, 13 & 8, 16, 17, 4 & 18, 15. Deut. 15, 18. Luke 2, 23-b Ch. 12, 42. Deut. 16, 3-c Heb. servants. d Ch. 6, 1-e Ch. 12, 8-4 Ch. 23, 15 & 24, 18. Deut. 16, 1.

merely at his will and pleasure; and that the people might be convinced that all this came by his appointment alone, he predicted this awful darkness; and that their astronomers might have the fullest proof that this was no natural occurrence, and could not be the effect of any kind of eclipse, which even when total, could endure only about four minutes, and this case could happen only once in 1000 years, he caused this palpable darkness to continue for three days!

10. The TENTH and last plague, the slaying of the first-born, or chief person in each family, may be considered in the light of a divine retribution; for, after that their nation had been preserved by one of the Israelitish family, they had, says Mr. Bryant, "contrary to all right, and in defiance of original stipulation, enslaved the people to whom they had been so much indebted: and not contented with this, they had proceeded to murder their offspring, and to render the people's bondage intolerable, by a wanton exertion of power. It had been told them, that the family of the Israelites were esteemed as God's first-born, chap. iv. 22. therefore God said, Let my son go, that he may serve me; and if thou refuse—behold, I will slay thy son, even thy first-born, ver. 23. But they heeded not this admonition, and hence those judgments came upon them, that terminated in the death of the eldest in each family: a just retaliation for their disobedience and cruelty." See several curious and important remarks on this subject, in a work entitled, *Observations upon the Plagues inflicted on the Egyptians*, by Jacob Bryant, 8vo. 1810.

On the whole, we may say, Behold the goodness and severity of God! Severity mixed with goodness, even to the same people. He punished and corrected them at the same time; for there was not one of these judgments, that had not, from its peculiar nature and circumstances, some emendatory influence. Nor could a more effectual mode be adopted, to demonstrate to that people, the absurdity of their idolatry, and the inefficacy of their dependence, than that made use of on this occasion by the wise, just, and merciful God. At the same time, the Israelites themselves must have received a lesson of the most impressive instruction, on the vanity and wickedness of idolatry, to which they were at all times most deplorably prone; and of which they would no doubt have given many more examples, had they not had the Egyptian plagues continually before their eyes. It was, probably, these signal displays of God's power and justice, and these alone, that induced them to leave Egypt at his command by Moses and Aaron; otherwise, with the dreadful wilderness before them, totally unprovided for such a journey, in which, humanly speaking, it was impossible for them and their households to subsist, they would have rather preferred the ills they then suffered, than have run the risk of greater, by an attempt to escape from their present bondage. This is proved by their murmurings, chap. xvi. from which it is evident that they preferred Egypt, with all its curses, to their situation in the wilderness, and never could have been induced to leave it, had they not had the fullest evidence that it was the will of God; which will, they were obliged, on pain of utter destruction, to obey.

NOTES ON CHAPTER XIII.

Verse 1. The Lord spake unto Moses] The commands

4 This day came ye out in the month Abib. 5 And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. 6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt show 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.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

a Ch. 3, 8-b Ch. 6, 8-c Ch. 12, 25, 26-d Ch. 12, 15, 16-e Ch. 12, 19-f Ver. 14, Ch. 12, 25-g See Ver. 16, Ch. 12, 14. Numb. 15, 30. Deut. 6, 8 & 11, 18. Prov. 1, 9. Isa. 49, 16. Jer. 22, 24. Matt. 23, 5.

in this chapter appear to have been given at Succoth, on the same day in which they left Egypt.

Verse 2. Sanctify unto me all the first-born] To sanctify, *קדש* *kadash*, signifies to consecrate, separate, and set apart a thing or person from all secular purposes, to some religious use; and exactly answers to the import of the Greek *ἁγιάζειν*, from a *privative*, and *ἅγιος* the earth, because every thing offered or consecrated to God, was separated from all earthly uses. Hence a holy person, or saint, is termed *ἅγιος*, i. e. a person separated from the earth—one who lives a holy life, entirely devoted to the service of God. Thus the persons and animals sanctified to God, were employed in the service of the tabernacle and temple; and the animals, such as were proper, were offered in sacrifice.

Whatsoever openeth the womb] i. e. the first-born, if a male, for females were not offered; nor the first male, if a female had been born previously. Again, if a man had several wives, the first-born of each, if a male, was to be offered to God. And all this was done, to commemorate the preservation of the first-born of the Israelites, when those of the Egyptians were destroyed.

Verse 5. When the Lord shall bring thee into the land] Hence it is pretty evident, that the Israelites were not obliged to celebrate the pass-over, or keep the feast of unleavened bread, till they were brought into the promised land.

Verse 6. Unleavened bread] See on chap. xii. 15, 16.

Verse 9. And it shall be for a sign—upon thy hand] This direction, repeated and enlarged, ver. 16. gave rise to *Phylacteries*, or *Tephillin*; and this is one of the passages which the Jews write upon them, to the present day. The manner in which the Jews understood and kept these commands may appear in their practice. They wrote the following four portions of the Law upon slips of parchment or vellum: Sanctify unto me the first-born, Exod. xiii. from ver. 2-10. inclusive. And it shall be when the Lord shall bring thee into the land, Exod. xiii. from ver. 11-16. inclusive. Hear, O Israel, the Lord our God is one Lord, Deut. vi. from ver. 4-9. inclusive. And it shall come to pass, if ye shall hearken diligently, Deut. xi. from ver. 13-21. inclusive. These four portions, making in all 30 verses, written as mentioned above, and covered with leather, they tied to the forehead, and to the hand or arm. Those which were for the head, (the frontlets) they wrote on four slips of parchment, and rolled up each by itself, and placed them in four compartments, joined together in one piece of skin or leather.

Those which were designed for the hand, were formed of one piece of parchment, the four portions being written upon it in four columns, and rolled up from one end to the other. These were all correct transcripts from the Mosaic text, without one redundant or deficient letter, otherwise they were not lawful to be worn. Those for the head, were tied on, so as to rest on the forehead. Those for the hand or arm were usually tied on the left arm, a little above the elbow, on the inside, that they might be near the heart, according to the command, Deut. vi. 6. And these words which I command thee this day, shall be in thine heart. These phylacteries formed no inconsiderable part of a Jew's religion; they wore them as a sign of their obligation to God, and as representing some future blessedness. Hence, they did not wear them on feast days, nor on the sabbath,

10 • 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,

12 ^p That thou shalt ^r 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 ^a every firstling of an ass thou shalt redeem with a ^c lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children ^u shalt thou redeem.

14 ^v And it shall be when thy son asketh thee ^w in time to come, saying, What is this? that thou shalt say unto him, ^x 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 ^y the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children, I redeem.

16 And it shall be for ^a 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 ^a repent when they see war, and ^b they return to Egypt:

18 But God ^c led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ^d harnessed out of the land of Egypt.

^c Ch. 12. 14, 21.—^v Ver. 2. Ch. 22. 29 & 34. 19. Lev. 27. 26. Numb. 8. 17 & 18. 12. Deut. 15. 19. Ezek. 41. 30.—^w Heb. *cause to prevail over*.—^x Ch. 34. 20. Numb. 18. 15, 16.—^y Or, *kid*.—^u Numb. 3. 46, 47 & 18. 15, 16.

^y Ch. 12. 26. Deut. 6. 20. Josh. 4. 6, 21.—^w Heb. *to-morrow*.—^x Ver. 3.—^y Ch. 12. 29.—^v Ver. 9.—^w Ch. 13. 11, 12. Numb. 14. 14.—^x Deut. 17. 16.—^y Ch. 14. 2. Numb. 33. 6, &c.—^y Or, *by fire in a rank*.

because these things were, in themselves, *signs*; but they wore them always when they read the Law, or when they prayed; and hence they called them *tephillin*, *prayer ornaments*, *oratories*, or *incitements to prayer*. In process of time, the spirit of this law was lost in the letter, and when the word was not in their mouth, nor the law in their heart, they had their phylacteries on their heads, and on their hands. And the Pharisees, who in our Lord's time affected extraordinary piety, made their phylacteries very broad, that they might have many sentences written upon them, or the ordinary portions in very large and observable letters.

It appears that the Jews wore these for three different purposes.

1. As signs or *remembrances*. This was the original design, as the institution itself sufficiently proves.

2. To procure reverence and respect in the sight of the heathen. This reason is given in the *Gemara*, Beracoth. chap. i. "Whence is it proved, that the phylacteries, or tephillin, are the strength of Israel? *Ans.* From what is written, Deut. xxviii. 10. All the people of the earth shall see that thou art called by the name of the LORD, [יְהוָה *Yehovah*] and they shall be afraid of thee."

3. They used them as *amulets* or *charms*, to drive away evil spirits. This appears from the Targum on Canticles viii. 3. *His left hand is under my head, &c.* "The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed-chamber, that demons may not be permitted to injure me."

An original phylactery, or *tephillin*, now lies before me: it is a piece of fine vellum, about eighteen inches long, and an inch and a quarter broad. It is divided into four unequal compartments; the letters are very well formed, but written with many apices, after the manner of the German Jews. In the first compartment is written the portion taken from Exod. xii. 2—10. In the second, Exod. xiii. 11—16. In the third, Deut. vi. 4—9. In the fourth, Deut. xi. 13—21. as before related. This had originally served for the hand or arm.

These passages seem to be chosen in vindication of the use of the phylactery itself, as the reader may see on consulting them at large. Bind them for a sign upon thy hand; and for frontlets between thy eyes; write them upon the posts of thy house, and upon thy gates; all which commands the Jews take in the most literal sense. To acquire the reputation of extraordinary sanctity, they wore the fringes of their garments of an uncommon length. Moses had commanded them, Num. xv. 38, 39. to put fringes to the borders of their garments, that when they looked upon even these distinct threads, they might remember not only the law in general, but also the very minutiae or smaller parts of all the precepts, rites, and ceremonies belonging to it. As those hypocrites, for such our Lord proves them to be, were destitute of all the life and power of religion *within*, they endeavoured to supply its place with phylacteries and fringes *without*. The same principles distinguish hypocrites every where, and multitudes of them may be found among those termed *Christians*, as well as among the *Jews*. It is probably to this institution, relative to the phylactery, that the words, Rev. xiv. 1. allude; And I looked, and lo—144,000 having his Father's name written on their foreheads. That is, says

Mr. Ainsworth, as a sign of the profession of God's law; for that which in the Gospel is called his name, Matt. xii. 21. in the prophets is called his law, Isai. xlii. 4. So again, anti-christ exacts the obedience to his precepts, by a mark on men's right hands, or on their foreheads, Rev. xiii. 16.

Verse 13. *Every firstling of an ass thou shalt redeem with a lamb* Or, a kid, as in the margin. In Num. xviii. 15. it is said, "The first-born of man shalt thou surely redeem; and the firstling of an unclean beast shalt thou redeem." Hence we may infer, that *ass* is put here for any unclean beast, or for unclean beasts in general. The lamb was to be given to the Lord, that is, to his priest, Num. xviii. 8, 15. And then the owner of the ass might use it for his own service, which, without this redemption, he could not do, see Deut. xv. 19.

The first-born of man—shalt thou redeem.] This was done, by giving to the priests five standard shekels, or shekels of the sanctuary; every shekel weighing twenty gerahs. What the gerah was, see on Gen. xx. 16. And for the shekel, see Gen. xxiii. 15.

It may be necessary to observe here, that the Hebrew doctors teach, that if a father had neglected or refused thus to redeem his first-born, the son himself was obliged to do it when he came of age. As this redeeming of the first-born was instituted in consequence of sparing the first-born of the Israelites, when the first-born both of man and beast among the Egyptians was destroyed; on this ground, all the first-born were the Lord's, and should have been employed in his service; but he permitted the first-born of a useful unclean animal to be redeemed by a clean animal of much less value. And he chose the tribe of Levi in place of all the first-born of the tribes in general; and the five shekels were ordered to be paid in lieu of such first-born sons as were liable to serve in the sanctuary; and the money was applied to the support of the priests and Levites. See this subject at large, in Num. iii. 12, 13, 41, 43, 45, 47—51.

Verse 16. *It shall be for a token, &c.*] See the note on ver. 9.

Verse 17. *God led them not through the way of the land of the Philistines, &c.*] Had the Israelites been obliged to commence their journey to the promised land, by a military campaign, there is little room to doubt that they would have been discouraged, have rebelled against Moses and Aaron, and have returned back to Egypt. Their long slavery had so degraded their minds, that they were incapable of any great or noble exertions: and it is only on the ground of this mental degradation, the infallible consequence of slavery, that we can account for their many dastardly acts, murmurings, and repinings after their escape from Egypt. The reader is requested to bear this in mind, as it will serve to elucidate several circumstances in the ensuing history. Besides, the Israelites were in all probability unarmed, and totally unequipped for battle, encumbered with their flocks, and certain culinary utensils, which they were obliged to carry with them in the wilderness to provide them with bread, &c.

Verse 18. *But God led the people about*] Dr. Shaw has shown that there were two roads from Egypt to Canaan; one through the valleys of Jendilly, Rumeleah, and Beideah, bounded on each side by the mountains of the lower Thebais; the other lies higher, having the northern range of the mountains of Mocatee running parallel with it, on

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, 'God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

e Gen. 50. 25. Josh. 24. 32. Acts 7. 16.—f Numb. 33. 6.—g Ch. 11. 19, 21. & 40. 38.

the right hand, and the desert of the Egyptian Arabia, which lies all the way open to the land of the Philistines to the left. See his account of these encampments at the end of Exodus.

Went up harnessed] חֲמוּשִׁים *chamushim*. It is truly astonishing what a great variety of opinions are entertained relative to the meaning of this word. After having maturely considered all that I have met with on the subject, I think it probable, that the word refers simply to that *orderly* or *well-arranged* manner in which the Israelites commenced their journey from Egypt. For to *arrange, array, or set in order*, seems to be the ideal meaning of the word חֲמוּשִׁים. As it was natural to expect, that in such circumstances, there must have been much hurry and confusion, the inspired writer particularly marks the contrary, to show that God had so disposed matters, that the utmost regularity and order prevailed; and had it been otherwise, thousands of men, women, and children, must have been trodden to death. Our margin has it, *by five in a rank*, but had they marched only five abreast, supposing only one yard for each rank to move in, it would have required not less than sixty-eight miles for even the 600,000 to proceed on regularly in this way: for 600,000 divided by five gives 120,000 ranks of five each: and there being only 1760 yards in a mile, the dividing 120,000 by 1760 will give the number of miles such a column of people would take up, which by such an operation will be found to be something more than 68 miles. But this the circumstances of the history will by no means admit. *Harmer*. The simple meaning therefore, appears to be that given above; and if the note on the concluding verse of the preceding chapter be considered, it may serve to place this explanation in a still clearer point of view.

Verse 19. *Moses took the bones of Joseph*] See the note on Gen. 1. 25. It is supposed that the Israelites carried with them the bones or remains of all the twelve sons of Jacob, each tribe taking care of the bones of its own patriarch, while Moses took care of the bones of Joseph. St. Stephen expressly says, Acts vii. 15, 16, that not only Jacob, but the fathers were carried from Egypt into Sychem; and this, as Calmet remarks, was the only opportunity that seems to have presented itself for doing this: and certainly the reason that rendered it proper to remove the bones of Joseph to the promised land, had equal weight in reference to those of the other patriarchs. See the note on Gen. xlix. 29.

Verse 20. *Encamped in Etham*] As, for the reasons assigned on ver. 17. God would not lend the Israelites by the way of the Philistines' country, he directed them toward the wilderness of *Shur*, ch. xv. 22. upon the edge or extremity of which, next to Egypt, at the bottom of the Arabian gulf, lay *Etham*, which is the second place of encampment mentioned. See the Extracts from Dr. Shaw at the end of *Erodus*.

Verse 21. *The Lord went before them*] That by the *Lord* here, is meant the Lord Jesus, we have the authority of St. Paul to believe, 1 Cor. x. 9. it was he whose spirit they tempted in the wilderness, for it was he who led them through the desert to the promised rest.

Pillar of a cloud] This *pillar, or column*, which appeared as a cloud by day, and a fire, by night, was the symbol of the Divine presence. This was the *Shekinah*, or divine dwelling-place, and was the continual proof of the presence and protection of GOD. It was necessary that they should have a guide to direct them through the wilderness, even had they taken the most direct road; and how much more so when they took a *circuitous* route, not usually travelled, and of which they knew nothing but just as the luminous pillar pointed out the way. Besides, it is very likely, that even Moses himself did not know the route which God had determined on, nor the places of encampment, till the pillar that went before them became stationary, and thus pointed out not only the road but the different places of rest. Whether there was more than one pillar is not clearly determined by the text. If there was but one, it certainly assumed three different appearances, for the performance of THREE very important offices. 1. In the day time, for the purpose of pointing out the way, a column, or pillar of a cloud, was all that

21 And the 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; and to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Numb. 9. 15. & 10. 31. & 11. 14. Deut. 1. 33. Nch. 9. 12, 19. Psa. 78. 14. & 99. 7. & 105. 39. Isai. 4. 5. 1 Cor. 10. 1.

was requisite. 2. At night, to prevent that confusion which must otherwise have taken place, the pillar of cloud became a *pillar of fire*, not to direct their journeyings, for they seldom travelled by night, but to give light to every part of the Israelitish camp. 3. In such a scorching, barren, thirsty desert, something farther was necessary than a *light* and a *guide*. Women, children, and comparatively infirm persons, exposed to the rays of such a burning sun, must have been destroyed, if without a *covering*: hence we find that a *cloud overshadowed them*: and from what St. Paul observes, 1 Cor. x. 1, 2. we are led to conclude, that this covering cloud was composed of *aqueous particles* for the cooling of the atmosphere, and refreshment of themselves and their cattle; for he represents the whole camp as being *sprinkled or immersed* in the humidity of its vapours, and expressly calls it a being *under the cloud*, and being *baptized in the cloud*. To the circumstance of the cloud covering them, there are several references in Scripture. Thus Psal. cv. 39. *He spread a cloud for their covering. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies a cloud and SMOKE BY DAY, and the shining of a FLAMING FIRE BY NIGHT; for upon all the glory shall be a DEFENCE—OR COVERING.* Isai. iv. 5. which words contain the most manifest allusion to the *threefold office* of the cloud in the wilderness. See Numb. ix. 16, 17, 18, &c.

Verse 22. *He took not away the pillar of the cloud*] Neither Jews nor Gentiles are agreed how long the cloud continued with the Israelites. It is very probable that it first visited them at *Succoth*, if it did not accompany them from Rameses; and that it continued with them till they came to the river Jordan, to pass over opposite to Jericho; for after that, it appears that the *ark alone was their guide*, as it always marched at their head. See Josh. iii. 10, &c. But others think that it went no farther with them than Mount Hor, and never appeared after the death of Aaron. We may safely assert that while it was indispensably necessary, it continued with them; when it was not so, it was removed. But it is worthy of remark, that the ark of the covenant became its substitute. While a miracle was necessary, a miracle was granted; when that was no longer necessary, then the *testimony* of the Lord deposited in the ark, was deemed sufficient by Him who cannot err. So, under the Gospel dispensation, miracles were necessary at its first promulgation: but after that the canon of Scripture was completed, the new covenant having been made, ratified by the blood of the Lamb, and published by the Holy Spirit; then God withdrew, generally, those outward signs, leaving his *word* for a continual *testimony*, and sealing it on the souls of believers by the Spirit of truth.

It is also worthy of remark, that the ancient heathen writers represent their gods, in their pretended manifestations to men, as always *encompassed with a cloud*. Homer and Virgil abound with examples of this kind; and is it not very probable, that they borrowed this, as they did many other things in their mythologic theology, from the tradition of Jehovah guiding his people through the desert, by means of the cloud, in, and by which, he repeatedly manifested himself?

1. EXTRAORDINARY manifestations, and interpositions of Providence and grace, should be held in continual remembrance. We are liable to forget the hole of the pit whence we were digged, and the rock whence we were hewn. *Prudence and piety* will institute their *anniversaries*, that the merciful dealings of the Lord, may never be forgotten. The *passover*, and the *feast of unleavened bread*, by an annual commemoration, became standing proofs, to the children of Israel, of the divine origin of their religion: and are supporting pillars of it to the present day. For, when a fact is reported to have taken place, and certain rites or ceremonies have been instituted in order to commemorate it, which rites or ceremonies continue to be observed through succeeding ages, then the fact itself, no matter how remote the period of its occurrence may have been, has the utmost proofs of authenticity that it is possible for any fact to have; and such as every person, pretending to reason and judgment, is obliged to receive. On this ground, the Mosaic religion, and the

CHAPTER XIV.

The Israelites are commanded to encamp before Pi-hahiroth, 1, 2. God predicts the pursuit of Pharaoh, 3, 4. Pharaoh is informed that the Israelites are fled, and regrets that he suffered them to depart, 5. He musters his troops and pursues them, 6-8. Overtakes them in their encampment by the Red sea, 9. The Israelites are terrified at his approach, 10. They murmur against Moses for leading them out, 11, 12. Moses encourages them, and assures them of deliverance, 13, 14. God commands the Israelites to advance, and Moses to stretch out his rod over the sea that it might be divided, 15, 16; and promises utterly to discomfit the Egyptians, 17, 18. The angel of God places himself between the Israelites and the Egyptians, 19. The pillar of the cloud becomes darkness to the Egyptians, while it gives light to the Israelites, 20. Moses stretches out his rod, and a strong east wind blows, and the waters are divided, 21. The Israelites enter and walk on dry ground, 22. The Egyptians enter also in pursuit of the Israelites, 23. The Lord looks out of the pillar of cloud on the Egyptians, terrifies them, and disjoins their chariots, 24, 25. Moses is commanded to stretch forth his rod over the waters, that they may return to their former bed, 26. He does so, and the whole Egyptian army is overwhelmed, 27, 28, while every Israelite escapes, 29. Being thus saved from the hand of their persecutors, they acknowledge the power of God, and credit the mission of Moses, 30, 31.

An. Exod. ltr. 1.
Abd. of Nisan.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baalzephon; before it shall ye encamp by the sea.

h Ch. 13. 18.— Num. 33. 7.— Jer. 44. 1.— Psa. 71. 11.— Am. Ch. 4. 2. & 7. 8.

facts recorded in it, are indubitably proved; and the Christian religion, and its facts, being commemorated in the same way, particularly by baptism and the Lord's supper, stand on such a foundation of moral certainty, as no other records in the universe can possibly boast. Reader, praise God for his ordinances: they are not only means of grace to thy soul, but standing irrefragable proofs of the truth of that religion, which thou hast received as from HIM.

2. A serious public profession of the religion of Christ has, in all ages of the church, been considered not only highly becoming, but indispensably necessary to salvation. He who consistently confesses Christ before men, shall be confessed by him before God and his angels. A Jew wore his phylacteries on his forehead, on his hands, and round his garments, that he might have reverence in the sight of the heathen—he gloried in his law, and he exulted that Abraham was his father. Christian, with a zeal not less becoming, and more consistently supported, let the words of thy mouth, the acts of thy hands, and all thy goings, show that thou belondest unto God; that thou hast taken his Spirit for the guide of thy heart, his word for the rule of thy life, his people for thy companions, his heaven for thy inheritance, and himself for the portion of thy soul. And see that thou hold fast the truth, and that thou hold it in righteousness.

3. How merciful is God in the dispensations of his providence. He permits none to be tried above what he is able to bear, and he proportions the burden to the back that is to bear it. He led not the Israelites by the way of the Philistines, lest, seeing war, they should repent and be discouraged. Young converts are generally saved from severe spiritual conflicts and heavy temptations, till they have acquired a habit of believing, are disciplined in the school of Christ, and instructed in the nature of the path in which they go, and the difficulties they may expect to find in it. They are informed that such things may take place, they are thus armed for the battle, and when trials do come, they are not taken by surprise: God, the most merciful and kind God, "tempers even the blast to the shorn lamb." Trust in him, therefore, with all thy heart, and never lean to thy own understanding.

4. The providence and goodness of God are equally observable in the pillar of cloud, and the pillar of fire. The former was the proof of his providential kindness by day, the latter by night. Thus he adjusts the assistance of his grace and Spirit, to the exigencies of his creatures; giving at some times when peculiar trials require it, more particular manifestations of his mercy and goodness, but at all times, such evidences of his approbation as are sufficient to satisfy a pious faithful heart. It is true, the pillar of fire, was more observable in the night, because of the general darkness, than the pillar of cloud was by day; yet the latter was as convincing, and as evident a proof of his presence, approbation, and protection, as the former. It is the duty and interest of every sound believer in Christ, to have the witness of God's Spirit in his soul at all times, that his spirit and ways please his Maker; but in seasons of peculiar difficulty, he may expect the more sensible manifestations of God's goodness. A good man is a temple of the Holy Spirit; but he who has an unholy heart, and who lives an unrighteous life, though he may have an orthodox creed, is a hold of unclean spirits, and an abomination in the sight of the Lord. Reader, let not these observations be fruitless to thee. God gives thee his word and his Spirit: obey this word, that thou grieve not his Spirit. The following

3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh, and of his servants, was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

n Ch. 2. 16. Ver. 17, 18. Rom. 2. 17, 22, 23.— Ch. 7. 5.— Psa. 105. 25.— q Ch. 13. 6.

figurative saying of a Jewish rabbin is worthy of regard. "God addresses Israel, and says, My son, I give thee my lamp, give me thy lamp. If thou keep my lamp, I will keep thy lamp; but if thou quench my lamp, I will extinguish thy lamp;" i. e. I give thee my word and Spirit, give me thy heart and soul; if thou carefully attend to my word, and grieve not my Spirit, I will preserve thy soul alive; but if thou rebel against my word, and quench my Spirit, then thy light shall be put out, and thy soul's blessedness extinguished in everlasting darkness.

NOTES ON CHAPTER XIV.

Verse 2. Encamp before Pi-hahiroth] פִּי-חַיְרוֹת pi-hahiroth, the mouth, strait, or bay of Chiroth. Between Migdol מִיגְדוֹל migdol, the tower, probably a fortress that served to defend the bay. Over against Baal-zephon, בַּאֵל זֶפְתוֹן baal zephon, the lord or master of the watch, probably an idol temple, where a continual guard, watch, or light, was kept up for the defence of one part of the haven, or as a guide to ships. Dr. Shaw thinks that chiroth may denote the valley which extended itself from the wilderness of Etham to the Red sea; and that the part in which the Israelites encamped was called Pi-hahiroth, i. e. the mouth or bay of Chiroth. See his Travels, p. 310, and his account at the end of Exodus.

Verse 3. They are entangled in the land] God himself brought them into straits, from which no human power or art could extricate them. Consider their situation when once brought out of the open country, where alone they had room either to fight or fly. Now they had the Red sea before them, Pharaoh and his host behind them, and on their right and left hand, fortresses of the Egyptians to prevent their escape: nor had they one boat or transport prepared for their passage! If they be now saved, the arm of the Lord must be seen, and the vanity and nullity of the Egyptian idols be demonstrated. By bringing them into such a situation, he took from them all hope of human help, and gave their adversaries every advantage against them, so that they themselves said: they are entangled in the land, the wilderness hath shut them in.

Verse 4. I will harden Pharaoh's heart] After relenting and giving them permission to depart, he now changes his mind and determines to prevent them, and without any farther restraining grace, God permits him to rush on to his final ruin: for the cup of his iniquity was now full.

Verse 5. And it was told the king—that the people fled] Of their departure he could not be ignorant, because himself had given them liberty to depart; but the word fled here, may be understood as implying, that they had utterly left Egypt without any intention to return, which is probably what he did not expect; for he had only given them permission to go three days' journey into the wilderness, in order to sacrifice to Jehovah; but from the circumstances of their departure, and the property they had got from the Egyptians, it was taken for granted, that they had no design to return; and this was in all likelihood, the consideration that weighed most with this avaricious king, and determined him to pursue, and either recover the spoil, or bring them back, or both. Thus the heart of Pharaoh and his servants was turned against the people, and they said, Why have we let Israel go from serving us? Here was the grand incentive to pursuit; their service was profitable to the state, and they were determined not to give it up.

Verse 7. Six hundred chosen chariots, &c.] According to the most authentic accounts we have of war chariots, they were frequently drawn by two, or by four horses, and

8 And the LORD ^a hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and ^b the children of Israel went out with a high hand.

9 But the ^c 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 ^d cried out unto the LORD.

11 ^e And they said unto Moses, Because *there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?*

12 ^f *Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness?*

13 ¶ And Moses said unto the people, ^g Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to-day: ^h for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

^a Ver. 4.—(2s. 6. 1. & 13. 9. Numb. 33. 3.—1 Ch. 15. 9. Josh. 24. 4. 1 Mac. 4. 9. 2 Josh. 24. 7. Neh. 9. 4. Psa. 33. 17. & 107. 8.—Psa. 106. 7, 8.—1 Ch. 5. 21. & 6. 9. 2 Chron. 20. 15, 17. Isai. 41. 10, 13, 14.—Or, for whereas ye have seen the Egyptians to-day, &c.

carried three persons, one was charioteer, whose business it was to guide the horses, but he seldom fought; the second chiefly defended the charioteer, and the third alone was properly the combatant. It appears that in this case Pharaoh had collected all the cavalry of Egypt, see ver. 17. and though these might not have been very numerous, yet humanly speaking, they might easily overcome the unarmed and encumbered Israelites, who could not be supposed to be able to make any resistance against *cavalry* and *war chariots*.

Verse 10. *The children of Israel cried out unto the Lord*] Had their prayer been accompanied with faith, we should not have found them in the next verses murmuring against Moses, or rather against the Lord, through whose goodness they were now brought from under that bondage, from which they had often cried for deliverance. Calmet thinks that the most pious and judicious cried unto God, while the unthinking and irreligious murmured against Moses.

Verse 13. *Moses said—Fear ye not*] This exhortation was not given to excite them to resist, for that there was no hope: they were unarmed, they had no courage, and their minds were deplorably degraded.

Stand still] Ye shall not be even workers together with God; only be quiet, and do not render yourselves wretched by your fears and your confusion.

See the salvation of the Lord] Behold the deliverance which God will work, independently of all human help and means.

Ye shall see them again no more] Here was strong faith, but this was accompanied by the spirit of prophecy: God showed Moses what he would do, he believed, and therefore he spoke in the encouraging manner related above.

Verse 14. *The Lord shall fight for you*] Ye shall have no part in the honour of the day—God alone shall bring you off, and defeat your foes.

Ye shall hold your peace] Your unbelieving fears and clamours shall be confounded; and ye shall see, that by *might* none shall be able to prevail against the Lord; and that the feeblest shall take the prey when the power of Jehovah is exerted.

Verse 15. *Wherefore criest thou unto me?*] We hear not one word of Moses's praying; and yet here, the Lord asks him why he cries unto him? From which we may learn, that the *heart* of Moses was deeply engaged with God, though it is probable he did not articulate one word; but the language of *sighs, tears, and desires*, is equally intelligible to God, with that of *words*. This consideration should be a strong encouragement to every feeble, discouraged mind—*Thou canst not pray—but thou canst weep: if even tears* are denied thee, for there may be deep and genuine repentance, where the distress is so great as to stop up those channels of relief, then thou canst *sigh*: and

14 ⁱ The LORD shall fight for you, and ye shall ^j hold your peace.

15 ¶ And the LORD said unto Moses, wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But ^k 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.

17 And I, behold, I will ^l harden the hearts of the Egyptians, and they shall follow them: and I will ^m get me honour upon Pharaoh, and upon all his host, and upon his chariots, and upon his horsemen.

18 And the Egyptians ⁿ shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, ^o which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians, and the camp of Israel; and ^p it 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 ^q stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and

^a Ver. 25. Deut. 1. 30. & 3. 22. & 20. 4. Josh. 10. 14. & 23. 3. 2 Chron. 30. 20. Neh. 4. 21. Isai. 31. 4.—Isai. 30. 15.—1 Ver. 21. 25. Ch. 7. 19.—Ver. 8. Ch. 7. 3. d Ver. 4.—Ver. 4.—1 Ch. 13. 21. & 23. 20. & 32. 34. Numb. 30. 16. Isai. 63. 8. g See Isai. 5. 14. 2 Cor. 4. 3.—h Ver. 16.

God, whose Spirit has thus convinced thee of sin, righteousness, and judgment, knows thy unutterable groanings, and reads the inexpressible wish of thy burthened soul: a wish, of which himself is the Author, and which he has breathed with the purpose to satisfy it.

Verse 16. *Lift thou up thy rod*] Neither Moses nor his rod could be any effective instruments in a work, which could be accomplished only by the omnipotence of God; but it was necessary that he should appear in it, in order that he might have credit in the sight of the Israelites; and that they might see that God had chosen him to be the instrument of their deliverance.

Verse 18. *They shall know that I am the Lord*] Pharaoh had just recovered from the consternation and confusion with which the late plagues had overwhelmed him; and now he is *emboldened* to pursue after Israel, and God is determined to make his overthrow so signal by such an exertion of omnipotence, that he shall get himself honour by this miraculous act; and that the Egyptians shall know, i. e. *acknowledge*, that he is Jehovah, the omnipotent, self-existing, eternal God.

Verse 19. *The angel of God*] It has been thought by some that the *angel*, i. e. *messenger*, of the Lord, and the pillar of cloud, mean here the same thing. An angel might assume the appearance of a cloud; and even a material cloud thus particularly appointed, might be called an angel or *messenger* of the Lord; for such is the literal import of the word מלאך *malac*, an angel. It is however most probable, that the Angel of the Covenant, the Lord Jesus, appeared on this occasion, in behalf of the people: for, as this deliverance was to be an illustrious type of the deliverance of man from the power and guilt of sin, by his incarnation and death, it might have been deemed necessary, in the judgment of divine wisdom, that he should appear *chief agent* in this most important and momentous crisis. On the word angel, and Angel of the Covenant, see on Gen. xvi. 7. xviii. 13, and Exod. iii. 2.

Verse 20. *It was a cloud and darkness to them, &c.*] That the Israelites might not be dismayed at the *appearance* of their enemies, and that these might not be able to discern the object of their pursuit, the pillar of cloud moved from the front to the rear of the Israelitish camp, so as perfectly to separate between them and the Egyptians. It appears also, that this cloud had *two sides*, one *dark* and the other *luminous*: the luminous side gave light to the whole camp of Israel, during the night of passage; and the dark side turned toward the pursuing Egyptians, prevented them from receiving any benefit from that light. How easily can God make the *same* thing an instrument of destruction or salvation, as seems best to his godly wisdom! He alone can work by all agents, and produce any kind of effect, even by the same instrument; for all things serve the purposes of his will.

Verse 21. *The Lord caused the sea to go back*] That

^h made the sea *dry land*, and the waters were divided.

22 And ^k the children of Israel went into the midst of the sea, upon the *dry ground*: and the waters *were* ^l a wall unto them, on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch, ^m the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, ⁿ that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ^o fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, ^p Stretch out thine hand over the sea, that the waters

may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea ^q returned to his strength, when the morning appeared; and the Egyptians fled against it; and the LORD ^r overthrew ^s the Egyptians in the midst of the sea.

28 And ^t the waters returned and ^u covered the chariots, and the horsemen, *and* all the host of Pharaoh, that came into the sea after them; there remained not so much as one of them.

29 But ^v 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.

30 Thus the LORD ^w saved Israel that day out of the hand of the Egyptians; and Israel ^x saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great ^y work which the LORD did upon the Egyptians: and the peo-

^h Psal. 66. 6.—ⁱ Ch. 15. 8. Josh. 3. 16. & 4. 23. Neh. 9. 11. Psal. 74. 13. & 106. 9. & 114. 3. Isai. 63. 12.—^k Ver. 29. Ch. 15. 19. Numb. 33. 8. Psal. 66. 6. & 78. 13. Isai. 63. 13. 1 Cor. 10. 1. Hebr. 11. 29.—^l Hab. 3. 10.—^m See Psal. 77. 17, &c.—ⁿ Or, and made them to go heavily.

^o Ver. 14.—^p Ver. 16.—^q Josh. 4. 18.—^r Ch. 15. 1. 7.—^s Heb. shook off. Deut. 11. 4. Psal. 75. 53. Neh. 9. 11. Hebr. 11. 29.—^t Hab. 3. 8, 13.—^u Psal. 103. 11.—^v Ver. 22. Psal. 77. 20. & 78. 52, 53.—^w Psal. 106. 8, 10.—^x Psal. 55. 10. & 58. 10.—^y Heb. hand.

part of the sea over which the Israelites passed, was, according to Mr. Bruce and other travellers, about *four leagues* across, and therefore might easily be crossed in one night. In the dividing of the sea, *two* agents appear to be employed, though the effect produced can be attributed to neither. By stretching out the *rod*, the waters were divided; by the blowing of the vehement, ardent east wind, the bed of the sea was dried. It has been observed, that in the place where the Israelites are supposed to have passed, the water is about *fourteen fathoms*, or *twenty-eight yards* deep: had the wind mentioned here been strong enough, naturally speaking, to have divided the waters, it must have blown in one narrow track, and continued blowing in the direction in which the Israelites passed; and a wind sufficient to have raised a mass of water *twenty-eight yards* deep, and *twelve miles* in length, out of its bed, would necessarily have blown the whole *six hundred thousand* men away, and utterly destroyed them and their cattle. I therefore conclude that the east wind, which was ever remarked as a *parching*, burning wind, was used *after* the division of the waters, merely to *dry the bottom*, and render it passable. For an account of the hot drying winds in the east, see the note on Gen. viii. 1. God ever puts the highest honour on his instrument, *Nature*, and where it can act, he ever employs it. No natural agent could divide these waters and cause them to stand as a *wall* upon the right hand and upon the left; therefore God did it by his own sovereign power. When the waters were thus divided, there was no need of a miracle to dry the bed of the sea, and make it passable; therefore the strong desiccating east wind was brought, which soon accomplished this object. In this light I suppose the text should be understood.

Verse 22. *And the waters were a wall unto them, on their right hand and on their left*] This verse demonstrates that the passage was miraculous. Some have supposed that the Israelites had passed through, favoured by an extraordinary *ebb*, which happened at that time to be produced by a strong wind, which happened just then to blow! Had this been the case, there could not have been waters *standing on the right hand and on the left*: much less could those waters, contrary to every law of fluids, have stood as a wall on either side while the Israelites passed through; and then *happen* to become obedient to the laws of gravitation, when the Egyptians entered in! An infidel may deny the revelation in toto, and from such we expect nothing better; but to hear those who profess to believe this to be a divine revelation, endeavouring to prove that the passage of the Red sea had *nothing miraculous in it*, is really intolerable. Such a mode of interpretation requires a miracle to make itself credible. Poor infidelity! how miserable and despicable are thy shifts.

Verse 24. *The morning watch*] A watch was the fourth part of the time from sun-setting to sun-rising; so called from the soldiers keeping guard by night, who, being changed four times during the night, the periods came to be called *watches*. Dodd.

As here, and in Sam. xi. 11. is mentioned the *morning watch*; so in Lam. ii. 19. the *beginning of the watches*; and in Judg. vii. 19. the *middle watch* is spoken of: in Luke xii. 39. the *second and third watch*; and in Matt. xiv. 25. the *fourth watch of the night*: which in Matt. xiii. 35. are named *evening, midnight, cock-crowing, and day-dawning*. Ainsworth.

As the Israelites went out of Egypt at the vernal equinox, the morning watch, or according to the Hebrew, *בִּשְׁמֵרֹת הַבֹּקֶר* *be-ashemroth ha-boker*, the *watch of day-break*, would answer to our *four o'clock* in the morning. Calmet.

The Lord looked out] This probably means, that the cloud suddenly assumed a fiery appearance where it had been dark before; or they were appalled by violent *thunders* and *lightnings*, which we are assured by the Psalmist did actually take place; together with great *inundations of rain*, &c. *The clouds poured out water, the skies sent out a sound, thine arrows also went abroad. The voice of thy thunder was in the heavens, the lightnings lightened the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters. Thou leddest thy people like a flock, by the hand of Moses and Aaron.* Psal. lxxvii. 14—20. Such tempests as these would necessarily terrify the Egyptian horses, and produce general confusion. By their dashing hither and thither, the wheels must be destroyed, and the chariots broken; and foot and horse must be mingled together in one universal ruin: see ver. 25. During the time that this state of horror and confusion was at its summit, the Israelites had safely passed over, and then Moses, at the command of God, ver. 26. having stretched out his rod over the waters, the *sea returned to its strength*, ver. 27. i. e. the waters by their natural gravity resumed their level, and the whole Egyptian host were completely overwhelmed, ver. 28. But as to the Israelites, the waters had been a wall unto them on the *right hand* and on the *left*, ver. 29. This, the waters could not have been, unless they had been supernaturally supported, as their own gravity would necessarily have occasioned them to have kept their level; or, if raised beyond it, to have regained it, if left to their natural law, to which they are ever subject, unless in cases of miraculous interference. Thus, the enemies of the Lord perished; and that people who decreed that the male children of the Hebrews should be *drowned*, were themselves destroyed in the pit which they had destined for others. God's ways are all equal; and he renders to every man according to his works.

Verse 28. *There remained not so much as one of them*] Josephus says, that the army of Pharaoh consisted of *fifty thousand* horse, and *two hundred thousand* foot, of whom not one remained to carry tidings of this most extraordinary catastrophe.

Verse 30. *Israel saw the Egyptians dead upon the sea-shore.*] By the extraordinary agitation of the waters, no doubt multitudes of the dead Egyptians were cast on the shore, and by their spoils, the Israelites were probably furnished with *considerable riches*, and especially *clothing and arms*; which latter were essentially necessary to them in their wars with the *Amalekites, Basanites, and Amorites*, &c. on their way to the promised land. If they did not get their arms in this way, we know not how they got them; as there is not the slightest reason to believe that they brought any with them out of Egypt.

Verse 31. *The people feared the Lord*] They were convinced by the interference of Jehovah, that his power was unlimited; and that he could do whatsoever he pleased, both in the way of judgment and in the way of mercy.

And believed the Lord, and his servant Moses] They now clearly discerned that God had fulfilled all his pro-

ple feared the LORD, and ^abelieved the LORD, and his servant Moses.

CHAPTER XV.

Moses and the Israelites sing a song of praise to God for their late deliverance, in which they celebrate the power of God, gloriously manifested in the destruction of Pharaoh and his host, 1. They express their confidence in him as their strength and protector, 2, 3. Detail the chief circumstances in the overthrow of the Egyptians, 4-8, and relate the purposes they had formed, for the destruction of God's people, 9, and how he destroyed them in the imaginations of their hearts, 10. Jehovah is celebrated, for the pertinacity of his nature and his slow-motion works, 11-13. A prediction of the effect which the account of the destruction of the Egyptians should have on the Edomites, Moabites, and Canaanites, 14-16. A prediction of the establishment of Israel in the promised land, 17. The full chorus of praise, 18. Recognition of the destruction of the Egyptians, and the deliverance of Israel, 19. Miriam and the women join in and prolong the chorus, 20, 21. The people travel three days in the wilderness of Shur, and find no water, 22. Coming to Marah, and finding bitter waters, they murmur against Moses, 23, 24. In answer to the prayer of Moses, God shows him a tree by which the waters are sweetened, 25. God gives their statutes and gracious promises, 26. They come to Elim, where they find twelve wells of water, and seventy palm trees, and there they encamp, 27.

AN. Exod. iv. 1. **THEN** sang ^aMoses and the children of Israel, this song unto the

^a Ch. 4. 31. & 19. 9. Ps. 106. 12. John 2. 11. & 11. 45.—1. July 5. 1. 2 Sam. 22. 1. Ps. 106. 12. Writ. 19. 20.—Viz. 20.—Deut. 10. 21. Ps. 18. 2. & 22. 3. & 32. 17. & 62. 6. & 109. 1. & 118. 14. & 149. 7. Jan. 12. 2. Hab. 3. 15, 19.—d Gen. 28. 21.

mises; and that not one thing had failed of all the good which he had spoken concerning Israel. And they believed his servant Moses. They had now the fullest proof that he was divinely appointed to work all these miracles, and to bring them out of Egypt into the promised land.

Thus God got himself honour upon Pharaoh and the Egyptians, and credit in the sight of Israel. After this overthrow of their king and his host, the Egyptians interrupted them no more in their journeyings, convinced of the omnipotence of their Protector: and how strange, that after such displays of the justice and mercy of Jehovah, the Israelites should ever have been deficient in faith, or have given place to murmuring!

1. The events recorded in this chapter are truly astonishing; and they strongly mark what God can do, and what he will do, both against his enemies, and in behalf of his followers. In vain are all the forces of Egypt united to destroy the Israelites: at the breath of God's mouth they perish: and his feeble, discouraged, unarmed followers take the prey! With such a history before their eyes, is it not strange that sinners should run on forwardly in the path of transgression; and that those who are redeemed from the world, should ever doubt of the all-sufficiency and goodness of their God! Had we not already known the sequel of the Israelitish history, we should have been led to conclude, that this people would have gone on their way rejoicing, trusting in God with their whole heart, and never leaning to their own understanding: but alas! we find that as soon as any new difficulty occurred, they murmured against God and their leaders, despised the pleasant land, and gave no credence to his word.

2. Their case is not a solitary one: most of those who are called Christians, are not more remarkable for faith and patience. Every reverse will necessarily pain and discompose the people who are seeking their portion in this life. And it is a sure mark of a worldly mind, when we trust the God of providence and grace no farther than we see the operations of his hand in our immediate supply; and murmur and repine when the hand of his bounty seems closed, and the influences of his Spirit restrained; though our unthankful and unholy carriage has been the cause of this change. Those alone who humble themselves under the mighty hand of God shall be lifted up in due season. Reader, thou canst never be deceived in trusting thy all, the concerns of thy body and soul, to Him who divided the sea, saved the Hebrews, and destroyed the Egyptians.

NOTES ON CHAPTER XV.

Verse 1. *Then sang Moses and the children of Israel this song*] POETRY has been cultivated in all ages, and among all people, from the most refined to the most barbarous; and to it principally, under the kind providence of God, we are indebted for most of the original accounts we have of the ancient nations of the universe. Equally measured lines, with a harmonious collocation of expressive, sonorous, and sometimes highly metaphorical terms, the alternate lines either answering to each other in sense, or ending with similar sounds, were easily committed to memory, and easily retained. As these were often accompanied with a pleasing air or tune, the subject being a concatenation of striking and interesting events, histories formed thus, became the amusement of youth, the softeners of the tedium of labour, and even the solace of age. In such a way the histories of most nations have been preserved. The interesting events celebrated, the rhythm or metre, and the accompanying tune

LORD; and spake, saying, I will ^bsing unto the LORD, for he hath triumphed gloriously: the horse and his rider, hath he thrown into the sea.

2 The LORD is my strength and ^csong, and he is become my salvation: he is my God, and I will prepare him ^da habitation; my ^efather's God, and I ^fwill exalt him.

3 The LORD is a man of ^gwar: the LORD is his ^hname.

4 Pharaoh's chariots and his host, hath he cast into the sea: ⁱhis chosen captains also, are drowned in the Red sea.

5 The depths have covered them: ^jthey 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.

22 2 Sam. 7. 5. Ps. 132. 5.—4 Ch. 3. 15, 16.—f 2 Sam. 22. 47. Ps. 99. 5. & 118. 28. Jer. 23. 1.—g Rev. 19. 11.—h Ch. 6. 3. Ps. 83. 13.—i Ch. 14. 28. k Ch. 14. 7.—l Ch. 14. 28.—m Neh. 9. 11.—n Ps. 118. 15, 16.

or recitalito air, rendered them easily transmissible to posterity; and by means of tradition, they passed safely from father to son, through the times of comparative darkness, till they arrived at those ages in which the pen and the press have given them a sort of deathless duration and permanent stability, by multiplying the copies. Many of the ancient historic and heroic British tales, are continued by tradition, among the aboriginal inhabitants of Ireland to the present day; and the repetition of them constitutes the chief amusement of the winter evenings. Even the prose histories, which were written on the ground of the poetic, copied closely their exemplars; and the historians themselves were obliged to study all the beauties and ornaments of style, that their works might become popular; and to this circumstance we owe not a small measure of what is termed refinement of language. How observable is this in the history of Herodotus, who appears to have closely copied the ancient poetic records, in his inimitable and harmonious prose; and that his books might bear as near a resemblance as possible, to the ancient and popular originals, he divided them into nine, and dedicated each to one of the muses. His work therefore seems to occupy the same place between the ancient poetic compositions and mere prosaic histories, as the polyte does between plants and animals. Much even of our sacred records, is written in poetry, which God has thus consecrated to be the faithful transmitter of remote and important events: and of this, the song before the reader is a proof in point. Though this is not the first specimen of poetry we have met with in the Pentateuch, see Lamech's speech to his wives, Gen. iv. 23, 24. Noah's prophecy concerning his sons, chap. ix. 25—27. and Jacob's blessing to the twelve patriarchs, chap. xlix. 2—27. and the notes there; yet it is the first regular ode of any considerable length, having but one subject: and it is all written in hemistichs, or half lines, the usual form in Hebrew poetry; and though this form frequently occurs, it is not attended to in our common printed Hebrew Bibles; except in this and three other places, Deut. xxiii. Judg. v. and 2 Sam. xxiii. all of which shall be noticed as they occur. But in Dr. Kennicott's edition of the Hebrew Bible, all the poetry, wheresoever it occurs, is printed in its own hemistich form.

After what has been said, it is perhaps scarcely necessary to observe, that as such ancient poetic histories commemorated great and extraordinary displays of providence, courage, strength, fidelity, heroism, and piety; hence the origin of epic poems, of which the song in this chapter is the earliest specimen. And on the principle of preserving the memory of such events, most nations have had their epic poets, who have generally taken for their subject the most splendid or most remote events of their country's history, which either referred to the formation or extension of their empire, the exploits of their ancestors, or the establishment of their religion. Hence the ancient HEBREWS had their Shir ha Moshéh, the piece in question: the GREEKS their Ilias: the HINDOOS their Mahabarat: the ROMANS their Eneis: the NORWEGIANS their Edda: the IRISH and SCOTCH their Fingal and Chronological Poems: the WELSH their Taliessin and his Triads: the ARABS their Nebiun-Nameh (exploits of Mohammed) and Hamleh Heedyr (exploits of Aly:); the PERSIANS their Shah Nameh (book of kings:); the ITALIANS their Gerusalemme Liberata: the PORTUGUESE their Lusiad: the ENGLISH their Paradise Lost: and, in humble imitation of all the rest, (etsi non passibus æquis,) the FRENCH their Henriade.

7 And in the greatness of thine ° excellency, thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which ° consumed them ° as stubble.

8 And ° with the blast of thy nostrils, the waters were gathered together, ° the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

9 ° The enemy said, I will pursue, I will over-

take, I will ° divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall ° destroy them.

10 Thou didst ° blow with thy wind, ° the sea covered them: they sank as lead in the mighty waters.

11 ° Who is like unto thee, O LORD, among the ° gods? who is like thee, ° glorious in holiness, fearful in praises, ° doing wonders?

o Dent. 33. 96.—p. Ps. 50. 13.—r. Isai. 5. 24. & 47. 11.—s. Ch. 14. 21. 2 Sam. 22. 16. Job 1. 9. 2 Thim. 2. 8.—t. Ps. 73. 13. Hab. 3. 10.—u. Julg. 5. 30.—v. Gen. 49. 27. Isai. 53. 12. Luke 11. 22.

w Or, reproaches.—x. Ch. 14. 21. Ps. 147. 18.—y. Ver. 5. Ch. 14. 23.—z. 2 Sam. 7. 22. 1 Kings 8. 23. Ps. 71. 19. & 96. 9. & 99. 6, 8. Jer. 10. 6. & 49. 19.—a. Or, mighty ones.—b. Isai. 6. 3.—c. Ps. 77. 14.

The song of Moses has been in the highest repute in the church of God from the beginning: the author of the *Book of Wisdom* attributes it in a particular manner to the wisdom of God; and says that on this occasion, God opened the mouth of the dumb, and made the tongues of infants eloquent: chap. x. 21. As if he had said, Every person felt an interest in the great events which had taken place, and all laboured to give Jehovah that praise which was due to his name. "With this song of victory over Pharaoh," says Mr. Ainsworth, "the Holy Ghost compares the song of those who have gotten the victory over the spiritual Pharaoh, the *beast* (Antichrist) when they stand by the sea of glass mingled with fire (as Israel stood here by the Red sea) having the harps of God (as the women here had tinbrils, ver. 20.) and they sing the song of Moses, the servant of God, and the song of the Lamb, the Son of God." Rev. xv. 2—4.

I will sing unto the Lord] Moses begins the song, and in the two first hemistichs states the *subject* of it; and these two first lines became the *grand chorus* of the piece, as we may learn from ver. 21. See Dr. Kennicott's arrangement and translation of this piece at the end of this chapter.

Triumphed gloriously] כִּי נָחַד גָּאֹחַ *ki nahah gaah, he is exceedingly exalted*; rendered by the Septuagint, ὑπερῶς ὑπερῶς ὑπερῶς, *he is gloriously glorified*. And surely this was one of the most signal displays of the glorious majesty of God, ever exhibited since the *creation* of the world. And when it is considered, that the whole of this transaction shadlowed out the *redemption of the human race*, from the *thralldom* and *power of sin* and *iniquity*, by the *LORD Jesus*, and the *final triumph of the church of God* over all its *enemies*, we may also join in the song, and celebrate him who has triumphed so gloriously, having conquered death, and opened the kingdom of heaven to all believers.

Verse 2. *The Lord is my strength and my song*] How judiciously are the members of this sentence arranged! He who has God for his *strength*, will have him for his *song*: and he to whom Jehovah is become *salvation*, will exalt his name. Miserably, and untunably in the ears of God, does that man sing praises, who is not *saved* by the grace of Christ, nor *strengthened* by the *power of his might*.

It is worthy of observation, that the word which we translate *LORD* here, is not יהוה JEHOVAH, in the original, but יה יהוה, as if by abbreviation, says Mr. Parkhurst, for יהי יהוה, or יהי יהוה. It signifies the *Essence*, He who IS, simply, absolutely, and independently, אֵלֶּהוּ. The relation between יהוה, and the verb יהוה to *subsist*, exist, be, is intimated to us, the first time יהוה יהוה is used in Scripture, (Exod. xv. 2.) "My strength and my song (is) יהוה יהוה, *vajehi*, and he is become to me salvation."—See Psalm lxxviii. 5. lxxxix. 9. cxiv. 7. cxv. 17, 19. cxviii. 17.

יהוה יהוה is several times joined with the name Jehovah יהוה so that we may be sure that it is not, as some have supposed, a mere abbreviation of that word. See Isai. xii. 2. xxvi. 4. Our blessed Lord solemnly claims to himself what is intended in this divine name יהוה, John viii. 58. Before Abraham was (קדמתי אברהם, *was born*) אֵלֶּהוּ, I AM, not I was, but I am, plainly intimating his *divine, eternal existence*: compare Isai. xliii. 13. And the Jews appear to have well understood him: for then took they up stones to cast at him, as a blasphemer; compare Coloss. i. 16, 17. where the apostle Paul, after asserting that all things that are in heaven, and that are in earth, visible and invisible, were created, וְכָל אֲשֶׁר בָּרָא, by and for Christ, adds, *AND HE IS*, אֵלֶּהוּ, not he, was, before all things, and by him all things were created, have subsisted, and still subsist. See Parkhurst.

From this divine name, יהוה, the ancient Greeks had their *Ιη, Ιη*, in their invocations of the gods, particularly of *Apollo* (the *uncompounded one*) the light; and hence *Αη*, written after the oriental manner from right to left, afterward *Εη*, was inscribed over the great door of the tem-

ple at Delphi!—See the note on chap. iii. ver. 14. and the concluding observations there.

I will prepare him a habitation] אֶמְצֵא לוֹ מִקְדָּשׁ *ve ametzehu*. It has been supposed that Moses, by this expression, intended the *building of the tabernacle*; but it seems to come in very strangely in this place. Most of the ancient versions understood the original in a very different sense. The *Vulgate* has *et glorificabo eum*; the *Septuagint* ἁγιάσω αὐτόν, *I will glorify him*, with which the *Syriac*, *Coptic*, the *Targum of Jonathan*, and the *Jerusalem Targum* agree. From the *Targum of Onkelos* the present translation seems to have been originally derived; he has translated the place, אֶמְצֵא לוֹ מִקְדָּשׁ *ve emcei leyh makedash*—"And I will build him a sanctuary," which not one of the other versions, the *Persian* excepted, acknowledges. Our own old translations are generally different from the present; *Matthews'*, *Cranmer's*, and the *Bishop's Bible*, render it *glorify*, and the sense of the place seems to require it. Calmet, Houbigant, Kennicott, and other critics, contend for this translation.

My father's God] I believe Houbigant to be right, who translates the original אֱלֹהֵי אָבִי *Elohey abi, Deus meus, pater meus est*—"My God is my Father." Every man may call the Divine Being his God; but only those who are his *children* by adoption through *grace*, can call him their *FATHER*. This is a privilege which God has given to none but his *children*. See Galat. iv. 6.

Verse 3. *The Lord is a man of war*] Perhaps it would be better to translate the words, *Jehovah is the man, or hero of the battle*. As we scarcely ever apply the term to any thing but first-rate armed vessels, the change of the translation seems indispensable, though the common rendering is literal enough. Besides, the object of *Moses* was to show, that *man* had no part in this victory, but that the whole was wrought by the miraculous power of *God*, and that therefore he alone should have all the glory.

The LORD (i. e. JEHOVAH) is his name.] He has now, as the name implies, given complete *existence* to all his promises.—See the notes on Gen. ii. 4. and Exod. vi. 3.

Verse 4. *Pharaoh's chariots—his host—his chosen captains*] On such an expedition, it is likely that the principal Egyptian nobility accompanied their king, and that the overthrow they met with here, had reduced Egypt to the lowest extremity. Had the Israelites been intent on plunder, or had Moses been influenced with a spirit of ambition, how easily might both have gratified themselves, as had they returned, they might have soon overrun and subjugated the whole land.

Verse 5. *Thy right hand*] Thy omnipotence, manifested in a most extraordinary way.

Verse 7. *In the greatness of thy excellency*] To this wonderful deliverance the prophet Isaiah refers, chap. lxxiii. 11—14.—"Then he remembered the days of old, *Moses* and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? That led them by the right hand of *Moses* with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the *LORD* caused him to rest: so didst thou lead thy people, to make thyself a glorious name."

Verse 8. *The depths were congealed*] The strong east wind, chap. xiv. 21. employed to dry the bottom of the sea, is here represented as the blast of God's nostrils, that had congealed or frozen the waters, so that they stood in heaps like a wall, on the right hand and on the left.

Verse 9. *The enemy said*] As this song was composed by divine inspiration, we may rest assured, that these words were spoken by Pharaoh and his captains; and the passions they describe, felt in their utmost sway in their hearts: but how soon was their boasting confounded! Thou didst blow with thy wind, and the sea covered them—they sank as lead in the mighty waters!

Verse 11. *Who is like unto thee, O Lord, among the*

12 Thou stretchedst out ^d thy right hand, the earth swallowed them.

13 Thou, in thy mercy, hast ^e led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength, unto ^f thy holy habitation.

14 ^g The people shall hear, and be afraid: ^h sorrow shall take hold on the inhabitants of Palestina.

15 ⁱ Then ^k the dukes of Edom shall be amazed; ^l the mighty men of Moab, trembling shall take hold upon them; ^m all the inhabitants of Canaan shall melt away.

16 ⁿ Fear and dread shall fall upon them; by the greatness of thine arm, they shall be *as still* ^o as a stone; till thy people pass over, O LORD, till the people pass over, ^p *which* thou hast purchased.

d Ver. 6.—e Psa. 77. 15, 20; & 78. 52 & 80. 1 & 106. 9. Jer. 33. 12, 13. Jer. 2. 6. f Psa. 75. 54.—g Numb. 11. 11. Deut. 2. 25. Josh. 2. 9, 10.—h Psa. 43. 6.—i Gen. 36. 40.—k Deut. 2. 1.—l Numb. 22. 3. Hab. 3. 7.—m Josh. 6. 1.—n Deut. 2. 25 & 11. 25. Josh. 2. 9.—o 1 Sam. 25. 37.—p Ch. 19. 5. Deut. 32. 9. 2 Sam. 7. 23. Psa. 74. 2. Isai.

gods?] We have already seen that all the Egyptian gods, or the objects of the Egyptians' idolatry, were confounded, and rendered completely despicable by the *ten plagues*; which appear to have been directed principally against *them*. Here the people of God exult over them afresh—Who among *these gods* is like unto *THEE*? They can neither *save* nor *destroy*—Thou dost both in the most signal manner.

As the original words מִי כִמֹּכָהּ מִי מִיְהוָה *mi camocah baelim Jehovah*, are supposed to have constituted the motto, on the ensign of the *Assoneans*; and to have furnished the name of *Maccabeus* to *Judas*, their grand captain, from whom they were afterward called *Maccabeans*; it may be necessary to say a few words on this subject. It is possible that *Judas Mucabeus* might have had this motto on his ensign, or at least the *initial* letters of it, for such a practice was not uncommon. For instance, on the Roman standard the letters S. P. Q. R. stood for *Senatus Populus Que Romanus*: i. e. the Senate and Roman People; and מִי כִמֹּכָהּ מִי מִיְהוָה C. B. I. might have stood for *Mi Camocah Baelim Jehovah*—Who, among the gods, or *strong ones*, is like unto thee, O Jehovah! But it appears from the Greek ΜΑΚΚΑΒΑΙΩΝ, and also the Syriac ܡܟܚܒܐ *makkabi*, that the name was originally written with *p koph*, not *caph*; it is most likely, as Michaelis has observed, that the name must have been derived from *apm makkab*, a *hammer*, or *mallet*; hence *Judas*, because of his bravery and success, might have been denominated the *hammer* or *mallet*, by which the enemies of God had been *beaten*, *pounded*, and *broken to pieces*. *Judas*, the hammer of the Lord.

Glorious in holiness] Infinitely resplendent in this attribute, essential to the perfection of the divine nature.

Fearful in praises] Such glorious holiness cannot be approached without the deepest reverence and fear, even by angels, who veil their faces before the majesty of God. How then should *man*, who is only *sin* and *dust*, approach the presence of his Maker!

Doing wonders?] Every part of the work of God is wonderful—not only *miracles*, which imply an inversion or suspension of the laws of nature, but every part of nature itself. Who can conceive how a single blade of grass is formed, or how earth, air, and water become consolidated in the body of the oak? And who can comprehend how the different tribes of plants and animals are preserved, in all the distinctive characteristics of their respective natures? And who can conceive how the human being is formed, nourished, and its different parts developed? What is the true cause of the circulation of the blood? or how different aliments produce the solids and fluids of the animal machine? What is life, sleep, death? And how an impure and unholly soul is *regenerated*, *purified*, *restored*, and made like unto its great Creator? These are wonders which God alone works, and to Himself only are they fully known.

Verse 12. *The earth swallowed them*] It is very likely there was also an earthquake on this occasion, and that chasms were made in the bottom of the sea, by which many of them were swallowed up, though multitudes were overwhelmed by the waters, whose dead bodies were afterward thrown ashore. The Psalmist strongly intimates, that there was an earthquake on this occasion—*The voice of thy thunder was in the heaven, the lightnings lightened the world, the earth trembled and shook*, Psal. lxxvii. 18.

Verse 13. *Thou hast guided them in thy strength unto thy holy habitation*] As this ode was dictated by the Spirit of God, it is most natural to understand this the fol-

17 Thou shalt bring them in; and ^a plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the ^b sanctuary, O LORD, *which* thy hands have established.

18 ^c The LORD shall reign for ever and ever.

19 For the ^d horse of Pharaoh went in with his chariots and with his horsemen into the sea, and ^e 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 ^f the prophetess, ^g the sister of Aaron, ^h took a timbrel in her hand; and all the women went out after her ⁱ with timbrels and with dances.

43. 1, 3. & 51. 10. Jer. 31. 11. Tit. 2. 14. 1 Pet. 2. 9. 2 Pet. 2. 1.—r Psa. 44. 2 & 80. 8. s Psa. 78. 54.—t Psa. 10. 16 & 29. 10. & 146. 10. Isai. 57. 15.—u Ch. 14. 23. Prov. 23. 31.—v Ch. 14. 29, 32.—w Judg. 4. 4. 1 Sam. 10. 5.—x Numb. 25. 59.—y 1 Sam. 18. 6.—z Judg. 11. 31. & 21. 2. 2 Sam. 6. 16. Psa. 68. 11, 25. & 149. 3 & 150. 4.

lowing verses to the end of the 18th, as containing a prediction of what God would do for this people, which he had so miraculously redeemed. On this mode of interpretation, it would be better to read several of the verbs in the *future* tense.

Verse 15. *The dukes of Edom*] Idumea was governed at this time, by those called אֲדוּמִיּוֹת *adumim*, *heads*, *chiefs*, or *captains*.—See the note on Gen. xxxvi. 15.

Verse 16. *Till thy people pass over*] Not over the Red sea, for that event had been already celebrated; but over the desert, and Jordan, in order to be brought into the promised land.

Verse 17. *Thou shalt bring them in*] By thy strength and mercy alone shall they get the promised inheritance.

Thou shalt plant them] Give them a *fixed* habitation in Canaan, after their unsettled wandering life in the wilderness.

In the mountain] Meaning Canaan, which was a very mountainous country, Deut. xi. 11. or probably Mount Zion, on which the temple was built. Where the pure worship of God was *established*, there the people might expect both *rest* and *safety*. Wherever the purity of religion is established and preserved, and the high and the low endeavour to regulate their lives according to its precepts, the government of that country is likely to be permanent.

Verse 18. *The Lord shall reign for ever and ever*] This is properly the grand chorus, in which all the people joined. The words are expressive of God's everlasting dominion, not only in the *world*, but in the *church*; not only under the *law*, but also under the *Gospel*; not only in *time*, but through *eternity*. The original לְעוֹלָם וָעוֹלָם *lelam vaad*, may be translated for *ever* and *onward*; or, by our very expressive compound term, for *EVERMORE*, i. e. *for ever*, and *more*—not only through *time*, but also through all duration. His dominion shall be ever the same, active and infinitely extending. With this verse the song seems to end, as with it the hemistichs or poetic lines terminate. The 20th, and beginning of the 21st, are in plain prose; but the latter part of the 21st is in hemistichs, as it contains the *response* made by Miriam and the Israelitish women, at different intervals during the song. See Dr. Kennicott's Arrangement of the Parts, at the end of this chapter.

Verse 20. *And Miriam the prophetess*] We have already seen, that Miriam was older than either Moses or Aaron; for when Moses was exposed on the Nile, she was a young girl, capable of managing the stratagem used for the preservation of his life; and then Aaron was only three years and three months old, for he was *four score and three* years old when Moses was but *four score*, see ch. vii. 7. so that Aaron was older than Moses, and Miriam considerably older than either, not less, probably, than *nine* or *ten* years of age.—See on chap. ii. 2.

There is great diversity of opinion on the origin of the name of *Miriam*, which is the same with the Greek ΜΑΡΙΑΜ, the Latin *Maria*, and the English *Mary*. Some suppose it to be compounded of מַר *mar*, a *drop*, (Isai. xl. 15.) and יָם *yam*, the *sea*; and that from this etymology, the heathens formed their *Venus*, whom they feign to have sprung from the sea. St. Jerom gives several etymologies for the name, which at once show how difficult it is to ascertain it—*she who enlightens me*—or *she who enlightens them, or the star of the sea*.—Others, *the lady of the sea, the bitterness of the sea, &c.* It is probable that the first or the last is the true one; but it is a matter of little importance, as we have not the circumstance marked, as in the case of Moses, and many others, that gave rise to the name.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and 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 Shur: and they went three days in the wilderness, and found no water.
 23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?
 25 And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them,
 26 And said, If 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,

a 1 Sam. 13. 7.—b Ver. 1.—c Gen. 16. 7. & 25. 18.—d Numb. 33. 8.—e That is, bitterness. Ruth 1. 20.—f Ch. 16. 2. & 17. 3.—g Ch. 14. 10. & 17. 4. Ps. 50. 15.

h Ezech. 38. 5.—i See 2 Kings 2. 21. & 4. 41.—k See Josh. 24. 25.—l Ch. 16. 4. Deut. 8. 2. 16. Julg. 2. 22. & 3. 1, 4. Psa. 66. 10. & Sl. 7.—m Deut. 7. 12, 15.

The prophethess נביחה *ha nebiah*. For the meaning of the word prophet, נביא *Nabi*, see the note on Gen. xx. 7. It is very likely that Miriam was inspired by the Spirit of God, to instruct the Hebrew women, as Moses and Aaron were to instruct the men; and when she and her brother Aaron sought to share in the government of the people with Moses, we find her laying claim to the prophetic influence, Numb. xii. 2. *Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?* And that she was constituted joint leader of the people with her two brothers, we have the express word of God by the prophet Micah, ch. vi. 4. *For I brought thee up out of the land of Egypt—and I sent before thee Moses, Aaron, and Miriam*. Hence it is very likely, that she was the instructress of the women, and regulated the times, places, &c. of their devotional acts; for it appears that from the beginning to the present day, the Jewish women all worshipped apart.

A timbrel תופ *toph*, the same word which is translated *tabret*, Gen. xxxi. 27. on which the reader is desired to consult the note.

And with dances מְחולות *mecholith*. Many learned men suppose, that this word means some instruments of wind music, because the word comes from the root חלל *chalal*, the ideal meaning of which is, to perforate, penetrate, pierce, stab, and hence to wound. Pipes, or hollow tubes, such as flutes, or hautboys, and the like, may be intended. Both the Arabic and Persian understand it as meaning instruments of music of the pipe, drum, or sistrum kind, and this seems to comport better with the scope and design of the place, than the term dances. It must however be allowed that religious dances have been in use from the remotest times; and yet in most of the places where the term occurs in our translation, an instrument of music, bids as fair to be its meaning, as a dance of any kind. Miriam is the first prophethess on record: and by this we find that God not only poured out his Spirit upon men, but upon women also; and we learn also that Miriam was not only a prophethess, but a poetess also, and must have had considerable skill in music, to have been able to conduct her part of these solemnities. It may appear strange, that during so long an oppression in Egypt, the Israelites were able to cultivate the fine arts; but that they did so, there is the utmost evidence from the Pentateuch. Not only architecture, weaving, and such necessary arts, were well known among them, but also the arts that are called ornamental, such as those of the goldsmith, lapidary, embroiderer, furrier, &c. of which we have ample proof in the construction of the tabernacle and its utensils. However ungrateful, rebellious, &c. the Jews may have been, the praise of industry and economy can never be denied them. In former ages, and in all places even of their dispersions, they appear to have been frugal and industrious, and capable of great proficiency in the most elegant and curious arts; but they are now greatly degenerated.

Verse 22. The wilderness of Shur. This was on the coast of the Red sea, on their road to Mount Sinai.—See the map.

Verse 23. Marah] So called from the bitter waters found there. Dr. Shaw conjectures, that this place is the same as that now called *Corandel*, where there is still a small rill, which, if not diluted with dews or rain, continues brackish.—See his account at the end of Exodus.

Verse 24. The people murmured] They were in a state of great mental degradation, owing to their long and oppressive vassalage, and had no firmness of character.—See the note on chap. xiii. 17.

Verse 25. He cried unto the Lord] Moses was not only their leader, but also their mediator. Of prayer and dependence on the Almighty, the great mass of the Israelites appear to have had little knowledge at this time. Moses, therefore, had much to bear from their weakness; and the merciful Lord was long-suffering.

The Lord showed him a tree] What this tree was, we know not: some think that the tree was extremely bitter itself, such as the *quassia*; and that God acted in this as

he generally does, correcting contraries by contraries, which, among the ancient physicians, was a favourite maxim—*Claris clavo expellitur*. The Targums of Jonathan and Jerusalem say, that when Moses prayed, "the word of the Lord showed him the tree, ארדיפנה *ardiphney*, on which he wrote the great and precious name (JEHOVAH) and then threw it into the waters, and the waters, thereby became sweet." But what the tree *ardiphney* was, we are not informed.

Many suppose that this tree, which healed the bitter waters, was symbolical of the cross of our blessed Redeemer, that has been the means of healing infected nature, and through the virtue of which, the evils and bitters of life are sweetened, and rendered subservient to the best interests of God's followers. Whatever may be in the metaphor, this is true in fact; and hence the greatest of apostles gloried in the cross of our Lord Jesus Christ, by which the world was crucified to him, and he unto the world.

It appears that these waters were sweetened only for that occasion, as Dr. Shaw reports them to be still brackish, which appears to be occasioned by the abundance of *natron*, which prevails in the surrounding soil. Thus we may infer, that the natural cause of their bitterness, or brackishness, was permitted to resume its operations, when the occasion, that rendered the change necessary, had ceased to exist. Thus Christ simply changed that water into wine, which was to be drawn out to be carried to the master of the feast: the rest of the water in the pots remaining as before. As the water of the Nile was so peculiarly excellent, to which they had been long accustomed, they could not easily put up with what was indifferent. See the note on chap. vii. ver. 18.

There he made for them] Though it is probable that the Israelites are here intended, yet the word *to*, should not be translated *them*, but *to him*; for these statutes were given to Moses, that he might deliver them to the people.

There he proved them נִסָּהוּ *nissahu*, he proved him. By this murmuring of the people, he proved Moses, to see, speaking after the manner of men, whether he would be faithful, and in the midst of the trials to which he was likely to be exposed, whether he would continue to trust in the Lord, and seek all his help from him.

Verse 26. If thou wilt diligently hearken] What is contained in this verse, appears to be what is intended by the statute and ordinance mentioned in the preceding—*If thou wilt diligently hearken unto 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 diseases upon thee, &c.* This statute and ordinance implied the three following particulars: 1. That they should acknowledge Jehovah for their God, and thus avoid all idolatry. 2. That they should receive his word and testimony as a divine revelation, binding on their hearts and lives, and thus be saved from profligacy of every kind, and from acknowledging the maxims, or adopting the customs, of the neighbouring nations. 3. That they should continue to do so, and adorn their profession with a holy life. These things being attended to, then the promise of God was, that they should have none of the diseases of the Egyptians put on them; that they should be kept in a state of health of body and peace of mind; and if, at any time, they should be afflicted, on application to God, the evil should be removed, because he was their healer or physician—I am the Lord that health thee. That the Israelites had in general a very good state of health their history warrants us to believe; and when they were afflicted, as in the case of the fiery serpents, on application to God they were all healed. The Targum of Jonathan ben Uzziel states, that the statutes which Moses received at this time were commandments concerning the observation of the sabbath, duty to parents, the ordinances concerning wounds and bruises, and the penalties which sinners should incur by transgressing them. But it appears, that the general ordinances already mentioned, are those which are intended here; and this

I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

27 ¶ And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there, by the waters.

CHAPTER XVI.

The Israelites journey from Elim, and come to the well-heron of Sise. 1. They murmur for lack of bread. 2, 3. God promises to rain bread from heaven for them. 4. of which they were to eat a double portion on the sixth day. 5. A miraculous supply of 48,400 in the morning, and 47 in the morning, promised. 6-9. The glory of the Lord appears in the cloud. 10. Flesh and bread promised as a proof of God's care over them. 11, 12. Quail, come and cover the whole camp. 13. And a dew fell, which fell a small rain but balance on the ground, which Moses tells them was the dew which God had sent. 14, 15. Directions for gathering it. 16. The Levites gather each an omer, 17, 18. They are directed to leave none of it till the next day. 19, which some understand, it became pure. 20. They gather it every morning, because it melted when the sun was hot. 21. Each person gathers two omers on the sixth day. 22. Moses commands them to keep the seventh as the sabbath to the Lord. 23. What was laid up for the sabbath did not putrefy. 24. Nothing of it fell on that day, hence the strict observation of the sabbath was enjoined. 25-30. The Israelites name the substance manna, that fell with the dew, its appearance and taste described. 31. An omer of the manna is commanded to be laid up, for a memorial of Jehovah's kindness. 32-34. The manna now was continued daily for the space of forty years. How much an omer contained, 35.

AN D they took their journey from Elim, and all the congregation

n. Deut. 28, 27, 60.—Ch. 23, 25. Psa. 111, 3, 4, 103, 3, & 117, 3.—p. Numb. 31, 9. Numb. 33, 11.—Ezek. 20, 15.—Ch. 15, 24. Psa. 106, 25. 1 Cor. 10, 10.—1 Lam. 4, 9.—u. Numb. 11, 1, 5.

seems to be proved beyond dispute, by Jerem. vii. 22, 23.—For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

Verse 27. They came to Elim. This was in the desert of Sin, and according to Dr. Shaw, about two leagues from Tor, and thirty from Marah, or Corondel.

Twelve wells of water. One for each of the tribes of Israel, say the Targumim of Jonathan and Jerusalem.

And threescore and ten palm trees. One for each of the seventy elders.—Ibid.

Dr. Shaw found nine of the twelve wells, the other three having been choked up with sand; and the seventy palm trees multiplied into more than 2000, the dates of which bring a considerable revenue to the Greek monks at Tor.—See his account at the end of this book, and see also the map. Thus, sufficient evidence of the authenticity of this part of the sacred history remains after the lapse of more than 3000 years.

In the preceding notes, the reader has been referred to Dr. Kennicott's translation and arrangement of the song of Moses. To this translation he prefixes the following observations:

"This triumphant ode was sung by Moses and the sons of Israel; and the women, headed by Miriam, answered the men, by repeating the two first lines of the song, altering only the first word; which two lines were probably sung, more than once, as a chorus.

"The conclusion of this ode seems very manifest; and yet, though the ancient Jews had sense enough to write this song differently from prose; and though their authority has prevailed, even to this day, in this and three other poems in the Old Testament, (Deut. xxxii. Judg. v. and 2 Sam. xxii.) still expressed by them as poetry: yet have these critics carried their ideas of the song here, to the end of verse 19. The reason why the same has been done by others, probably is—they thought, that the particle for, which begins verse 19, necessarily connected it with the preceding poetry. But this difficulty is removed, by translating for, especially if we take verses 19, 20, 21, as being a prose explanation of the manner in which this song of triumph was performed. For these three verses say, that the men-singers were answered in chorus by Miriam and the women, accompanying their words with musical instruments. When the horse of Pharaoh had gone into the sea, and the Lord had brought the sea upon them: and Israel had passed, on dry land, in the midst of the sea: then Miriam took a timbrel, and all the women went out after her with timbrels and dances; and Miriam (with the women) answered them (Dns lahem, the men, by way of chorus) in the words, O sing ye," &c. That this chorus was sung more than once, is thus stated by Bishop Lowth:

Miriam, cum mulieribus, cithoram choro identidem succentabat.—Prælect. 19.

I shall now give what appears to me to be an exact translation of this whole song.

Moses. Part I.

1. I will sing to Jehovah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

VOL. I.—31

of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel, murmured against Moses, and Aaron, in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the Lord, in the land of Egypt, when we sat by the 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 bread from heaven for you; and the people shall go out, and gather a certain rate every day, that I may 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 it shall be twice as much as they gather daily.

v. Psa. 78, 24, 25, & 105, 40. Johu 6, 31, 32. 1 Cor. 10, 3.—w. Hec. the portion of a day in his day. Prov. 30, 8. Matt. 6, 11.—x. Ch. 15, 25. Deut. 8, 2, 16.—y. See Rev. 22, Lev. 25, 32.

2. My strength and my song is Jehovah; and he is become to me for salvation: this is my God, and I will celebrate him: the God of my father, and I will exalt him: Jehovah is mighty in battle. Perhaps a chorus sung by the Men.

Chorus by Miriam and the Women. Perhaps sung first in this place.

O sing ye to Jehovah, for he hath triumphed gloriously! the horse and his rider hath he thrown into the sea.

Moses. Part II.

4. Pharaoh's chariots and his host, hath he cast into the sea; and his chosen captains are drowned in the Red sea.

5. The depths have covered them, they went down; (they sank) to the bottom of a gulf.

6. Thy right hand, Jehovah, is become glorious in power, thy right hand, Jehovah, dasheth in pieces the enemy.

7. And in the greatness of thine excellence thou overthrowest them that rise against thy: thou sendest forth thy wrath, which consumeth them as stubble: 8. Even at the blast of thy displeasure, the waters are gathered together: the floods stand upright, as a heap: 9. Congealed are the depths in the very heart of the sea.

O sing ye to Jehovah, &c. Chorus by the Women.

Moses. Part III.

9. The enemy said: I will pursue, I shall overtake: I shall divide the spoil, my soul shall be satiate with them: I will draw my sword, my hand shall draw my bow.

10. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters.

11. Who is like thee, among the gods, O Jehovah? who is like thee, glorious in holiness!

12. Fearful in prayer! performing wonders! thou stretched out thy right hand, the earth swallowed them!

13. Thou, in thy mercy, ledest the people, whom thou hast redeemed; thou, in thy strength, guided to the habitation of thy holiness!

O sing ye to Jehovah, &c. Chorus by the Women.

Moses. Part IV.

14. The nations have heard, and are afraid; sorrow hath seized the inhabitants of Palestine:

15. Already are the dukes of Edom in consternation; and all the mighty men of Moab, trembling hath seized them; all the inhabitants of Canaan do faint.

16. Fear and dread shall fall upon them; through the greatness of thine aim, they shall be as a stone:

17. Till the people pass over, whom thou has redeemed, till the people pass over, whom thou has redeemed.

18. Thou shalt bring them and plant them in the mount of thine inheritance: the place for thy rest, which thou, Jehovah, hast made for thy sanctuary, Jehovah, when thy hands have established.

Grand Chorus; by all.

Jehovah for ever and ever shall reign.

1. When poetry is consecrated to the service of God, and employed as above, to commemorate his marvellous acts, it then becomes a very useful handmaid to piety, and God is honoured by his gifts. God inspired the song of Moses, and perhaps from this very circumstance, it has passed for current among the most polished of the heathen nations, that a poet is a person divinely inspired; and hence the epithet of ποιηται, prophet and rules of the same import, was given them among the Greeks and Romans.

2. The song of Moses is a proof of the miraculous passage of the Israelites through the Red sea. There has been no period since the Hebrew nation left Egypt, in which this song was not found among them, as composed on that occasion, and to commemorate that event. It may be therefore considered as completely authentic, as any living witness could be, who had himself passed through the Red sea, and whose life had been protracted through all the intervening ages, to the present day.

3. We have already seen that it is a song of triumph for the deliverance of the people of God; and that it was intended to point out the final salvation and triumph of the whole church of Christ; so that in the heaven of heavens the redeemed of the Lord, both among the Jews and the Gentiles, shall unite together to sing the song of Moses, and the song of the Lamb. See Rev. xv. 2-4.

241

6 And Moses and Aaron said unto all the children of Israel, ' At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see ' the glory of the Lord; for that he heareth your murmurings against the Lord: and ' what are we, that ye murmur against us?

8 And Moses said, *This shall be*, when the Lord shall give you in the evening, flesh to eat, and in the morning, bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but ' against the Lord.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel,

^d Come 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 looked toward the wilderness, and, behold, the glory of the Lord ' appeared in the cloud.

11 ¶ And the Lord spake unto Moses, saying,

12 ' I have heard the murmurings of the children of Israel: speak unto them, saying, ' At even, ye shall eat flesh, and ' in 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, ' the quails came up, and covered the camp: and in the morning, ' the dew lay round about the host.

^a See Ver. 12, 13 & Ch. 6. 7. Numb. 16. 28, 29, 30.—^b See Ver. 10. Isai. 35. 2 & 3. John 11. 4, 20.—^c Numb. 16. 11.—^d See 1 Sam. 3. 7. Luke 10. 16. Rom. 11. 2.

^d Numb. 16. 16.—^e Ver. 7. Ch. 13. 21. Numb. 16. 12. 1 Kings 3. 10, 11.—^f Ver. 8. Ver. 6.—^g Ver. 7.—^h Numb. 11. 31. Ps. 78. 27, 28 & 105. 24.—ⁱ Numb. 11. 3.

Reader, implore the mercy of God to enable thee to make thy calling and election sure, that thou mayest bear thy part in this glorious and eternal triumph.

NOTES ON CHAPTER XVI.

Verse 1. *The wilderness of Sin*] This desert lies between Elim and Sinai, and from Elim, Dr. Shaw says, Mount Sinai can be seen distinctly. Mr. Ainsworth supposes, that this wilderness had the name from a strong city of Egypt, called *Sin*, near which it lay. See Ezek. xxx. 15, 16. Before they came to the wilderness of *Sin*, they had a previous encampment, by the *Red sea*, after they left Elim, of which Moses makes distinct mention, Numb. xxxiii. 10, 11.

The fifteenth day of the second month] This was afterward called *Ijar*, and they had now left Egypt one month, during which, it is probable they lived on the provisions they brought with them from Rameses, though it is possible, they might have had a supply from the seacoast. Concerning mount Sinai, see the note on chap. xix. 1.

Verse 2. *The whole congregation—murmured*] This is an additional proof of the degraded state of the minds of this people; see the note on chap. xiii. 17. And this very circumstance affords a convincing argument, that a people so stupidly carnal, could not have been induced to leave Egypt, had they not been persuaded so to do by the most evident and striking miracles. Human nature can never be reduced to a more abject state in this world, than that in which the body is enthralled by *political slavery*, and the soul debased by the influence of *sin*. These poor Hebrews were both *slaves* and *sinners*, and were therefore capable of the meanest and most disgraceful acts.

Verse 3. *The flesh pots*] As the Hebrews were in a state of slavery in Egypt, they were doubtless fed in various companies, by their task-masters, in particular places, where large *pots* or *boilers* were fixed for the purpose of cooking their victuals. To these, there may be a reference in this place, and the whole speech only goes to prove, that they preferred their bondage in Egypt, to their present state in the wilderness; for they could not have been in a state of *absolute want*, as they had brought an abundance of flocks and herds with them out of Egypt.

Verse 4. *I will rain bread*] Therefore this substance was not a production of the desert; nor was the dew that was the instrument of producing it, *common* there, else they must have had this bread for a month before.

Verse 6. *Ye shall know that the Lord hath brought you out*] After all the miracles they had seen, they appear still to suppose, that their being brought out of Egypt, was the work of Moses and Aaron: for though the miracles they had already seen were convincing for the time, yet as soon as they had passed by, they relapsed into their former infidelity. God therefore saw it necessary to give them a daily miracle, in the fall of the manna, that they might have the proof of his divine interposition constantly before their eyes. Thus they knew that *Jehovah* had brought them out; and that it was not the act of Moses and Aaron.

Verse 7. *Ye shall see the glory of the Lord*] Does it not appear that the *glory of the Lord* is here spoken of as something distinct from the Lord; for it is said he, viz. the glory, *heareth your murmurings against the Lord*: though, the Lord, may be here put for *himself*; the antecedent instead of the relative. This passage may receive some light from Heb. i. 3. *Who being the brightness of his glory, and the express image of his person, &c.* And

as St. Paul's words are spoken of the Lord Jesus, is it not likely, that the words of Moses refer to him also? No man hath seen God at any time; hence we may infer that Christ was the *visible agent*, in all the extraordinary and miraculous interferences, which took place both in the patriarchal times, and under the *law*.

Verse 8. *In the evening, flesh to eat*] Viz. the quails: and in the morning, bread to the full, viz. the manna.

And what are we?] Only his servants, obeying his commands.

Your murmurings are not against us] For we have not brought you up from Egypt—but against the Lord, who, by his own miraculous power and goodness, has brought you out of your slavery.

Verse 9. *Come near before the Lord*] This has been supposed to refer to some particular place, where the Lord manifested his presence. The great tabernacle was not yet built; but there appears to have been a small tabernacle, or tent, called the *Tabernacle of the congregation*, which, after the sin of the golden calf, was always placed without the camp; see chap. xxxiii. 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 that sought the Lord, went out unto the tabernacle of the congregation which was without the camp.* This could not be that portable temple which is described chap. xxvii., &c. and which was not set up, till the first day of the first month of the second year, after their departure from Egypt, chap. xl. which was upwards of ten months after the time mentioned in this chapter; and notwithstanding this, the Israelites are commanded, verse 34, to lay up an *omer* of the manna before the testimony, which certainly refers to an ark, tabernacle, or some such portable shrine, already in existence. If the great tabernacle be intended, the whole account of laying up the manna, must be introduced here by *anticipation*, Moses finishing the account of what was afterward done, because the commencement of those circumstances which comprehended the reasons of the fact itself, took place now. See the note on ver. 34.

But from the reasonings in the preceding verses, it appears, that much infidelity still reigned in the hearts of the people; and in order to convince them that it was God, and not Moses, that had brought them out of Egypt, he (Moses) desired them to *come near*, or pay particular attention to some extraordinary manifestation of the Lord. And we are told in the tenth verse, that as Aaron spake unto them, they looked toward the wilderness, and behold the glory of the Lord appeared, and the Lord spake unto Moses, &c. Is not this passage explained by chap. xix. 9. "And the Lord said unto Moses, lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." May we not conclude, that Moses invited them to *come near before the Lord*, and so witness his glory, that they might be convinced it was God, and not him that led them out of Egypt, and that they ought to submit to him, and cease from their murmurings. It is said, chap. xix. 17. that Moses brought forth the people out of the camp to meet with God. And in this instance, there might have been a similar, though less awful manifestation of the divine presence.

Verse 10. *As Aaron spake*] So he now became the spokesman or minister of Moses to the Hebrews, as he had been before unto Pharaoh, according to what is written, chap. vii. 1, &c.

Verse 13. *At even the quails came*] *וַיִּבֶשׁוּ* *וַיִּבֶשׁוּ*, from *וַיִּבֶשׁוּ*

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay

a small round thing, as small as the hoar frost on the ground.

1 Numb. 11. 7. Deut. 8. 9. Neh. 9. 15.

Ps. 78. 21. & 105. 40. Wind. 16. 50.

salah, to be quiet, easy, or secure; and hence the quail from their remarkably living at ease and plenty among the corn. "An amazing number of these birds," says Haasequist, Travels, p. 209. "come to Egypt at this time, (March) for in this month the wheat ripens. They conceal themselves among the corn, but the Egyptians know that they are thieves, and when they imagine the field to be full of them, they spread a net over the corn, and make a noise, by which the birds being frightened, and endeavouring to rise, are caught in the net in great numbers, and make a most delicate and agreeable dish." The *Abé Pluche* tells us in his *Histoire du Ciel*, that the quail was, among the ancient Egyptians, the emblem of safety and security.

Several learned men, particularly the famous *Ludolf*, Bishop *Patrick*, and *Scheuchzer*, have supposed that the *סלש* *selavim* eaten by the Israelites were locusts. But not to insist on other arguments against this interpretation, they are expressly called *שׂוֹר שְׂוֹר* *sheir, flesh*, Psal. lxxviii. 27. which surely locusts are not: and the Hebrew word is constantly rendered by the Septuagint *στυγναια*, a large kind of quail, and by the Vulgate *coturnices, quails*. Compare *Wind. xvi. 2. xix. 12. Numb. xi. 31, 32. Psal. cv. 40.* and on *Numb. xi.* observe, that *קמחית* *keamathayim*, should be rendered not *two cubits high*, but as *Mr. Bate* translates it, "*two cubits distant*, i. e. one from the other; for quails do not settle like the locusts one upon another, but at small distances." "And had the quails lain for a day's journey round the camp, to the great height of *two cubits*, upwards of three feet, the people could not have been employed two days and a night in gathering them. The spreading them round the camp, was in order to dry them in the burning sands for use, which is still practised in Egypt." See *Parkhurst*, sub voce *שׂוֹר salah*.

The difficulties which encumber the text, supposing these to be quails, led Bishop *Patrick* to imagine them to be locusts. The difficulties are three; "1. Their coming by a wind. 2. Their immense quantities, covering a circle of thirty or forty miles, two cubits thick. 3. Their being spread in the sun for drying, which would have been preposterous, had they been quails, for it would have made them corrupt the sooner; but this is the principal way of preparing locusts, to keep for a month or more, when they are boiled, or otherwise dressed." This difficulty he thinks interpreters pass over, who suppose quails to be intended in the text. *Mr. Harmer* takes up the subject, removes the bishop's difficulties, and vindicates the common version.

"These difficulties appear pressing; or at least the two last: nevertheless I have met with several passages in books of travels, which I shall here give an account of, that may soften them; perhaps my readers may think they do more.

"No interpreters, the bishop complains, supposing they were quails, account for the spreading them out in the sun. Perhaps they have not. Let me then translate a passage of *Maillet*, which relates to a little island which covers one of the ports of Alexandria. 'It is on this island, which lies farther into the sea than the main land of Egypt, that the birds annually alight, which come hither for refuge in autumn, in order to avoid the severity of the cold of our winters in Europe. There is so large a quantity of all sorts taken there, that after these little birds have been stripped of their feathers, and buried in the burning sands for about half a quarter of an hour, they are worth but two sols the pound. The crews of those vessels, which in that season lie in the harbour of Alexandria, have no other meat allowed them.' Among other refugees of that time, *Maillet* elsewhere expressly mentions quails, which are, therefore, I suppose, treated after this manner. This passage then, does what, according to the bishop, no commentator has done: it explains the design of spreading these creatures, supposing they were quails, round about the camp; it was to dry them in the burning sands in order to preserve them for use. So *Maillet* tells us of their drying fish in the sun of Egypt, as well as of their preserving others by means of pickle. Other authors speak of the Arabs drying camel's flesh in the sun and wind, which, though it be not at all salted, will, if kept dry, remain good a long while, and which oftentimes, to save themselves the trouble of dressing, they will eat raw. This is what *St. Jerom* may be supposed to refer to, when he calls the food of the Arabs

carnes semicrudæ. This drying then of flesh in the sun, is not so preposterous as the bishop imagined. On the other hand, none of the authors that speak of their way of preserving locusts in the east, so far as I at present recollect, give any account of drying them in the sun. They are, according to *Pellow*, first purged with water and salt, boiled in new pickle, and then laid up in dry salt. So *Dr. Russel* says, the Arabs eat these insects when fresh, and salt them up as a delicacy. Their immense quantities also forbid the bishop's believing they were quails. And in truth, he represents this difficulty in all its force, perhaps too forcibly. A circle of forty miles in diameter, all covered with quails, to the depth of more than forty-three inches, without doubt, is a startling representation of this matter; and I would beg leave to add, that the like quantity of locusts would have been very extraordinary. But then this is not the representation of Scripture. It does not even agree with it: for such a quantity of either quails or locusts would have made the clearing places for spreading them out, and the passing of Israel up and down in the neighbourhood of the camp very fatiguing, which is not supposed.

"*Josephus* supposed they were quails, which he says are in greater numbers thereabouts than any other kinds of birds, and that having crossed the sea to the camp of Israel, they, who in common fly nearer the ground than most other birds, flew so low through the fatigue of their passage, as to be within reach of the Israelites. This explains what he thought was meant by the *two cubits from the face of the earth*—their flying within three or four feet of the ground.

"And when I read *Dr. Shaw's* account of the way in which the Arabs frequently catch birds that they have tired, that is, by running in upon them, and knocking them down with their *Zervattys*, or bludgeons as we should call them; I think I almost see the Israelites before me, pursuing the poor, fatigued, and languid quails.

"This is indeed a laborious method of catching these birds, and not that which is now used in Egypt: for *Egmont* and *Heyman* tell us, that in a walk on the shore of Egypt, they saw a sandy plain several leagues in extent, and covered with reeds without the least verdure; between which reeds, they saw many nets laid for catching quails, which come over in large flights from Europe during the month of September. If the ancient Egyptians made use of the same method of catching quails, that they now practice on those shores, yet Israel in the wilderness, without these conveniences, must of course make use of that more inartificial and laborious way of catching them. The Arabs of Barbary, who have not many conveniences, do the same thing still.

"*Bishop Patrick* supposes a day's journey to be sixteen or twenty miles, and thence draws his circle with a radius of that length; but *Dr. Shaw*, on another occasion, makes a day's journey but ten miles, which would make a circle but of twenty miles diameter; and as the text evidently designs to express it very indeterminate, as it were a day's journey, it might be much less.

"But it does not appear to me at all necessary, to suppose the text intended their covering a circular or nearly a circular spot of ground, but only that these creatures appeared on both sides of the camp of Israel, about a day's journey. The same word is used *Exod. vii. 24.* where *round about* can mean only on each side of the Nile. And so it may be a little illustrated by what *Dr. Shaw* tells us, of the three flights of storks which he saw when at anchor under the mount *Carmel*, some of which were more scattered, others more compact and close; each of which took up more than three hours in passing, and extended itself more than half a mile in breadth. Had this flight of quails been no greater than these, it might have been thought like them, to have been accidental; but so unusual a flock as to extend fifteen or twenty miles in breadth, and to be two days and one night in passing, and this in consequence of the declaration of *Moses*, plainly determined that the finger of God was there.

"A third thing which was a difficulty with the bishop, was their being brought with a wind. A hot southerly wind, it is supposed, brings the locusts; and why quails might not be brought by the instrumentality of a like wind, or what difficulty there is in that supposition, I cannot imagine. As soon as the cold is felt in Europe, *Maillet* tells us, turtles, quails, and other birds, come to Egypt in great numbers: but he observed that their numbers were

15 And when the children of Israel saw it, they said one to another, "It is manna: for they wist not what it was. And Moses said unto them, " This is the bread which the Lord hath given you to eat.

16 ¶ This is the thing which the Lord hath commanded, Gather of it every man according to his eating, ° an omer ^p for every man, accord-

m Or, What is this? or, it is a portion.—n John 6. 31. 49, 68. 1 Cor. 10. 3.

not so large in those years in which the winters were favourable in Europe; from whence he conjectured, that it is rather necessity than habit which causes them to change their climate: if so, it appears that it is the increasing heat that causes their return, and consequently that the hot sultry winds from the south must have a great effect upon them, to direct their flight northwards.

"It is certain, that it is about the time that the south wind begins to blow in Egypt, which is in April, that many of these migratory birds return. Maillet, who joins quails and turtles together, and says that they appear in Egypt when the cold begins to be felt in Europe, does not indeed tell us when they return: but Thevenot may be said to do it: for after he had told his readers that they catch snipes in Egypt from January to March, he adds, that in May they catch turtles; and that the turtles return again in September: now as they go together southward in September, we may believe they return again northward much about the same time. Agreeably to which, Russel tells us, that quails appear in abundance about Aleppo in spring and autumn.

"If natural history were more perfect, we might speak to this point with great distinctness; at present, however, it is so far from being an objection to their being quails, that their coming was caused by a wind, that nothing is more natural. The same wind, would, in course, occasion sickness and mortality among the Israelites, at least it does so in Egypt. The miraculousness then in this story, does not lie in their dying, but the prophet's foretelling with exactness the coming of that wind; and in the prodigious numbers of the quails that came with it, together with the unusualness of the place, perhaps where they alighted.

"Nothing more remains to be considered, but the gathering so large a quantity as ten omers by those that gathered fewest. But till that quantity is more precisely ascertained, it is sufficient to remark, that this is only affirmed of those expert sportsmen among the people, who pursued the game two whole days and a whole night, without intermission; and of them, and of them only, I presume it is to be understood, that he that gathered fewest, gathered ten omers. Hasselquist, who frequently expresses himself in the most dubious manner in relation to these animals, at other times is very positive, that if they were birds at all, they were a species of the quail different from ours, which he describes as very much resembling the 'red partridge, but as not being larger than the turtle-dove.' To this he adds, that the Arabians carry thousands of them to Jerusalem about Whitsuntide, to sell there, p. 442. In another place he tells us, it is found in Judea as well as in Arabia Petraea, and that he found it between Jordan and Jericho, p. 263. One would imagine that Hasselquist means the *scapa*, which is described by Dr. Russel, vol. ii. p. 194. and which he represents as brought to market at Aleppo in great numbers in May and June, though they are to be met with in all seasons.

"A whole ass-load of them, he informs us, has often been taken at once shutting a clasping net, in the above-mentioned months; they are in such plenty." *Harmer*, vol. iv. p. 367.

Verse 14. *Behold, on the face of the wilderness there lay a small round thing*] It appears that this small round thing fell with the dew; or rather the dew fell first, and this substance fell on it. The dew might have been intended to cool the ground, that the manna, on its fall, might not be dissolved; for we find from ver. 21. that the heat of the sun melted it. The ground therefore, being sufficiently cooled by the dew, the manna lay unmelting long enough for the Israelites to collect a sufficient quantity for their daily use.

Verse 15. *They said one to another, It is manna: for they wist not what it was*] This is a most unfortunate translation, because it not only gives no sense, but it contradicts itself. The Hebrew מַנָּהּ מִן הַשָּׁמַיִם, literally signifies, *What is this? for*, says the text, *they wist not what it was*; and therefore they could not give it a name. Moses immediately answers the question, and says, *This is the bread which the Lord hath given you to eat.* From

ing to the number of your ^a persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, and some less.

18 And when they did mete it with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack; they gathered every man according to his eating.

o Ver. 36.—p Heb. by the poll, or head.—q Heb. souls.—2 Cor. 8. 15.

ver. 31. we learn that this substance was afterward called *man*, probably in commemoration of the question they had asked on its first appearance. Almost all our own ancient versions translate the words, *What is this?*

What this substance was, we know not. It was nothing that was common to the wilderness. It is evident the Israelites never saw it before; for Moses says, Deut. viii. 3, 16. *he fed thee with manna which thou knewest not, neither did thy fathers know*; and it is very likely, that nothing of the kind had ever been seen before; and by a pot of it being laid up in the ark, it is as likely, that nothing of the kind ever appeared more, after the miraculous supply in the wilderness had ceased. It seems to have been created for the present occasion; and like him, whom it typified, to have been the *only thing of the kind*, the only bread from heaven, which God ever gave to preserve the life of man; as Christ is the true bread that came down from heaven, and was given for the life of the world. See John vi. 31—58.

Verse 16. *An omer for every man*] I shall here once for all give a short account of the measures of capacity among the Hebrews.

OMER, עֶמֶת from the root *amar*, to press, squeeze, collect and bind together: hence a sheaf of corn, a multitude of stalks pressed together. It is supposed that the omer, which contained about three quarts English, had its name from this circumstance; that it was the most contracted, or the smallest measure of things dry, known to the ancient Hebrews; for the *seah*, which was less, was not known till the reign of Jehoram, king of Israel, 2 Kings vi. 25. *Parkhurst*.

The *EPHAH*, עֶפָה or עֶמֶת *ephah*, from עֶמֶת *aphah*, to bake, because this was probably the quantity which was baked at one time. According to Bishop Cumberland, the *ephah* contained seven gallons, two quarts, and about half a pint wine measure: and as the omer was the tenth part of the *ephah*, ver. 31. it must have contained about six pints English.

The *KAB* קָב is said to have contained about the sixth part of a *seah*, or three pints and one third English.

The *HOMER*, חֹמֶר *chomer*, mentioned Lev. xvii. 16. was quite a different measure from that above, and is a different word in the Hebrew. The *chomer* was the largest measure of capacity among the Hebrews, being equal to ten baths or ephahs, amounting to about seventy-five gallons, three pints, English. See Ezek. xiv. 11, 13, 14. Goodwin supposes that this measure derived its name from חֹמֶר *chamor*, an ass, being the ordinary load of that animal.

The *BATH* בָּת is the largest measure of capacity next to the homer, of which it was the tenth part. It was the same as the *ephah*, and consequently contained about seven gallons, two quarts, and half a pint, and is always used in Scripture as a measure of liquids.

The *SEAH*, סֵאֵה was a measure of capacity for things dry, equal to about two gallons and a half English. See 2 Kings vii. 1, 16, 18.

The *HIN*, הֵין according to Bishop Cumberland, was the one-sixth part of an *ephah*, and contained a little more than one gallon and two pints. See Exod. xxix. 40.

The *LOG*, לֹג was the smallest measure of capacity for liquids among the Hebrews, it contained about three quarters of a pint. See Levit. xiv. 10, 12.

Take ye—for them which are in his tents.] Some might have been confined in their tents through sickness or infirmity, and charity required, that those who were in health should gather a portion for them. For though the Psalmist says, Psal. cv. 37. *There was not one feeble person among their tribes*, this must refer principally to their healthy state when brought out of Egypt: for it appears that there were many infirm among them when attacked by the Amalekites. See the note on chap. xvii. 8.

Verse 17. *Some more, some less.*] According to their respective families, an omer for a man; and according to the number of infirm persons, whose wants they undertook to supply.

Verse 18. *He that gathered much had nothing over*] Because his gathering was in proportion to the number of persons for whom he had to provide. And some having

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 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 the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, and see that ye will see; 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 stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field.

26 * Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out some of the people, on the seventh day, for to gather, and they found none.

28 And the Lord said unto Moses, How long will ye refuse ye to keep my commandments and my laws?

29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and * it was like coriander seed, white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, * Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

34 As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

a Gen. 2. 3. Ch. 20. 8. & 21. 15. & 33. 3. Lev. 23. 3.—1 Ver. 20.—a Ch. 20. 9, 10. v 2 Kings 17. 14. Psa. 78. 10, 22. & 106. 13.

w Numb. 11. 7, 8.—x Heb. 9. 4.—y Ch. 25. 16, 21. & 40. 20. Numb. 17. 10. Deut. 10. 5. 1 Kings 8. 9.

fewer, others more in family, and the gathering being in proportion to the persons who were to eat of it, therefore, he that gathered much, had nothing over, and he that gathered little, had no lack. Probably every man gathered as much as he could; and then, when brought home, and measured by an omer, if he had a surplus, it went to supply the wants of some other family, that had not been able to collect a sufficiency, the family being large, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect enough for so numerous a household: several of whom might be so confined, as not to be able to collect for themselves. Thus there was an equality; and in this light, the words of St. Paul, 2 Cor. viii. 15. lead us to view the passage. Here the 35th verse should come in, *Now an omer is the tenth part of an ephah.*

Verse 19. *Let no man leave of it till the morning*] For God would have them to take no thought for the morrow; and constantly to depend on him for their daily bread. And is not that petition in our Lord's prayer, founded on this very circumstance, *Give us, day by day, our daily bread!*

Verse 20. *It bred worms*] Their sinful curiosity and covetousness led them to make the trial; and they had a mass of the most loathsome putrefaction for their pains. How gracious is God! He is continually rendering disobedience and sin irksome to the transgressor; that, finding his evil ways to be unprofitable, he may return to his Maker, and trust in God alone.

Verse 22. *On the sixth day they gathered twice as much*] This they did, that they might have a provision for the sabbath, for on that day no manna fell, ver. 26, 27. What a convincing miracle was this! No manna fell on the sabbath. Had it been a natural production, it would have fallen on the sabbath, as at other times; and had there not been a supernatural influence to keep it sweet and pure, it would have been corrupted on the sabbath, as well as on other days. By this series of miracles, God showed his own power, presence, and goodness, 1st. In sending the manna on each of the six days; 2d. In sending none on the seventh, or sabbath; 3d. In preserving it from putrefaction, when laid up for the use of that day, though it infallibly corrupted, if kept over night on any other day.

Verse 23. *To-morrow is the rest of the holy sabbath*] There is nothing either in the text or context, that seems to intimate that the sabbath was now first given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now renewed; because they might have supposed, that in their unsettled state in the wilderness, they might have been exempted from the observance of it. Thus we find, 1st. That when God finished his creation, he instituted the sabbath; 2d. When he brought the people out of Egypt, he insisted on the strict

observance of it; 3d. When he gave the LAW, he made it a tenth part of the whole; such importance has this institution in the eyes of the Supreme Being!

Verse 29. *Abide ye every man in his place*] Neither go out to seek manna, nor for any other purpose: rest at home, and devote your time to religious exercises. Several of the Jews understood by *place* in the text, the camp, and have generally supposed, that no man should go out of the place, i. e. the city, town, or village, in which he resides, any farther than 1000 cubits, about an English mile, which also is called a *sabbath day's journey*, Acts i. 12. and so many cubits, they consider the space round the city, that constitutes its *suburbs*, which they draw from Numb. xxxv. 3, 4. Some of the Jews have carried the rigorous observance of the letter of this law to such a length, that in whatever posture they find themselves on the sabbath morning, when they awake, they continue in the same during the day; or, should they be up, and happen to fall, they refuse even to rise till the sabbath be ended!—Mr. Stapleton tells a story of one Rabbi Solomon, who fell into a slough on the Jewish sabbath, Saturday, and refused to be pulled out, giving his reason in the following Leonine couplet:

Sabbatha sancta colis, De Stercoro surgens nolo.
"Out of this slough I will not rise,
For holy sabbath-day I prize."

The Christians finding him thus disposed, determined he should honour their sabbath in the same place, and actually kept the poor man in the slough all Sunday, giving their reasons in nearly the same way:

Sabbatha nostra quidem, Solomon celebravit ibidem.
"In the same slough, thou art seen Jew,
Our sabbath-day thou shalt spend too."

This might have served to convince him of his folly; but, certainly, was not the likeliest way to convert him to Christianity.

FABYAN, in his *Chronicles*, tells the following story of a case of this kind. "In this year also (1259) fell that happe of the Lewe of Tewksbury, which fell into a gonge upon the Satyrday, and wolde not, for reverence of his sabot-daye, be pluckyd out; whercof heryng the Erle of Gloucetyr, that the lewe dyd so great reverence to his sabot-day, thought he wolde doo as moch unto his holy daye, which was Sunday; and so kepte hym there tyll Monday, at whiche season he was foundyn dede."

Verse 31. *Called the name thereof manna*] See note on verse 15.

Verse 32. *To be kept for your generations*] See note on verse 9.

Verse 34. *Lay it up before the Testimony*] The *my eduth*, or *testimony*, belonged properly to the tabernacle; but that was not yet built.—Some are of opinion, that the tabernacle, built under the direction of Moses, was only a renewal of one that had existed in the patriarchal times. See the note on ver. 9. The word signifies *reference to something beyond itself*; thus the tabernacle, the manna, the tables of stone, Aaron's rod, &c. all bore reference and

35 And the children of Israel did eat manna forty years, 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.

CHAPTER XVII.

The Israelites journey from the wilderness of Sin to Rephidim, 1, where they murmur for lack of water, 2, 3. Moses asks counsel of God, 4, who commands him to take his rod and smite the rock, and 11 promises that water should proceed from it for the people to drink, 6. The place is called *Massah* and *Meribah*, 7. The Amalekites attack Israel in Rephidim, 8. *Jabina* is commanded to fight with them, 9. *Moses*, *Aaron*, and *Hur*, go to the top of a hill, and while Moses holds up his hands, the Israelites prevail, when he lets them down, Amalek prevails, 10, 11. Moses being weary, is s down, and Aaron and Hur hold up his hands, 12. The Amalekites are totally routed, 13, and the event commanded to be recorded, 14. Moses smites an altar, and calls it *Jehovah-Nissi*, 15. Amalek is threatened with continual wars, 16.

An Exod. lxx. l. *Ipsa et Inf.*

AND b all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

1 Numb. 33. 38. Deut. 8. 2, 3. Neh. 9. 20, 21. John 6. 31, 49.—2 Josh. 5. 12. Neh. 9. 15.—3 Ch. 16. 1. Numb. 33. 12, 11.—4 Numb. 20.—5 Deut. 6. 16. Psal. 78. 18, 41. 1m. 7. 12. Matt. 4. 7. 1 Cor. 10. 6.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there, upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

1 Ch. 16. 2.—2 Ch. 14. 15.—3 1 Sam. 30. 6. John 8. 59 & 10. 31.—4 Ezek. 2 & 1. Ch. 7. 20. Numb. 20. 8.—5 Numb. 20. 10, 11. Psal. 78. 15, 20 & 105. 41 & 111 & Wisd. 11. 4. 1 Cor. 10. 4.

testimony to that spiritual good which was yet to come, viz. JESUS CHRIST and his salvation.

Verse 35. The children of Israel did eat manna forty years] From this verse it has been supposed that the book of Exodus was not written till after the miracle of the manna had ceased. But these words might have been added by Ezra, who, under the direction of the Divine Spirit, collected and digested the different inspired books, adding such supplementary, explanatory, and connecting sentences, as were deemed proper to complete and arrange the whole of the sacred canon. For previously to his time, according to the universal testimony of the Jews, all the books of the Old Testament were found in an unconnected and dispersed state.

Verse 36. Now an omer is the tenth part of an ephah.] About six pints, English. See the note on ver. 16. The true place of this verse seems to be immediately after verse 18; for here it has no connexion.

1. On the miracle of the manna, which is the chief subject in this chapter, a good deal has already been said in the preceding notes. The sacred historian has given us the most circumstantial proofs, that it was a supernatural and miraculous supply: that nothing of the kind had ever been seen before, and probably nothing like it had ever afterward appeared. That it was a type of our blessed Redeemer, and of the salvation which he has provided for man, there can be no doubt; for in this way it is applied by Christ himself; and from it, we may gather this general conclusion, that salvation is of the Lord. The Israelites must have perished in the wilderness, had not God fed them with bread from heaven. And every human soul must have perished, had not Jesus Christ come down from heaven, and given himself for the life of the world.

2. God would have the Israelites continually dependent on himself for all their supplies; but he would make them, in a certain way, workers with him. He provided the manna; they gathered and ate it. The first was God's work; the latter their own. They could not produce the manna, and God would not gather it for them. Thus the providence of God appears in such a way, as to secure the co-operation of man. Though man should plant and water, yet, it is God who giveth the increase. But, if man neither plant nor water, God will give no increase. We cannot do God's work: and he will not do ours. Let us, therefore, both in things spiritual and temporal, be workers together with HIM.

3. This daily supply of the manna, probably gave rise to that petition, Give us to-day our daily bread. It is worthy of remark, 1st. That what was left over night, contrary to the command of God, bred worms and stank; 2dly, That a double portion was gathered on the day preceding the sabbath; 3dly, That this alone continued wholesome on the following day; 4thly, And that none fell on the sabbath! Hence we find that the sabbath was considered a divine institution, previously to the giving of the Mosaic law; and that God continued to honour that day by permitting no manna to fall during its course. Whatever is earned on the sabbath, is a curse in a man's property—they who will be rich, fall into temptation and into a snare, &c. for, using illicit means to acquire lawful things, they bring God's curse upon themselves; and are drowned in destruction and perdition.—Reader, dost thou work on the sabbath to increase thy property? See thou

do it not! Property acquired in this way, will be a curse both to thee and to thy posterity.

4. To show their children and children's children what God had done for their fathers, a pot of manna was laid up before the testimony. We should remember our providential and gracious deliverances, in such a way, as to give God the praise of his own grace. An ungrateful heart is always associated with an unbelieving mind, and an unholy life. Like Israel, we should consider with what bread God has fed our fathers; and see that we have the same: the same Christ, the bread of life, the same doctrines, the same ordinances, and the same religious experience. How little are we benefited by being Protestants, if we be not partakers of the Protestant faith? And how useless will even that faith be to us, if we hold the truth in unrighteousness? Our fathers had religion enough to enable them to burn gloriously for the truth of God!—Reader, hast thou so much of the life of God in thy soul, that thou couldst burn to ashes at the stake rather than lose it? In a word, couldst thou be a martyr? Or hast thou so little grace to lose, that thy life would be more than an equivalent for thy loss? Where is the manna on which thy fathers fed?

NOTES ON CHAPTER XVII.

Verse 1. Pitched in Rephidim] In Numb. xxxiii. 12—14. it is said, that when the Israelites came from Sin, they encamped in *Iophkah*, and next in *Atush*, after which they came to *Rephidim*. Here, therefore, two stations are omitted; probably because nothing of moment took place at either.—See the notes on Numb. xxxiii.

Verse 2. Why chide ye with me?] God is your leader, complain to him: Wherefore do ye tempt the Lord? As he is your leader, all your murmurings against me, he considers as directed against himself: why therefore do ye tempt him? Has he not given you sufficient proofs that he can destroy his enemies, and support his friends? And is he not among you to do you good? ver. 7. Why therefore do ye doubt his power and goodness, and thus provoke him to treat you as his enemies?

Verse 3. And the people murmured] The reader must not forget, what has so often been noted, relating to the degraded state of the minds of the Israelites. A strong argument, however, may be drawn from this in favour of their supernatural escape from Egypt. Had it been a scheme concerted by the heads of the people, provision would necessarily have been made for such exigencies as these. But, as God chose to keep them constantly dependent upon himself, for every necessary of life; and as they had Moses alone, as their mediator to look to, they murmured against him when brought into straits and difficulties, regretted their having left Egypt, and expressed the strongest desire to return. This shows that they had left Egypt reluctantly; and as Moses and Aaron never appear to have any resources, but those which came most evidently in a supernatural way, therefore the whole exodus, or departure from Egypt, proves itself to have been no human contrivance, but a measure concerted by God himself.

Verse 6. I will stand before thee there upon the rock in Horeb] The rock was *ha-tzur*. It seems as if God had directed the attention of Moses to a particular rock, with which he was well acquainted; for every part of the mount, and its vicinity, must have been well known to Moses.

7 And he called the name of the place ¹ *Massah*, = and ² *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.

9 And Moses said unto ³ Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill, with ⁴ 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 ⁵ held

up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were ⁶ 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, ⁷ Write this for a memorial in a book, and rehearse it in the ears of Joshua: for ⁸ I will utterly put out the remembrance of Amalek from under heaven.

¹ Numb. 10. 13. Psa. 51. 7. & 95. 8. Hebr. 3. 8.—That is, *temptation*—*n* That is, *chiding, or strife*—*s* Gen. 36. 12. Numb. 24. 20. Deut. 25. 17. 1 Sam. 13. 2. Wch. 11. 4.

³ Called *Jesus*, Acts 7. 45. Hebr. 4. 8.—*q* Ch. 4. 20.—*r* James 5. 16.—*s* Psa. 35. 3. James 1. 6. Hebr. 12. 12.—*t* Ch. 34. 47.—*u* Numb. 24. 20. Deut. 25. 19. 1 Sam. 15. 3. 7. & 30. 1. 17. 2 Sam. 8. 12. Ezra 9. 14.

during the time he kept Jethro's flocks in those quarters. Dr. Priestley has left the following sensible observations upon this miracle:

"The luminous cloud, the symbol of the divine presence, would appear on the rock, and Horeb was probably a part of the same mountain with Sinai. This supply of water, on Moses only striking the rock, where no water had been before, nor has been since, was a most wonderful display of the divine power. The water must have been in great abundance to supply *two millions* of persons, which excluded all possibility of artifice or imposture in the case. The miracle must also have been of some *continuance*; no doubt, so long as they continued in that neighbourhood, which was more than a year. There are sufficient traces of this extraordinary miracle remaining at this day. This rock has been visited, drawn, and described by Dr. Shaw, Dr. Pocock, and others; and holes and channels appear in the stone, which could only have been formed by the bursting out and running of the water. No art of man could have done it, if any motive could be supposed for the undertaking in such a place as this."

The rock mentioned above, has been seen and described by Norden, p. 144. 8vo. Dr. Shaw, p. 314. 4to. where there is an accurate drawing of it; Dr. Pocock, vol. i. p. 143, &c. where the reader may find some fine plates of mount Horeb, and Sinai, and four different views of the wonderful rock of Meribah. It is a vast block of red granite, fifteen feet long, ten broad, and twelve high.—See Dr. Shaw's account at the end of Exodus.

Verse 7. He called the name of the place *Massah*, and *Meribah* מַסָּה *Massah*, signifies *temptation* or *trial*; and *Meribah*, מֵרִיבָה, *contention* or *litigation*. From 1 Cor. x. 4. we learn that this rock was a type of Christ, and their drinking of it, is represented as their being made partakers of the grace and mercy of God through Christ Jesus; and yet many who drank, fell and perished in the wilderness in the very act of disobedience!—Reader, be not high-minded, but fear!

On the *smiting* of the rock by the rod of Moses, Mr. Ainsworth has the following pious note:—"This rock signified *Christ*, and is therefore called a *spiritual Rock*. 1 Cor. x. 4. He being *smitten* with *Moses's rod*, and bearing the *curse of the Law* for our sins: and by the preaching of the Gospel, crucified among his people, Gal. iii. 1. from him floweth the *spiritual drink*, wherewith all believing hearts are refreshed." John vii. 37. and Isai. liii. 1—3.

Verse 8. Then came Amalek, and fought with Israel] The Amalekites seem to have attacked the Israelites in the same way, and through the same motives, that the wandering Arabs attack the caravans, which annually pass through the same desert. It does not appear that the Israelites gave them any kind of provocation; they seem to have attacked them merely through the hopes of plunder. The Amalekites were the posterity of Amalek, one of the dukes of Eliphaz, the son of Esau; and consequently Israel's brother, Gen. xxxvi. 15, 16.

Fought with Israel] In the most treacherous and dastardly manner; for they came at the rear of the camp, smote the hindmost of the people, even all that were feeble behind, when they were faint and weary, see Deut. xxv. 19. The baggage, no doubt, was the object of their avarice: but finding the women, children, aged and infirm persons, behind with the baggage, they smote them, and took away their spoils.

Verse 9. Moses said unto Joshua] This is the first place in which Joshua the son of Nun is mentioned: the illustrious part which he took in the Jewish affairs, till the settlement of his countrymen in the promised land, is well known. He was captain-general of the Hebrews under Moses; and on this great man's death, he became his suc-

cessor in the government. Joshua was at first called *Hoshea*, Numb. xiii. 16. and afterward called *Joshua* by Moses. Both in the Septuagint and Greek Testament, he is called *Jesus*: the name signifies *saviour*; and he is allowed to have been a very expressive type of our blessed Lord. He fought with and conquered the enemies of his people, brought them into the promised land, and divided it to them by lot. The parallel between him and the Saviour of the world is too evident to require pointing out.

Top of the hill] Probably some part of Horeb, or Sinai, to which they were then near.

Verse 10. Moses, Aaron, and Hur went up] It is very likely that the Hur mentioned here is the same with that Hur mentioned 1 Chron. ii. 19. who appears, from the chronology in that chapter, to have been the son of Caleb, the son of Ezron, the son of Pharez, the son of Judah. The rabbins and Josephus say, he was the brother-in-law of Moses, having married his sister Miriam. He was a person in whom Moses put much confidence; for he left him conjoint governor of the people with Aaron, when he went to confer with God on the mount, Exod. xxiv. 14. His grandson, Bezaleel, was the chief director in the work of the tabernacle.—See chap. xxxi. 2—5.

Verse 11. When Moses held up his hand] We cannot understand this transaction in any literal way; for the lifting up or letting down the hands of Moses, could not, humanly speaking, influence the battle. It is likely that he held up the rod of God in his hand, ver. 9. as an ensign to the people. We have already seen, that in prayer, the hands were generally lifted up and spread out, (see the note on chap. ix. 29.) and therefore it is likely, that by this act, prayer and supplication are intended. The Jerusalem Targum says, that "when Moses held up his hands in prayer, the house of Israel prevailed; and when he let down his hands from prayer, the house of Amalek prevailed." We may therefore conclude that by holding up the hands in this case, these two things were intended: 1. That hereby a reference was made to God, as the source whence all help and protection must come, and that on him alone they must depend. 2. That prayer and supplication to God were essentially necessary to their prevalence over all their enemies. It is indisputably true, that while the hands are stretched out, that is, while the soul exerts itself in prayer and supplication to God, we are sure to conquer our spiritual adversaries: but if our hands become heavy, if we restrain prayer before God, Amalek will prevail: every spiritual foe, every internal corruption, will gain ground. Several of the fathers consider Moses, with his stretched-out hands, as a figure of Christ on the cross, suffering for mankind, and getting a complete victory over sin and Satan.

Verse 13. Joshua discomfited Amalek and his people] Amalek might have been the name of the ruler of this people, continued down from their ancestor, (see on ver. 8.) as Pharaoh was the name of all succeeding kings in Egypt. If this were the case, then Amalek and his people mean the prince and the army that fought under him. But if Amalek stand here for the Amalekites, then his people must mean the confederates he had employed on this occasion.

Verse 14. Write this for a memorial in a book] This is the first mention of writing on record: what it signified, or how it was done, we cannot tell. It is very likely, that the first regular alphabetical writing in the world, was that written by the finger of God himself, on the two tables of stone. What is said here was probably by way of anticipation, or means some other method of registering events than by alphabetical characters, if we allow that God gave the first specimen of regular writing on the tables of stone; which did not take place till some time after this.

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.

CHAPTER XVIII.

Jethro, called the father-in-law of Moses, hearing of the deliverance which God had granted to Israel, 1, took Zipporah and her two sons, Gershom and Eliezer, and brought them to Moses, when he, with the Israelites, were encamped near Horeb, 2-5. He sends to Moses, announcing his arrival, 6. Moses goes out to meet him, 7, and gives him a history of God's dealings with the Israelites, 8. Jethro greatly rejoices, and makes striking observations on the power and goodness of God, 9-11. He offers burnt-offerings and sacrifices to Jehovah, and Aaron and all the elders of Israel feast with him, 12. The next day, Jethro, observing how much Moses was fatigued, by being obliged to sit as judge and hear causes from morning to evening, 13, inquires why he did so: 14. Moses answers, and shows that he is obliged to determine causes between men and man, and to teach them the statutes and laws of God, 15, 16. Jethro finds fault, and conceals him to appoint men who fear God, love truth, and have covetousness, to be judges over thousands, hundreds, fifties, and tens, to judge and determine in all smaller matters, and refer only the greatest and most important to himself, 17-22; and shows that this plan will be a favourable one both to himself and to the people, 23. Moses hearkens to the counsel of Jethro, and appoints proper officers over the people, who enter upon their functions, determine all minor causes, and refer only the most difficult to Moses, 24-28. Moses dismisses Jethro, who returns to his own country, 27.

A. M. 2511. B. C. 1490. An. Exod. lev. 2. Jhr or Jhr.

WHEN Jethro the priest of Midian, Moses' father-in-law, heard of all that the Lord had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt;

* That is, the LORD my banner: See Judges 6. 24.—Or, Because the hand of Amalek is against the throne of the LORD, therefore, &c.—x Holy the hand upon the throne of the LORD.—y Ch. 2. 16. & 3. 1.—z Isa. 44. 1. & 77. 14, 15. & 78. 4. & 105. 5, 43. & 100. 2, 8.

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other was, Eliezer; 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

Ch. 4. 26.—b Acts 7. 29.—c Ch. 2. 22.—d That is, a stranger. Here—e That is, say God is a help.—f Ch. 3. 1, 12.—g Gen. 14. 17. & 18. 2. & 19. 1. 1. Kings 2. 19.—h Gen. 29. 13. & 33. 4.—i Heb. peace. Gen. 43. 27. 2 Sam. 11. 7.

Rehearse it in the ears of Joshua] Thus showing that Joshua was to succeed Moses, and that this charge should be given to every succeeding governor.

I will utterly put out the remembrance of Amalek] This threatening was accomplished by SAUL, 1 Sam. xv. 3, &c. four hundred and twelve years after. Judgment is God's strange work; but it must take place, when the sins which incensed it, are neither repented of nor forsaken. This people, by their continued transgressions, proved themselves totally unworthy of a political existence; and therefore said God to Saul, Go and utterly destroy the sinners the Amalekites, 1 Sam. xv. 18. So their continuance in sin was the cause of their final destruction.

Vers 15. Jehovah-nissi] Jehovah is my ensign or banner. The hands and rod of Moses were held up as soldiers are wont to hold up their standards in the time of battle; and as these standards bear the arms of the country, the soldiers are said to fight under that banner, i. e. under the direction and in the defence of that government. Thus the Israelites fought under the direction of God, and in the defence of his truth; and therefore the name JEHOVAH became the armorial bearings of the whole congregation. By his direction they fought, and in his name and strength they conquered; each one feeling himself not his own, but the Lord's soldier.

Vers 16. The Lord hath sworn, that the Lord will have war with Amalek, &c.] This is no translation of the words יהוה נשבע כי יבא על כף ידו כי יבא על כף ידו milchamah, which have been variously rendered by different translators and critics: the most rational version of which is the following: Because the hand of Amalek is against the throne of God, therefore will I have war with Amalek from generation to generation. This gives a tolerably consistent sense, yet still there is considerable obscurity in the passage. Houbigant, a most judicious, though bold critic, supposes, that as Jehovah-nissi, יהוה נשבע יהוה my ensign, was spoken of immediately before, that כף כה, a throne, in this verse, is an error of some transcriber, for כף כה, an ensign, which might be readily occasioned by the great similarity between the כ כaph and the כ כnun. He thinks farther, that the two letters יה yah, which are supposed to be here a contraction of the word יהוה Jehovah, are separated, the יה yod from כ כה, which should be written כף כה, and the ה he, from מלחמה milchamah, which should be written מלחמה hamilchama, and then the whole verse will run thus: For the hand shall be upon the ensigns of war unto the Lord, against Amalek for ever, i. e. God makes now a declaration of war against the Amalekites, which shall continue till their final destruction. The conjecture of Mr. Julius Bate, in his Literal Translation of the Pentateuch, deserves attention. He supposes that כף כה signifies a cup, and a cup is emblematically used for wrath, that on one of the stones of the altar, mentioned in the preceding verse, a hand holding a cup was sculptured, this being a memorial, according to the custom of hieroglyphical writing, that the Lord would continue the cup of wrath, portending continual war, against Amalek for ever. I prefer Houbigant's exposition.

1. This first victory of Israel must have inspired them with a considerable measure of confidence in God, and in his servant Moses. Though God alone could give them the victory, yet it was necessary to show them, that it was by the influence of Moses they got it. Moses could not deliver Amalek into their hands; yet, if Moses did not continue to hold up his hands, i. e. to pray, Amalek must prevail. God, therefore, wrought this work in such a way, as to instruct the people, promote his own glory, and secure the true honour of his servant. The Divine Being always performs the greatest number possible of ends by the fewest and simplest means. In every work of God, there is as much of wisdom and economy, as there is of sovereign uncontrolled power.

2. It is not probable, that the people whom Joshua chose out to lead against Amalek, were unarmed; and we have already seen, that it is not at all likely that they came armed out of Egypt. And as the whole circumstances of this case show, that those who fought against the Amalekites were properly equipped for the fight, we may then safely presume that they got their arms from the Egyptians, whose bodies were thrown on the shore, after having been overwhelmed in the Red sea. Thus, what was a judgment in the one case, was a most gracious providence in the other. Judgment on God's foes, is mercy to his friends.

3. Of the efficacy of prayer we have already had the most striking examples. He who has the spirit of prayer, has the highest interest in the court of Heaven; and the only way to retain it, is to keep it in constant employment. Apostasy begins in the closet: no man ever backslid from the life and power of Christianity, who continued constant and fervent, especially in private prayer. He who prays without ceasing, is likely to rejoice evermore.

NOTES ON CHAPTER XVIII.

Vers 1. When Jethro, the priest of Midian, &c.] Concerning this person, and his several names, see the notes on ch. ii. 15, 16, and 18. and ch. iii. 1. ch. iv. 20, 24. Jethro was probably the son of Reuel, the father-in-law of Moses, and consequently the brother-in-law of Moses; for the word יתרו cholen, which we translate father-in-law, in this chapter, means simply a relative by marriage.—See the note on chap. iii. 1.

Vers 2. After he had sent her back] Why Zipporah and her two sons returned to Midian, is not certainly known. From the transaction recorded ch. iv. 20, 24. it seems as if she had been alarmed at the danger to which the life of one of her sons had been exposed; and fearing worse evils, left her husband, and returned to her father. It is, however, possible, that Moses, foreseeing the troubles to which his wife and children were likely to be exposed, had he taken them down to Egypt, sent them back to his father-in-law, till it should please God to deliver his people. Jethro now finding that God had delivered them, and totally discomfited the Egyptians, their enemies, thought it proper to bring Zipporah and her sons to Moses, while he was in the vicinity of Horeb.

Vers 3. The name of the one was Gershom] See the note on ch. ii. 22.

that had ¹ come upon them by the way, and how the Lord ¹ delivered them.

9 ¶ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, "Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who

hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is ^o greater than all gods: ^o for in the thing wherein they dealt ^p 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, ^q before God.

¹ Heb. *found them*. Gen. 41. 21. Numb. 23. 14.—[^o Ps. 73. 42. & 81. 7. & 106. 10. & 137. 2.—[^p Gen. 14. 22. 2 Sam. 18. 25. Luke 1. 68.—[^q 1 Chron. 2. 5. Ps. 53. 3. & 57. 9. & 135. 3.

^o Ch. 1. 10, 16, 21 & 5. 2, 7. & 14. 8, 15.—[^p 1 Sam. 9. 3. Neh. 9. 10, 16, 29. Job 40. 11, 12. 1 Sa. 31. 23. & 119. 21. Luke 1. 51.—[^q Deut. 12. 7. 1 Chron. 29. 22. 1 Cor. 10. 18, 21, 31.

Verse 5. *Jethro—came with his sons*] There are several reasons to induce us to believe, that the fact related here is out of its due chronological order, and that Jethro did not come to Moses till the beginning of the second year of the Exodus, (see Numb. x. 11.) some time after the tabernacle had been erected, and the Hebrew commonwealth established, both in things *civil* and *ecclesiastical*. This opinion is founded on the following reasons:

1. On this verse, where it is said that Jethro came to Moses while he was encamped at the mount of God. Now it appears from ch. xix. 1, 2, that they were not yet come to Horeb, the mount of God, and that they did not arrive there till the third month after their departure from Egypt; and the transactions with which this account is connected, certainly took place in the second month.—See ch. xvi. 1.

2. Moses, in Deut. i. 6, 9, 10, 12—15, relates, that when they were about to depart from Horeb, which was on the 20th day of the second month of the second year from their leaving Egypt, that he then complained, that he was not able to bear the burden alone of the government of a people so numerous; and that it was at that time, that he established judges and captains over thousands, and hundreds, and fifties, and tens, which appears to be the very transaction recorded in this place; the measure itself being recommended by Jethro, and done in consequence of his advice.

3. From Numb. x. 11, 29, &c. we find that when the cloud was taken up, and the Israelites were about to depart from Horeb, that Moses addressed Hobab, who is supposed to have been the same as Jethro, and who then was about to return to Midian, his own country, entreating him to stay with them as a guide, while they travelled through the wilderness. It therefore seems necessary that the transaction recorded in this chapter should be inserted Numb. x. between the 10th and 11th verses.

4. It has been remarked, that shortly after they had departed from Sinai, the dispute took place between Miriam, Aaron, and Moses, concerning the Ethiopian woman, Zipporah, whom he had married, (see Numb. xii. 1, &c.) and this is supposed to have taken place shortly after she had been brought back by Jethro.

5. In the discourse between Moses and Jethro, mentioned in this chapter, we find that Moses speaks of the statutes and laws of the Lord, as things already revealed, and acknowledged, which necessarily implies, that these laws had already been given, (ver. 16.) which we know did not take place till several months after the transactions mentioned in the preceding chapters.

6. Jethro offers burnt-offerings and sacrifices to God, apparently in that way in which they were commanded in the law. Now the law respecting burnt-offerings was not given till after the transactions mentioned here, unless we refer this chapter to a time posterior to that in which it appears in this place.—See the note on verse 12.

From all these reasons, but particularly from the two first and the two last, it seems most likely that this chapter stands out of its due chronological order, and therefore I have adjusted the chronology in the margin to the time in which, from the reasons above alleged, I suppose these transactions to have taken place; but the matter is not of much importance, and the reader is at liberty to follow the common opinion. As Moses had, in the preceding chapter, related the war with Amalek, and the curse under which they were laid, he may be supposed to have introduced here the account concerning Jethro the Midianite, to show that he was free from that curse, although the Midianites, and the Kenites, the family of Jethro, were as one people, dwelling with the Amalekites, see Judges i. 16. 1 Chron. xi. 55. 1 Sam. xv. 6. For although the Kenites were some of those people whose lands God had promised to the descendants of Abraham, (see Gen. xv. 18, 19.) yet, in consideration of Jethro, the relative of Moses, all of them, who submitted to the Hebrews, were suffered to live in their own country: the rest are supposed to have taken refuge among the Edomites and Amalekites.—See Calmet, Locke, &c.

Verse 6. *And he said unto Moses*] That is, by a messenger; in consequence of which, Moses went out to meet him, as is stated in the next verse; for an interview had not yet taken place. This is supported by reading *hah hinneh, behold*, for *ani, I*, which is the reading of the Septuagint and Syriac, and several Samaritan MSS. instead, therefore, of *I, thy father*, we should read, *Behold, thy father, &c.*—Kennicott's Remarks.

Verse 7. *And did obeisance*] *וַיִּשְׁתַּחוּ* *vayistachu, he bowed himself down*, see on Gen. xvii. 3. and Exod. iv. 31. This was the general token of respect: and kissed him—the token of friendship. And they asked each other of their welfare—literally, And they inquired each man of his neighbour concerning peace or prosperity, the proof of affectionate intercourse. These three things constitute good-breeding and politeness accompanied with sincerity.

And they came into the tent] Some think that the tabernacle is meant, which it is likely had been erected before this time; see the note on ver. 5. Moses might have thought proper to take his relative first to the house of God, before he brought him to his own tent.

Verse 9. *And Jethro rejoiced for all the goodness*] Every part of Jethro's conduct proves him to have been a religious man, and a true believer. His thanksgiving to Jehovah, verse 10. is a striking proof of it: he first blesses God for the preservation of Moses, and next for the deliverance of the people from their bondage.

Verse 11. *Now I know that the Lord is greater than all gods*] Some think that Jethro was now converted to the true God; but it is very probable that he enjoyed this blessing before he knew any thing of Moses: for it is not likely that Moses would have entered into an alliance with this family, had they been heathens. Jethro, no doubt, had the true patriarchal religion.

Wherein they dealt proudly] Acting as tyrants over the people of God: enslaving them in the most unprincipled manner, and still purposing more tyrannical acts. He was above them—he showed himself to be infinitely superior to all their gods by the miracles which he wrought. Various translations have been given of this clause; the above I believe to be the sense.

Verse 12. *Jethro—took a burnt-offering*] *עָלָה אֱלֹהִים*. Though it be true that in the patriarchal times, we read of a burnt-offering; see Gen. xxii. 2, &c. yet we only read of one in the case of Isaac, and, therefore, though this offering made by Jethro is not a decisive proof that the law relative to burnt-offerings, &c. had already been given, yet taken with other circumstances in this account, it is a presumptive evidence that the meeting between Moses and Jethro took place after the erection of the tabernacle. See the note on ver. 5.

Sacrifices for God] *זִבְחֵי* *zebachim, slain beasts* as the word generally signifies. We have already seen that sacrifices were instituted by God himself, as soon as sin entered into the world; and we see that they were continued, and regularly practised, among all the people who had the knowledge of the true God, from that time, until they became a divine legal establishment. Jethro, who was a priest, chap. ii. 16. had a right to offer these sacrifices; nor can there be a doubt of his being a worshipper of the true God, for those Kenites, from whom the Rechabites came, were descended from him, 1 Chron. ii. 55. see also Jerem. xxxv.

And Aaron came, and all the elders of Israel, to eat bread] The burnt-offering was wholly consumed: every part was considered as the Lord's portion; and therefore, it was entirely burnt up. The other sacrifices mentioned here, were such, that after the blood had been poured out before God, the officers and assistants might feed on the flesh. Thus, in ancient times, contracts were made, and covenants sealed. See the notes on Gen. xv. 13, &c. It is very likely, therefore, that the sacrifices offered on this occasion, were those, on the flesh of which Aaron and the elders of Israel feasted with Jethro.

Before God] Before the tabernacle, where God dwelt: for it is supposed that the tabernacle was now erected.

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 even?

15 And Moses said unto his father-in-law, Because ^r the people come unto me to inquire of God:

16 When they have ^a a matter, they come unto me; and I judge between ^t one and another, and I do ^u make them know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good.

18 ^v Thou will surely wear away, both thou, and this people that is with thee: for this thing

is too heavy for thee; ^w thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and ^x God shall be with thee: Be thou ^y for the people God-ward, that thou mayest ^z bring the causes unto God:

20 And thou shalt ^a teach them ordinances and laws, and shalt show them ^b the way wherein they must walk, and ^c the work that they must do.

21 Moreover thou shalt provide out of all the people ^d able men, such as ^e fear God, ^f men of truth, ^g hating covetousness; and place ^h 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 ⁱ at all seasons: ^j and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: ^k so shall it be easier for

^r Lev. 24. 12. Numb. 15. 34.—^a Ch. 23. 7. & 21. 14. Deut. 17. 8. 2 Sam. 15. 3. Job 31. 13. Acts 19. 15. 1 Cor. 6. 1.—^t Heb. a man and his fellow.—^u Lev. 24. 15. Numb. 15. 35. & 27. 9. &c. & 36. 9.—^v Heb. Fading thou wilt fade.—^w Numb. 11. 14. 17. Deut. 1. 9. & 2. 12.—^x Ch. 4. 16. & 20. 19. Deut. 5. 5.—^y Numb. 27. 5.

^a Deut. 4. 1, 5 & 5. 1. & 6. 1, 2 & 7. 11.—^b Psa. 143. 3.—^c Deut. 1. 18.—^d Ver. 16. Deut. 1. 15, 16. & 16. 18. 2 Chron. 19. 5-10. Acts 6. 3.—^e Gen. 22. 18. 2 Sam. 23. 3. 2 Chron. 19. 9.—^f Ezek. 15. 8.—^g Deut. 16. 19.—^h Ver. 26.—ⁱ Ver. 26. Lev. 24. 11. Numb. 15. 35. & 27. 2. & 36. 1. Deut. 1. 17. & 17. 8.

See on ver. 5. and see Deut. xii. 5-7. and 1 Chron. xxix. 21, 22. where the same form of speech, *before the Lord*, is used, and plainly refers to his manifested presence in the tabernacle.

Verse 13. *To judge the people*] To hear and determine controversies between man and man, and to give them instruction in things appertaining to God.

From the morning unto the evening] Moses was obliged to sit all day; and the people were continually coming and going.

Verse 15. *The people come unto me to inquire of God*] To know the mind and will of God on the subject of their inquiries. Moses was the mediator between God and the people; and as they believed that all justice and judgment must come from him; therefore they came to Moses to know what God had spoken.

Verse 16. *I do make them know the statutes of God and his laws*] These words are so very particular, that they leave little room for doubt that the law had been given. Such words would scarcely have been used, had not the statutes and laws been then in existence. And this is one of the proofs that the transaction mentioned here stands out of its due chronological order. See on ver. 5.

Verse 18. *Thou wilt surely wear away*] תכלי תכלי נבאל תיבול, in wearing away, thou wilt wear away; by being thus continually employed, thou wilt soon become finally exhausted. And this people that is with thee:—As if he had said, "Many of them are obliged to wait so long for the determination of their suit, that their patience must be soon necessarily worn out, as there is no one to hear every cause, but thyself."

Verse 19. *I will give thee counsel, and God shall be with thee*] Jethro seems to have been a man of great understanding and prudence. His advice to Moses was most appropriate and excellent: and it was probably given under the immediate inspiration of God; for after such sacrificial rites, and public acknowledgement of God, the prophetic spirit might be well expected to descend and rest upon him. God could have showed Moses the propriety and necessity of adopting such measures before; but he chose in this case, to help man by man; and in the present instance, a permanent basis was laid, to consolidate the union of the two families, and prevent all future misunderstandings.

Verse 20. *Thou shalt teach them ordinances*] חקים חקים, all such precepts as relate to the ceremonies of religion and political economy. And laws, חוקים חוקים, the instructions relative to the whole system of morality.

Thou shalt show them the way] את הדרך את הדרך, THAT VERY WAY, that only way which God himself has revealed, and in which they should walk in order to please him, and get their souls everlastingly saved.

And the work that they must do] For it was not sufficient that they should know their duty both to God and man, but they must do it too; יצאו יצאו, they must do it diligently, fervently, effectually, for the paragogic nun, deepens and extends the meaning of the verb.

What a very comprehensive form of a preacher's duty does this verse exhibit! 1. He must instruct the people in the nature, use, and importance of the ordinances of religion. 2. He must lay before them the whole moral law, and their obligations to fulfil all its precepts. 3. He must

point out to each his particular duty; and what is expected of him in his situation, connexions, &c. And 4. He must set them all their work, and see that they do it. On such a plan as this, he will have full opportunity to show the people, 1. Their sin, ignorance, and folly. 2. The pure and holy law which they have broken, and by which they are condemned. 3. The grace of God that bringeth salvation, by which they are to be justified and finally saved. And 4. The necessity of showing their faith by their works; not only denying ungodliness and worldly lusts, but living soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearance of the great God, and of our Saviour Jesus Christ.

Verse 21. *Able men*] Persons of wisdom, discernment, judgment, prudence, and fortitude: for who can be a ruler without these qualifications?

Such as fear God] Who are truly religious, without which, they will feel little concerned either for the bodies or souls of the people.

Men of truth] Honest and true in their own hearts and lives; speaking the truth, and judging according to the truth.

Hating covetousness] Doing all for God's sake, and love to man; labouring to promote the general good, never perverting judgment, or suppressing the testimonies of God, for the love of money, or through a base man-pleasing spirit; but expecting their reward from the mercy of God, in the resurrection of the just.

Rulers over thousands] Millenaries, centurions, quinquagenaries, and decurions—each of these, in all probability, dependent on that officer immediately above himself. So the decurion, or ruler over ten, if he found a matter too hard for him, brought it to the quinquagenary, or ruler of fifty; if, in the course of the exercise of his functions he found a cause too complicated for him to decide on, he brought it to the centurion, or ruler over a hundred. In like manner, the centurion brought his difficult case to the millenary, or ruler over a thousand; the case that was too hard for him to judge, he brought to Moses; and the case that was too hard for Moses, he brought immediately to God. It is likely that each of these classes had a court composed of its own members, in which causes were heard and tried. Some of the rabbins have supposed that there were 600 rulers of thousands; 6,000 rulers of hundreds; 12,000 rulers of fifties; and 60,000 rulers of tens, making in the whole 78,600 officers. But Josephus says, Antiq. lib. iii. chap. 4. that Moses, by the advice of Jethro, appointed rulers over myriads, and then over thousands; these he divided into five hundreds, and again into hundreds, and into fifties: and appointed rulers over each of these, who divided them into thirties, and at last into twenties and tens: that each of these companies had a chief, who took his name from the number of persons who were under his direction and government. Allowing what Josephus states to be correct, some have supposed that there could not have been less than 129,860 officers in the Israelitish camp. But such computations are either fanciful or absurd. That the people were divided into thousands, hundreds, fifties, and tens, we know, for the text states it; but we cannot tell precisely, how many of such divisions there were; nor, consequently, the number of officers.

thysell, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all in this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And 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 judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father-in-law depart; and he went his way into his own land.

CHAPTER XIX.

The children of Israel having departed from Rephidim, come to the wilderness of *Sivan*, in the third month. 1. 2. Moses goes up into the mount of God, and receives a message which he is to deliver to the people, 3-6. He returns and delivers it to the people before the elders, 7. The people promise obedience, 8. The Lord promises to meet Moses in the cloud, 9. The commandment is given to the people, and Moses is bid also to set bounds, to prevent the people or any of the cattle from touching the mount, on pain of being stoned, or shut through with a dart, 12, 13. Moses goes down and delivers this message, 14, 15. The third day is ushered in with the appearance of the thick cloud upon the mount, and with thunder, lightning, and the sound of a trumpet, at which the people are greatly terrified, 16. Moses brings forth the people out of the camp to meet with God, 17. Mount Sinai is encircled with smoke, and fire, 18. After the trumpet had sounded long and loud, Moses spoke, and said answered by a voice, 19. God calls Moses up to the mount, and gives him a charge to the people and to the priests, that they do not attempt to come near to the mount, 21, 22. Moses alleging that it was impossible for them to touch it because of the bounds, 23, is sent down to bring up Aaron, and to warn the people again, not to break through the bounds, 24. Moses goes down, and delivers this message, 25. After which, we may suppose that he and Aaron went up to meet God on the mount.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of the Sinai.

Am. Exod. lvi. l. *Sivan*.

† Numb. 11. 17.—1 Ver. 18.—m Gen. 18. 33. & 30. 25. Ch. 16. 29. 2 Sam. 12. 38.

Verse 23. *If thou shalt do this thing, and God command thee*] Though the measure was obviously of the utmost importance, and plainly recommended itself by its expediency and necessity; yet Jethro very modestly leaves it to the wisdom of Moses to choose or reject it: and knowing, that in all things his relative was now acting under the immediate direction of God, intimates that no measure can be safely adopted, without a positive injunction from God himself. As the counsel was doubtless inspired by the Divine Spirit, we find that it was sanctioned by the same; for Moses acted in every respect according to the advice he had received.

Verse 27. *And Moses let his father-in-law depart*] But if this be the same transaction with that, mentioned Numb. x. 29, &c. we find that it was with great reluctance that Moses permitted so able a counsellor to leave him: for having the highest opinion of his judgment, experience, and discretion, he pressed him to stay with them, that he might be instead of eyes to them in the desert. But Jethro chose rather to return to his own country, where, probably, his family were so settled and circumstanced, that they could not be conveniently removed; and it was more his duty to stay with them to assist them with his counsel and advice, than to travel with the Israelites. Many others might be found that could be eyes to the Hebrews in the desert; but no man could be found capable of being a father to his family, but himself. It is well to labour for the public good; but our own families are the first claimants on our care, attention, and time. He who neglects his own household, on the pretence of labouring even for the good of the public, has surely denied the faith, and is worse than an infidel.

It is strange, that after this we hear no more of Zipporah! Why is she forgotten? Merely because she was the wife of Moses: for he chose to conduct himself so, that to the remotest ages, there should be the utmost proofs of his disinterestedness. While multitudes of the families of Israel are celebrated and dignified, his own he writes in the dust. He had no interest but that of God and his people; to promote this, he employed his whole time and his uncommon talents. His body, his soul, his whole life were a continual offering to God. They were always on the divine altar; and God had, from his creature, all the praise, glory, and honour that a creature could possibly give. Like his great antitype, he went about doing good; and God was with him. The zeal of God's house consumed him; for in that house, in all its concerns, we have the testimony of God himself, that he was faithful: Heb. iii. 2. and a higher character was never given, nor can be given, of any governor, sacred or civil. He made no provision even for his own sons, Gershom and Eliezer: they and their families were incorporated with the Levites, 1 Chron. xxiii. 14. and had no higher employment than that of taking care of the tabernacle and the tent; Numb. iii. 21-26. and merely to serve at the tabernacle, and to carry burthens, Numb. iv. 24-29. No history, sacred or profane, has been able to produce a complete parallel to the disinterestedness of Moses. This one consideration is sufficient to refute every charge of imposture brought against him and his laws. There never was an imposture in the world, says Dr. PRIDEAUX, *Letter to the Deists*, that had not the following characters:

1. It must always have for its end some carnal interest.
2. It can have none but wicked men for its authors.
3. Both of these must necessarily appear in the very contexture of the imposture itself.
4. That it can never be so framed, that it will not con-

tain some palpable falsities, which will discover the falsity of all the rest.

5. That wherever it is first propagated, it must be done by craft and fraud.

6. That when entered to many persons, it cannot be long concealed.

1. The keenest-eyed adversary of Moses has never been able to fix on him any carnal interest. No gratification of sensual passions, no accumulation of wealth, no aggrandizement of his family or relatives, no pursuit of worldly honour, has ever been laid to his charge.

2. His life was unspotted, and all his actions the offspring of the purest benevolence.

3. As his own hands were pure, so were the hands of those whom he associated with himself in the work.

4. No palpable falsity has ever been detected in his writings, though they have for their subject the most complicate, abstruse, and difficult topics that ever came under the pen of man.

5. No craft, no fraud, not even what one of his own countrymen thought he might lawfully use, *innocent guile*, because he had to do with a people greatly degraded, and grossly stupid, can be laid to his charge. His conduct was as open as the day; and though continually watched by a people who were ever ready to murmur and rebel, and industrious to find an excuse for their repeated seditious conduct, yet none could be found either in his spirit, private life, or public conduct.

6. None ever came after to say, We have joined with Moses in a plot, we have feigned a divine authority and mission, we have succeeded in our innocent imposture, and now the mask may be laid aside. The whole work proved itself so fully to be of God, that even the person who might wish to discredit Moses and his mission, could find no ground of this kind to stand on. The ten plagues of Egypt, the passage of the Red sea, the destruction of the king of Egypt and his immense host, the quails, the rock of Horeb, the supernatural supply by the forty years' manna, the continual miracle of the sabbath, on which the preceding day's manna kept good, though, if thus kept, it became putrid on any other day, together with the constantly attending supernatural cloud, in its threefold office of a guide by day, a light by night, and a covering from the arduous of the sun, all, all invincibly proclaim that God brought out this people from Egypt; that Moses was the man of God, chosen by him, and fully accredited in his mission; and that the laws and statutes which he gave, were the offspring of the wisdom and goodness of Him, who is the Father of Lights, the Fountain of truth and justice, and the continual and unbounded Benefactor of the human race.

NOTES ON CHAPTER XIX.

Verse 1. *In the third month*] This was called *Sivan*, and answers to our *May*.

The same day] There are three opinions concerning the meaning of this phrase, which are supported by respectable arguments. 1. *The same day* means the same day of the third month with that, viz. the 15th, on which the Israelites had left Egypt. 2. *The same day* signifies, here, a day of the same number with the month to which it is applied, viz. the third day of the third month. 3. *By the same day*, the first day of the month is intended. The Jews celebrate the feast of Pentecost fifty days after the pass-over: from the departure out of Egypt to the coming to Sinai, were forty-five days; for they came out the fifteenth day of the first month, from which day, to the first of the third month, forty-five days are numbered.

2 For they were departed from ^aRephidim, and were come to the desert of Sinai, and had pitched in the wilderness: and there Israel encamped before ^cthe mount.

3 ¶ And ^dMoses went up unto God, and the Lord ^ecalled unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 ^fYe have seen what I did unto the Egyptians, and how ^gI bare you on eagles' wings, and brought you unto myself.

5 Now ^htherefore, if ye will obey my voice indeed, and keep my covenant, then ⁱye shall be a peculiar treasure unto me above all people: for ^jall the earth is mine:

6 And ye shall be unto me a ^bkingdom of priests, and a ^choly nation. These are the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

8 And ^dall 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 ^ein a thick cloud, ^fthat the people may hear when I speak with thee, and ^gbelieve thee for ever. And Moses told the words of the people unto the Lord.

^a Ch. 17. 1. 8.—^b Ch. 3. 1. 12.—^c Ch. 20. 21. Acts 7. 33.—^d Ch. 3. 4.—^e Deut. 29. 2. Deut. 32. 11. Jer. 63. 9. Rev. 12. 14.—^f Deut. 5. 2.—^g Deut. 4. 20 & 7. 6. & 11. 2. 21. & 33. 18. & 42. 8. 9. 1 Kings 8. 53.—^h Isa. 135. 4. Cant. 9. 12. Jer. 41. 8. & 43. 1. Jer. 10. 18. Mal. 3. 17. Tit. 2. 14.—ⁱ Ch. 9. 29. Deut. 10. 14. Job 41. 11. Isa. 24. 1.

& 50. 12. 1 Cor. 10. 26. 28.—^b Deut. 33. 2-4. 1 Pet. 2. 5, 9. Rev. 1. 6. & 5. 10. & 20. 6. c Lev. 20. 24. 28. Deut. 7. 6. & 10. 19. & 29. 9. Jer. 62. 12. 1 Cor. 3. 17. 1 Thim. 5. 27. d Ch. 21. 3. 7. Deut. 5. 27. & 25. 17.—^e 1 Cor. 16. Ch. 20. 21. & 24. 13, 16. Deut. 4. 11. Isa. 18. 11, 12. & 57. 2. Matt. 17. 5.—^f Deut. 4. 12, 36. John 12. 29, 30.—^g Ch. 14. 31.

On the 21 day of this third month, Moses went up into the mountain, when three days were given to the people to purify themselves: this gives the fourth day of the third month, or the forty-ninth from the departure out of Egypt. On the next day, which was the fiftieth from the celebration of the passover, the glory of God appeared on the mount; in commemoration of which the Jews celebrate the feast of Pentecost. This is the opinion of St. Augustin and of several moderns; and is defended at large by Houbigant. As the word חודש chodesh, month, is put for new moon, which is with the Jews the first day of the month, this may be considered an additional confirmation of the above opinion.

The wilderness of Sinai] Mount Sinai is called by the Arabs Jibei Mousa, or the mount of Moses; or, by way of eminence, El Tor, THE MOUNT. It is one hill, with two peaks or summits: one is called Horeb, the other Sinai. Horeb was probably its most ancient name, and might designate the whole mountain. But as the Lord had appeared to Moses on this mountain in a bush, בֹּרֶךְ sench, chap. iii. 2. from this circumstance it might have received the name of Sinai, or הַר סִינַי har Sinai, the mount of the bush, or the mount of bushes; for it is possible, that it was not in a single bush, but in a thicket of bushes, that the Angel of God made his appearance.

Verse 3. Moses went up unto God] It is likely that the cloud which had conducted the Israelitish camp, had now removed to the top of Sinai, and as this was the symbol of the divine presence, Moses went up to the place, there to meet the Lord.

The Lord called unto him] This, according to St. Stephen, was the Angel of the Lord, Acts vii. 38. And from several scriptures, we have seen, that the Lord Jesus was the person intended; see the notes on Gen. xvi. 7. xviii. 13. Exod. iii. 2.

Verse 4. How I bare you on eagles' wings] Mr. Bruce contends, that the word נֶסֶר neser, does not mean the bird we term eagle; but a bird which the Arabs, from its kind and merciful disposition, call rachama, which is noted for its care of its young, and its carrying them upon its back. See his Travels, vol. vii. p. 33. It is not unlikely, that from this part of the sacred history, the heathens borrowed their fable of the eagle being a bird sacred to Jupiter, and which was employed to carry the souls of departed heroes, kings, &c. into the celestial regions. The Romans have struck several medals with this device, which may be seen in different cabinets, among which are the following: one of Faustina, daughter of Antoninus Pius, on the reverse of which she is represented ascending to heaven on the back of an eagle; and another of Salonina, daughter of the emperor Galienus, on the reverse of which she is represented on the back of an eagle, with a sceptre in her hand, ascending to heaven. Jupiter himself is sometimes represented on the back of an eagle also, with his thunder in his hand, as on a medal of Licinius. This brings us nearer to the letter of the text, where it appears, that the heathens confounded the figure made use of by the sacred penman, I bore you on eagles' wings, with the manifestation of God in thunder and lightning on mount Sinai. And it might be in reference to all this, that the Romans took the eagle for their ensign. See Scheuchzer, Musellius, &c.

Brought you unto myself] In this, and the two following verses, we see the design of God in selecting a people for himself. 1. They were to obey his voice, ver. 5. to receive a revelation from him, and to act according to that revelation, and not according to their reason or fancy, in opposition to his declarations. 2. They were to obey his voice indeed, וַיִּשְׁמְעוּ שְׁמוֹתַי shimod tishmèu, in hearing

they should hear; they should consult his testimonies, hear them whenever read or proclaimed, and obey them as soon as heard, affectionately and steadily. 3. They must keep this covenant—Not only copy in their lives the ten commandments, but they must receive and preserve the grand agreement made between God and man by sacrifice, in reference to the incarnation and death of Christ; for, from the foundation of the world, the covenant of God, ratified by sacrifices, referred to this; and now the sacrificial system was to be more fully opened, by the giving of the law. 4. They should then be God's peculiar treasure, סְגוּלָה segullah, his own patrimony, a people in whom he should have all right, and over whom he should have exclusive authority above all the people of the earth; for though all the inhabitants of the world were his, by his right of creation and providence, yet these should be peculiarly his, as receiving his revelation, and entering into his covenant. 5. They should be a kingdom of priests, ver. 6. Their state should be a theocracy, and as God should be the sole Governor, being King in Jeshurun, so all his subjects should be priests, all worshippers, all sacrificers, every individual offering up the victim for himself. A beautiful representation of the Gospel dispensation, to which the apostles Peter and John apply it, 1 Pet. ii. 5. 9. Rev. i. 6. v. 10. and xx. 6. Under which dispensation, every believing soul offers up for himself, that Lamb of God which was slain for, and which takes away the sin of the world; and through which alone a man can have access to God.

Verse 6. And a holy nation] They should be a nation, one people; firmly united among themselves, living under their own laws; and powerful, because united, and acting under the direction and blessing of God. They should be a holy nation, saved from their sins, righteous in their conduct, holy in their hearts; every external rite being not only a significant ceremony, but also a means of conveying light and life, grace and peace to every person who conscientiously used it. Thus they should be both a kingdom, having God for their Governor; and a nation, a multitude of peoples connected together; not a scattered, disordered, and disorganized people, but a royal nation, using their own rites, living under their own laws, subject, in religious matters, only to God; and in things civil, to every ordinance of man, for God's sake.

This was the spirit and design of this wonderful institution, which could not receive its perfection but under the Gospel; and has its full accomplishment in every member of the mystical body of Christ.

Verse 7. The elders of the people] The head of each tribe, and the chief of each family, by whose ministry this gracious purpose of God was speedily communicated to the whole camp.

Verse 8. And all the people answered, &c.] The people having such gracious advantages laid before them, most cheerfully consented to take God for their portion; as he had graciously promised to take them for his people. Thus a covenant was made; the parties being mutually bound to each other.

Moses returned the words] When the people had, on their part, consented to the covenant, Moses appears to have gone immediately up to the mountain, and related to God the success of his mission; for he was now on the mount, as appears from ver. 14.

Verse 9. A thick cloud] This is interpreted by ver. 18. And mount Sinai was altogether on a smoke—and the smoke thereof ascended as the smoke of a furnace; his usual appearance was in the cloudy pillar; which, we may suppose, was generally clear and luminous.

That the people may hear] See the note on chap. xv. 9.

10 ¶ And the Lord said unto Moses, Go unto the people, and ^b sanctify them to-day and to-morrow, and let them ^c wash their clothes,

11 And be ready against the third day: for the third day the Lord ^d will 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: ^e whosoever toucheth the mount shall be surely put to death;

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the ^f trumpet ^g soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and ^h sanctified the people; and they washed their clothes.

15 And he said unto the people, ⁱ Be ready against the third day: ^j come not at your wives.

16 ¶ And it came to pass on the third day in the morning, that there were ^k thunders and lightnings, and a ^l thick cloud upon the mount, and the ^m voice of the trumpet exceeding loud: so that all the people that *was* in the camp, ⁿ trembled.

17 And ^o Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And ^p mount Sinai was altogether on a smoke, because the Lord descended upon it ^q in fire: ^r and the smoke thereof ascended, as the smoke of a furnace, and ^s the whole mount quaked greatly.

19 And ^t when the voice of the trumpet sounded long, and waxed louder and louder, ^u Moses spake, and ^v God answered him by a voice.

20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord

^b Lev. 11. 41, 43. Heb. 10. 22.—^c Ver. 14. Gen. 35. 2. Lev. 15. 5.—^d k. Ch. 24. 5. Deut. 33. 2.—^e 1. Heb. 12. 20.—^f Or, *cornet*.—^g Ver. 16. 18.—^h Ver. 10. p. Ver. 11.—ⁱ q. 1. Sam. 21. 4. 5. Zech. 7. 3. 1. Cor. 7. 5.—^j Psa. 77. 13. Heb. 12. 18, 19. Rev. 4. 5. & 9. 5. & 11. 19.—^k Ver. 9. Ch. 40. 34. 2. Chron. 5. 14.—^l Rev. 1.

10 & 4. 1.—^m Hebr. 12. 21.—ⁿ Deut. 4. 10.—^o Deut. 4. 11. & 23. 2. Judg. 5. 5. Psa. 68. 7, 8. Isai. 6. 4. Hab. 3. 3.—^p Ch. 3. 2. & 24. 17. 2. Chron. 7. 1, 2, 3.—^q Gen. 15. 17. Psa. 144. 5. Rev. 15. 8.—^r Psa. 68. 8. & 77. 19. & 114. 7. Jer. 4. 24. Heb. 12. 20. a. Ver. 13.—^s Hebr. 12. 21.—^t c. Neh. 9. 13. Psa. 81. 7.

The Jews consider this as the fullest evidence their fathers had of the divine mission of Moses; themselves were permitted to see this awfully glorious sight, and to hear God himself speak out of the thick darkness: for, before this, as Rabbi Maymon remarks, they might have thought that Moses wrought his miracles by *sorcery or enchantment*; but now hearing the voice of God himself, they could no longer disbelieve nor even doubt.

Verse 10. Sanctify them] See the meaning of this term, chap. xiii. 2.

Let them wash their clothes] And consequently bathe their bodies; for according to the testimony of the Jews, these always went together. It was necessary, that as they were about to appear in the presence of God, every thing should be clean and pure about them; that they might be admonished by this of the necessity of inward purity, of which the outward washing was the emblem.

From these institutions, the heathens appear to have borrowed their precepts relative to washings and purifications previously to their offering sacrifice to their gods, examples of which abound in the Greek and Latin writers. They washed their hands and clothes, and bathed their bodies in pure water, before they performed any act of religious worship: and in a variety of cases, abstinence from all matrimonial connexions was positively required, before a person was permitted to perform any religious rite, or assist at the performance.

Verse 12. Thou shalt set bounds] Whether this was a line marked out on the ground, beyond which they were not to go; or whether a fence was actually made to keep them off, we cannot tell; or whether this fence was made all round the mountain, or only at that part to which one wing of the camp extended, is not evident.

This verse strictly forbids the people from coming near and touching mount Sinai, which was burning with fire: the words, therefore, in ver. 15. *אל תגששו אל ishah*, come not at your wives, seem rather to mean, come not near unto the fire; especially as the other phrase is not at all probable; but the fire is, on this occasion, spoken of so emphatically, see Deut. v. 4, 5, 22—25. that we are naturally led to consider *ishah* here, as *אש* *ha-esh* transposed, or to say with Simon in his Lexicon, *אש fem. idem quod masc. אש ignis*. So among other instances we have *אמר ואמר a wing*; *אור ואור light*; *אמר ואמר strength*; and *אמר ואמר a speech*. Burt. See KENNICOTT'S Remarks.

Whosoever toucheth the mount shall be surely put to death] The place was awfully sacred, because the dreadful majesty of God was displayed on it. And this taught them that God is a consuming fire, and that it is a fearful thing to fall into the hands of the living God.

Verse 13. There shall not a hand touch it] *לֹא יִבֹּט, הַיָּד, הַהַר*, not the mountain, but the man who had presumed to touch the mountain. He should be considered altogether as an unclean and accursed thing, not to be touched for fear of conveying defilement; but should be immediately stoned or pierced through with a dart, Heb. xii. 20.

Verse 16. Thunders, and lightnings, and a thick cloud—and the voice of the trumpet] The thunders, lightnings, &c. announced the coming, as they proclaimed the majesty of God. Of the thunders and lightnings, and the deep, dark, dismal electric cloud, from which the thunders and lightnings proceeded, we can form a tolerable apprehension; but of the loud, long-sounding trumpet, we can

scarcely form a conjecture. Such were the appearances and the noise, that all the people in the camp trembled, and Moses himself was constrained to say, "I exceedingly fear and quake," Heb. xii. 21. Probably the sound of the trumpet was something similar to that which shall be blown by the angel, when he sweareth by him that liveth for ever, *there shall be time no longer!*

Verse 17. And Moses brought forth the people—to meet with God] For though they might not touch the mount till they had permission, yet when the trumpet sounded long, it appears they might come up to the nether part of the mount; see ver. 13. and Deut. iv. 11. and when the trumpet had ceased to sound, they might then go up unto the mountain, as to any other place.

It was absolutely necessary that God should give the people at large some particular evidence of his being and power, that they might be saved from idolatry, to which they were most deplorably prone; and that they might the more readily credit Moses, who was to be the constant mediator between God and them. God, therefore, in his indescribable majesty, descended on the mount; and by the thick dark cloud, the violent thunders, the vivid lightnings, the long and loud blasts of the trumpet, the smoke encompassing the whole mountain, and the excessive earthquake, proclaimed his power, his glory, and his holiness; so that the people, however unfaithful and disobedient afterward, never once doubted the divine interference, or suspected Moses of any cheat or imposture. Indeed, so absolute and unequivocal were the proofs of supernatural agency, that it was impossible these appearances could be attributed to any cause but the unlimited power of the Author of nature.

It is worthy of remark, that the people were informed three days before, ver. 9—11. that such an appearance was to take place: and this answered two excellent purposes, 1. They had time to sanctify and prepare themselves for this solemn transaction; and 2. Those who might be sceptical, had sufficient opportunity to make use of every precaution to prevent and detect an imposture; so this previous warning strongly serves the cause of divine revelation.

Their being at first prohibited from touching the mount, on the most awful penalties, and secondly, being permitted to see manifestations of the divine majesty, and hear the words of God, subserved the same great purposes. Their being prohibited, in the first instance, would naturally whet their curiosity, make them cautious of being deceived, and ultimately impress them with a due sense of God's justice, and their own sinfulness. And their being permitted afterward to go up to the mount, must have deepened the conviction that all was fair and real, that there could be no imposture in the case; and that though the justice and purity of God forbid them to draw nigh for a time, yet his mercy, which had prescribed the means of purification, had permitted an access to his presence. The directions given from ver. 10 to 15 inclusive, show not only the holiness of God, but the purity he requires in his worshippers.

Besides, the whole scope and design of the chapter prove, that no soul can possibly approach this holy and terrible Being, but through a mediator: and this is the use made of this whole transaction by the author of the Epistle to the Hebrews, chap. xii. 18—24.

Verses 20. The Lord came down] This was undoubt-

called Moses up to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, the people cannot come up to mount Sinai: for thou chargedst us, saying, 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.

CHAPTER XX.

The preface to the ten commandments, 1, 2. The first commandment, against mental or theoretical idolatry, 3. The second, against making and worshipping images, or material idolatry, 4-5. The third, against false swearing, blasphemy, and irreverent use of the name of God, 7. The fourth, against profanation of the sabbath, and idleness on the other days of the week, 8-11. The fifth, against disrespect and disobedience to parents, 12. The sixth, against murder, and cruelty, 13. The seventh, against adultery, and uncleanness, 14. The eighth, against stealing, and dishonesty, 15. The ninth, against false testimony, perjury, &c. 16. The tenth, against covetousness, 17. The people are alarmed at the awful appearance of God on the mount, and stand afar off, 18. They pray that Moses may be mediator between God and them, 19. Moses encourages them, 20. He draws near to the thick darkness, and God communicates with him, 21, 22. Further directions against idolatry, 23. Directions concerning making an altar of earth, 24. An altar of hewn stone, 25. None of these to be accepted by steps, and the reason given, 26.

AND God spake all these words, saying,

2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

d Heb. contest.—See Ch. 3. 5. 1 Sam. 6. 19.—f Lev. 10. 2.—g 2 Sam. 6. 7, 8. q Ver. 12. Josh. 3. 4.

r Deut. 5. 22.—s Lev. 26. 1, 12. Deut. 5. 6. Ps. 81. 10. Hos. 13. 4.—t Ch. 13. 2 u Heb. servants.

edly done in a visible manner, that the people might witness the awful appearance. We may suppose, that every thing was arranged thus: the glory of the Lord occupied the top of the mountain, and near to this Moses was permitted to approach. Aaron and the seventy elders were permitted to advance some way up the mountain; while the people were only permitted to come up to its base. Moses, as the lawgiver, was to receive the statutes and judgments from God's mouth. Aaron and the elders to receive them from Moses, and deliver them to the people; and the people were to act according to the direction received. Nothing can be imagined more glorious, terrible, majestic, and impressive, than the whole of this transaction; but it was chiefly calculated to impress deep reverence, religious fear, and sacred awe; and he who attempts to worship God uninfluenced by these, has neither a proper sense of the divine majesty, nor of the sinfulness of sin. It seems in reference to this, that the apostle says, Let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a CONSUMING FIRE, Heb. xii. 28, 29. Who then shall dare to approach him in his own name, and without a mediator?

Verse 22. Let the priests also—sanctify themselves] That there were priests among the Hebrews, before the consecration of Aaron and his sons, cannot be doubted; though their functions might be, in a considerable measure, suspended, while under persecution in Egypt; yet the persons existed, whose right and duty it was to offer sacrifices to God. Moses requested liberty from Pharaoh, to go into the wilderness to sacrifice: and had there not been among the people both sacrifices and priests, the request itself must have appeared nugatory and absurd. Sacrifices, from the beginning, had constituted an essential part of the worship of God; and there certainly were priests, whose business it was to offer them to God, before the giving of the law; though this, for especial reasons, was restricted to Aaron and his sons, after the law had been given. As sacrifices had not been offered for a considerable time, the priests themselves were considered in a state of impurity; and therefore God requires that they also should be purified for the purpose of approaching the mountain, and hearing their Maker promulgate his laws. See the note on chap. xxviii. 1.

Verse 23. The people cannot come up] Either because they had been so solemnly forbidden, that they would not dare, with the penalty of instant death before their eyes, to transgress the divine command; or the bounds which were set about the mount were such, as rendered their passing them physically impossible.

And sanctify it] קדשתי ו-קדשתיo. Here the word קדש kadash, is taken in its proper, literal sense, signifying the separating of a thing, person, or place from all profane or common uses, and devoting it to sacred purposes.

Verse 24. Let not the priests and the people break through] God knew that they were heedless, criminally curious, and stupidly obstinate, and therefore his mercy saw it right to give them line upon line, that they might not transgress to their own destruction.

From the very solemn and awful manner, in which the LAW was introduced, we may behold it as the ministration of terror and death, 2 Cor. iii. 7. appearing rather to exclude men from God, than to bring them nigh: and from this we may learn, that an approach to God would have been for ever impossible, had not infinite mercy found out the Gospel scheme of salvation. By this, and this alone, we draw nigh to God; for we have an entrance

into the Holiest by the blood of Jesus, Heb. x. 19. "For," says the apostle, "ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, and to the sound of a trumpet, and the voice of words; which voice, they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake,) but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the MEDIATOR of the NEW COVENANT, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii. 19-24.

Reader, art thou still under the influence and condemning power of that fiery law, which proceeded from his right hand? Art thou yet afar off? Remember, thou canst only come nigh by the blood of sprinkling; and till justified by his blood, thou art under the curse. Consider the terrible majesty of God! If thou have his favour, thou hast life: if his frown, death. Be instantly reconciled to God, for though thou hast deeply sinned, and he is just, yet he is the justifier of him that believeth in Christ Jesus. Believe on him, receive his salvation, obey his voice indeed, and keep his covenant, and THEN shall thou be a king, and a priest, unto God and the Lamb, and be finally saved with all the power of an endless life. Amen.

NOTES ON CHAPTER XX.

Verse 1. All these words] Houbigant supposes, and with great plausibility of reason, that the clause כל האלה האלה eol ha-debarim ha-elleh, "all these words," belong to the latter part of the concluding verse of chap. xix. which, he thinks, should be read thus: And Moses went down to the people, and spake unto them ALL THESE WORDS; i. e. delivered the solemn charge, relative to their not attempting to come up to that part of the mountain, on which God manifested himself in his glorious majesty, lest he should break forth upon them, and consume them. For how could divine justice and purity suffer a people so defiled, to stand in his immediate presence? When Moses, therefore, had gone down and spoken all these words, and he and Aaron had descended the mount, then the Divine Being, as supreme legislator, is majestically introduced thus; And God spake, saying. This gives a dignity to the commencement of this chapter, of which the clause above mentioned, if not referred to the speech of Moses, deprives it. The Anglo-Saxon favours this emendation, לודס נאקת בור, God spoke thus, which is the whole of the first verse, as it stands in that version.

Some learned men are of opinion, that the ten commandments were delivered on May 30, being then the day of Pentecost.

THE TEN COMMANDMENTS.

The laws delivered on Mount Sinai, have been variously named. In Deut. iv. 13. they are called עשרת הדברות esereth ha-debarim, THE TEN WORDS. In the preceding chapter, ver. 5 God calls them, ארבעה עשר אלה, My COVENANT, i. e. the agreement he entered into with the people of Israel, to take them for his peculiar people, if they took him for their God and portion. If ye will obey

3 ¶ Thou shalt have no other gods before me.
 4 ¶ Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 * Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, * visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

† Deut. 5. 7. & 6. 14. 2 Kings 17. 35. Jer. 25. 6. & 35. 15.—w Lev. 26. 1. Deut. 4. 16. & 5. 3. & 27. 15. Psal. 97. 7.—x Ch. 23. 21. Josh. 23. 7. 2 Kings 17. 35. Isai. 44. 15, 19.

† Ch. 34. 14. Deut. 4. 24. & 6. 15. Josh. 24. 19. Nah. 1. 2.—x Ch. 34. 7. Lev. 27. 4. & 35. 39. 40. Num. 14. 18. 23. 1 Kings 21. 29. Job 5. 4. & 21. 19. Psal. 79. 8. & 109. 4. Isai. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18.

my voice indeed, and KEEP my COVENANT, THEN shall ye be a peculiar treasure unto me. And the word covenant here, evidently refers to the laws given in this chapter, as is evident from Deut. iv. 13. And he declared unto you his COVENANT, which he commanded you to perform, even TEN COMMANDMENTS. They have been also termed the moral law, because they contain and lay down rules for the regulation of the manners or conduct of men. Sometimes they have been termed The law, תורתו ha-torah, by way of eminence, as containing the grand system of spiritual instruction, direction, guidance, &c. See on the word LAW, chap. xii. 49. And frequently the DECALOGUE, Δεκαλογος, which is a literal translation into Greek, of the עשרת הדברות *esereth ha-debarim*, or TEN WORDS of Moses.

Among divines, they are generally divided into what they term the first and second tables. The FIRST table, containing the first, second, third, and fourth commandments, and comprehending the whole system of theology, the true notions we should form of the Divine Nature, the reverence we owe, and the religious service we should render to him. The SECOND, containing the six last commandments, and comprehending a complete system of ethics, or moral duties, which man owes to his fellows; and on the due performance of which, the order, peace, and happiness of society depend. By this division, the FIRST table contains our duty to God; the SECOND, our duty to our NEIGHBOUR. This division, which is natural enough, refers us to the grand principle, love to God, and love to man, through which, both tables are observed. 1. Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. 2. Thou shalt love thy neighbour as thyself. On these two hang all the Law and the Prophets. See Matt. xxii. 37—40.

THE FIRST COMMANDMENT.

Against mental or theoretic idolatry.

Verse 2. I am the LORD thy God] יהוה אמרתי Yehovah *eloheycya*. On the word JEHOVAH, which we here translate LORD, see the notes on Gen. ii. 4. and Exod. vi. 3. And on the word ELOHIM, here translated God, see on Gen. i. 1. It is worthy of remark, that each individual is addressed here, and not the people collectively; though they are all necessarily included, that each might feel that he was bound for himself, to hear and do all these words. Moses laboured to impress this personal interest on the people's minds, when he said, Deut. v. 3. "The Lord made this covenant with us, even us, who are all of us here alive this day."

Brought thee out of the land of Egypt, &c.] And by this very thing, have proved myself to be superior to all gods, unlimited in power, and most gracious, as well as faithful in operation. This is the preface or introduction, but should not be separated from the commandment.—Therefore,

Verse 3. Thou shalt have no other gods before me] אלהים אחרים *elohim acharim*—No strange gods—none that thou art not acquainted with—none who has not given thee such proofs of his power and godhead as I have done, in delivering thee from the Egyptians, dividing the Red sea, bringing water out of the rock, quails into the desert, manna from heaven to feed thee, and the pillar of cloud to direct, enlighten, and shield thee. By these miracles, God had rendered himself familiar to them; they were intimately acquainted with the operation of his hands: and therefore with great propriety he says, thou shalt have no strange gods before me; אל לפני *al panai*, before, or in the place of those manifestations which I have made of myself.

This commandment prohibits every species of mental idolatry, and all inordinate attachment to earthly and sensible things. As God is the fountain of happiness, and no intelligent creature can be happy but through him, whoever seeks happiness in the creature is necessarily an idolater; as he puts the creature in the place of the Creator: expecting that from the gratification of his passions, in the use or abuse of earthly things, which is to be found in God alone. The very first commandment of the whole series, is divinely calculated to prevent man's misery, and promote his happiness, by taking him off from all false dependence, and leading him to God himself, the fountain of all good.

THE SECOND COMMANDMENT.

Against making and worshipping images.

Verse 4. Thou shalt not make unto thee any graven image] As the word *pesel* signifies to hew, carve, grave, &c. it may here signify any kind of image, either of wood, stone, or metal, on which the axe, the chisel, or the graving tool has been employed. This commandment includes in its prohibitions every species of idolatry, known to have been practised among the Egyptians. The reader will see this the more plainly, by consulting the notes on the ten plagues, particularly those on ch. xii.

Or any likeness, &c.] To know the full spirit and extent of this commandment, this place must be collated with Deut. iv. 15, &c. Take ye therefore good heed unto yourselves, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of MALE or FEMALE. All who have even the slightest acquaintance with the ancient history of Egypt, know that Osiris, and his wife Isis, were supreme divinities among that people.

The likeness of any beast—תבנית בהמה, such as the ox, and the heifer. Among the Egyptians, the ox was not only sacred, but adored, because they supposed that in one of these animals Osiris took up his residence: hence they always had a living ox, which they supposed to be the habitation of this deity; and they imagined that on the death of one, he entered into the body of another, and so on successively. This famous ox-god they called Apis and Mnervis.

The likeness of any winged fowl—The ibis, or stork, or crane, and hawk, may be here intended; for all these were objects of Egyptian idolatry.

The likeness of any thing that CREEPETH—The crocodile, serpents, the scarabeus or beetle, were all objects of their adoration: and Mr. Bryant has rendered it very probable that even the frog itself was a sacred animal, as from its inflation it was emblematic of the prophetic influence; for they supposed that the god inflated, or distended the body of the person, by whom he gave oracular answers.

The likeness of any fish—All fish were esteemed sacred animals among the Egyptians. One called Orurachus, had, according to Strabo, lib. xvii. a temple, and divine honours paid to it. Another fish called Phagrus, was worshipped at Syene, according to Clemens Alexandrinus in his Cohortatio. And the Lepidotus and eel were objects of their adoration, as we find from Herodotus, lib. ii. chap. 72. In short, oxen, heifers, sheep, goats, lions, dogs, monkeys, and cats; the ibis, the crane, and the hawk; the crocodile, serpents, frogs, flies, and the scarabeus, or beetle; the Nile, and its fish; the sun, moon, planets, and stars; fire, light, air, darkness, and night, were all objects of Egyptian idolatry, and all included in this very circumstantial prohibition, as detailed in Deuteronomy; and very forcibly in the general terms of the text, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the HEAVENS above, or that is in the EARTH beneath, or that is in the WATER under the earth. And the reason of this becomes self-evident, when the various objects of Egyptian idolatry are considered.

This commandment also prohibits every species of external idolatry, as the first does all idolatry, that may be called internal or mental. All false worship may be considered of this kind; together with all image worship, and all other superstitious rites and ceremonies. See the note on ver. 23.

Verse 5. Jealous God] This shows, in a most expressive manner, the love of God to this people. He felt for them, as the most affectionate husband could do for his spouse; and was jealous for their fidelity, because he willed their invariable happiness.

Visiting the iniquity of the fathers upon the children] This necessarily implies—if the children walk in the steps of their fathers. For no man can be condemned by divine justice for a crime of which he was never guilty, see Ezek. xviii. Idolatry is, however, particularly intended; and visiting sins of this kind, refers principally to national judgments. By withdrawing the divine protection, the idolatrous Israelites were delivered up into the hands of their enemies, from whom, the gods, in whom they had trusted, could not deliver them. This, God did to

6 And ^ashowing mercy upon thousands, of them that love me, and keep my commandments.

7 ^bThou shalt not take the name of the LORD thy God in vain; for the LORD ^cwill not hold him guiltless, that taketh his name in vain.

8 ^dRemember the sabbath day, to keep it holy.

9 ^eSix days shalt thou labour, and do all thy work:

10 But the ^fseventh 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 man-servant, nor thy maid-servant, nor thy cattle, ^gnor thy stranger that is within thy gates:

11 For ^hin 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 ⁱHonour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

^a Ch. 31. 7. Deut. 7. 9. Psa. 99. 31. Rom. 11. 28.—^b Ch. 21. 1. Lev. 19. 12. Deut. 5. 11. Psa. 15. 4. Matt. 5. 33.—^c Mic. 6. 11.—^d Ch. 31. 13, 14. Lev. 19. 3. 30. & 26. 2. Deut. 5. 12.—^e Ch. 22. 4. 31. 15. & 34. 21. Lev. 23. 3. Ezek. 20. 12. Luke 13. 14.

^f Gen. 2. 2. 3. Ch. 16. 26. & 31. 15.—^g Neh. 13. 16, 17, 18.—^h Gen. 2. 2. i. Ch. 22. 26. Lev. 19. 3. Deut. 5. 16. Jer. 33. 7. 18, 19. Matt. 15. 4. & 19. 19. Mark 7. 10. & 10. 19. Luke 13. 20. Ephes. 6. 2.

the third and fourth generation, i. e. successively; as may be seen in every part of the Jewish history, and particularly in the book of *Judges*. And this, at last, became the grand, and the only effectual and lasting means, in his hand, of their final deliverance from idolatry; for it is well known, that after the Babylonish captivity the Israelites were so completely saved from idolatry, as never more to have disgraced themselves by it, as they had formerly done. These national judgments, thus continued from generation to generation, appear to be what are designed by the words in the text, *Visiting the sins of the fathers upon the children, &c.*

Verse 6. *And showing mercy upon thousands*] Mark: even those who love God, and keep his commandments, *merit* nothing from him; and therefore the salvation and blessedness which these enjoy, come from the *mercy* of God. *Showing mercy, &c.* What a disproportion between the works of *justice* and *mercy*! *Justice* works to the third or fourth, *mercy* to thousands of generations!

That love me, and keep my commandments.] It was this that caused Christ to comprise the fulfilment of the whole Law in *love* to God and man, see the note on ver. 1. And as love is the grand principle of *obedience*, and the only incentive to it, so there can be no *obedience* without it. It would be more easy, even in Egyptian bondage, to make brick without straw, than to do the will of God, unless his love be shed abroad in the heart by the Holy Spirit. *Love*, says the apostle, *is the fulfilling of the law*, Rom. xiii. 10.

THE THIRD COMMANDMENT.

Against *false swearing, blasphemy, and irreverent use of the name of God.*

Verse 7. *Thou shalt not take the name of the Lord thy God in vain*] This precept not only forbids all *false oaths*, but all *common swearing* where the name of God is used, or where he is appealed to, as a witness of the truth. It also necessarily forbids all *light and irreverent mention* of God, or any of his attributes; and this, the original word *לִשְׁחַתּוֹת* *lashave*, particularly imports: and we may safely add to all these, that every *prayer, ejaculation, &c.* that is not accompanied with *deep reverence*, and the *genuine spirit of piety*, is here condemned also. In how many thousands of instances is this commandment broken in the *prayers*, whether *read or extempore*, of inconsiderate, bold, and presumptuous worshippers! And how few are there who do not break it, both in their public and private devotions! How low is piety, when we are obliged, in order to escape damnation, to pray to God to "pardon the sins of our holy things."

The Lord will not hold him guiltless, &c.] Whatever the person himself may think or hope, however he may plead in his own behalf, and say he intends no evil, &c. if he, in any of the above ways, or in any other way, *takes the name of God in vain*, God will not hold him *guiltless*—he will account him *guilty*, and punish him for it. Is it necessary to say to any truly spiritual mind, that all such interjections, as *O God! my God! good God! good Heavens! &c. &c.* are formal, positive breaches of this law? How many, who pass for *Christians*, are highly criminal here!

THE FOURTH COMMANDMENT.

Against *profanation of the sabbath, and idleness on the other days of the week.*

Verse 8. *Remember the sabbath-day, to keep it holy.*] See what has been already said on this precept, Gen. ii. 2. and elsewhere. As this was the most ancient institution, God calls them to *remember it*; as if he had said, do not forget that when I had finished my creation, I instituted the sabbath, and remember why I did so, and for what purposes. The word *שַׁבָּת* *shabbath*, signifies *rest*, or *cessation from labour*: and the sanctification of the seventh day, is commanded as having something *representative* in

it, and so indeed it has, for it typifies the *rest which remains for the people of God*, and in this light, it evidently appears to have been understood by the apostle, Heb. iv. Because this commandment has not been particularly mentioned in the New Testament, as a moral precept, binding on all; therefore some have presumptuously inferred, that there is *no sabbath* under the Christian dispensation. The truth is, the sabbath is considered as a *type*—all types are of full force, till the thing signified by them, takes place: but the thing signified by the sabbath, is that *rest in glory which remains for the people of God*; therefore the moral obligation of the sabbath must continue till time be swallowed up in eternity.

Verse 9. *Six days shalt thou labour*] Therefore he who idles away time on any of the six days, is as guilty before God, as he who works on the sabbath. No work should be done on the sabbath that can be done on the preceding days, or can be deferred to the succeeding ones. Works of absolute *necessity* and *mercy* are alone excepted. He who works by his *servants or cattle*, is equally guilty as if he worked himself. *Hiring out horses, &c. for pleasure or business, going on journeys, paying wordly visits, or taking jaunts on the Lord's day*, are breaches of this law. The whole of it should be devoted to the *rest of the body*, and the improvement of the mind. God says *he has hallowed it*—he has made it *sacred*, and set it apart for the above purposes. It is therefore the most proper day for public religious worship.

THE FIFTH COMMANDMENT.

Against *disrespect, and disobedience to parents.*

Verse 12. *Honour thy father and thy mother*] There is a degree of affectionate respect which is owing to parents, that no person else can properly claim. For a considerable time parents stand, as it were, in the place of God to their children: and therefore, rebellion against their lawful commands, has been considered as rebellion against God. This precept, therefore, prohibits not only all injurious acts, irreverent and unkind speeches to parents; but enjoins all necessary acts of kindness, filial respect and obedience. We can scarcely suppose that a man *honours* his parents, who, when they fall weak, blind, or sick, does not exert himself to the uttermost in their support. In such cases, God as truly requires the children to *provide* for their parents, as he required the parents to feed, nourish, support, instruct, and defend the children, when they were in the lowest state of helpless infancy. See the note on Gen. xviii. 12. The rabbins say, *Honour the Lord with thy substance*, Prov. iii. 9. and *Honour thy father and mother*. The LORD is to be honoured, if thou have it: thy father and mother, whether thou have it or not; for if thou have nothing, thou art bound to *beg* for them. See *Ainsworth*.

That thy days may be long] This, as the apostle observes, Ephes. vi. 2. is the *first commandment to which* God has annexed a *promise*; and therefore, we may learn in some measure, how important the duty is in the sight of God. In Deut. v. 16. it is said, *And that it may go well with thee*; we may therefore conclude, that it will go *ill* with the disobedient; and there is no doubt, that the untimely deaths of many young persons were the judicial consequence of their disobedience to their parents. Most who come to an untimely end, are obliged to confess, that *this*, with the *breach of the sabbath*, were the principal causes of their ruin. Reader! art thou guilty? Humble thyself, therefore, before God, and repent. 1. As *children* are bound to succour their parents; so *parents* are bound to educate and instruct their children in all useful and necessary knowledge; and not to bring them up either in *ignorance or idleness*. 2. They should teach their children the fear and knowledge of God, for how can they expect affection or dutiful respect from those, who have not the fear of God before their eyes? Those who are *best educated*, are generally the *most dutiful*.

- 13 *Thou shalt not kill.
- 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 man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 † And *all the people *saw the thunders, and the lightnings, and the noise of the

k Dent. 5. 17. Matt. 5. 21. Rom. 13. 9.—l Dent. 5. 18. Matt. 5. 27.—m Lev. 19. 11. Dent. 5. 18. Matt. 19. 18. Rom. 13. 9. 1 Thess. 4. 6.—n Ch. 21. 1. Dent. 5. 20. & 19. 16. Matt. 19. 18.—o Dent. 5. 21. Mic. 2. 2. Hab. 2. 9. Luke 12. 15. Acts 20. 31. Rom. 7. 7. & 13. 9. Eph. 5. 3, 5. Hebr. 13. 5.—p Job 31. 9. Prov. 6. 29. Jer. 5. 8.

THE SIXTH COMMANDMENT.
Against murder and cruelty.

Verse 13. *Thou shalt not kill*] This commandment, which is general, prohibits murder of every kind. 1. All actions by which the lives of our fellow-creatures may be abridged. 2. All wars for extending empire, commerce, &c. 3. All sanguinary laws, by the operation of which, the lives of men may be taken away, for offences of comparatively trifling demerit. 4. All bad dispositions, which lead men to wish evil to, or meditate mischief against one another; for, says the Scripture, *He that hateth his brother, in his heart, is a murderer.* 5. All want of charity to the helpless and distressed; for he who has it in his power to save the life of another, by a timely application of succour, food, raiment, &c. and does not do it; and the life of the person either falls, or is abridged on this account, he is, in the sight of God, a murderer. He who neglects to save life, is, according to an incontrovertible maxim in law, the SAME as he who takes it away. 6. All riot and excess, all drunkenness and gluttony, all inactivity and slothfulness, and all superstitious mortifications and self-denials, by which life may be destroyed or shortened; all these are point-blank sins against the sixth commandment.

THE SEVENTH COMMANDMENT.
Against adultery and uncleanness.

Verse 14. *Thou shalt not commit adultery.*] Adultery, as defined by our laws, is of two kinds: double, when between two unmarried persons: single, when one of the parties is married, the other single. One principal part of the criminality of adultery consists in its injustice. 1. It robs a man of his right, by taking from him the affection of his wife. 2. It does him a wrong, by fathering on him, and obliging him to maintain, as his own, a spurious offspring, a child which is not his. The act itself, and every thing leading to the act, is prohibited by this commandment; for our Lord says, even *he who looks on a woman to lust after her, has already committed adultery with her in his heart.* And not only adultery, (the unlawful commerce between two married persons) is forbidden here, but also fornication, and all kinds of mental and sensual uncleanness. All impure books, songs, paintings, &c. which tend to inflame and debauch the mind, are against this law; as well as another species of impurity, for the account of which the reader is referred to the notes on Gen. xxxviii. at the end. Adultery often means idolatry in the worship of God.

THE EIGHTH COMMANDMENT.
Against stealing and dishonesty.

Verse 15. *Thou shalt not steal*] All rapine and theft are forbidden by this precept; as well national and commercial wrongs, as petty larceny, highway robberies, and private stealing;—even the taking advantage of a seller's or buyer's ignorance, to give the one less, and make the other pay more, for a commodity than its worth, is a breach of this sacred law. All withholding of rights, and doing of wrongs, are against the spirit of it. But the word is principally applicable to clandestine stealing, though it may undoubtedly include all political injustice and private wrongs. And consequently all kidnapping, crimping, and slave-dealing are prohibited here, whether practised by individuals or by the state. Crimes are not lessened in their demerit by the number or political importance of those who commit them. A state that enacts bad laws, is as criminal before God, as the individual who breaks good ones.

It has been supposed, that under the eighth commandment, injuries done to character, the depriving a man of

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 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.

Matt. 5. 28.—q Hebr. 12. 18.—r Rev. 1. 12, 10.—s Ch. 19. 18.—t Dent. 5. 27. & 18. 16. Gal. 3. 19, 20. Hebr. 12. 19.—u Dent. 5. 25.—v 1 Sam. 12. 30. Isai. 41. 10, 13. w Gen. 22. 1. Dent. 13. 3.—x Dent. 4. 10. & 6. 2. & 10. 12. & 17. 13, 19. & 19. 20. & 28. 58. Prov. 3. 7. & 16. 6. Isai. 8. 13.—y Ch. 19. 16. Dent. 5. 5. 1 Kings 8. 12.

his reputation or good name, are included; hence those words of one of our poets:

Good name is man or woman—
Is the immediate jewel of their souls;
Who steals my purse, steals trash;—
But he that niches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed!

THE NINTH COMMANDMENT.
Against false testimony, perjury, &c.

Verse 16. *Thou shalt not bear false witness, &c.*] Not only false oaths, to deprive a man of his life, or of his right, are here prohibited, but all whispering, tale-bearing, slander, and calumny; in a word, whatever is deposited as a truth, which is false in fact, and tends to injure another in his goods, person, or character, is against the spirit and letter of this law. Suppressing the truth, when known, by which a person may be defrauded of his property or his good name, or lie under injuries or disabilities which a discovery of the truth would have prevented, is also a crime against this law. He who bears a false testimony against, or belies even the devil himself, comes under the curse of this law, because his testimony is false. By the term neighbour, any human being is intended, whether he rank among our enemies or friends.

THE TENTH COMMANDMENT.
Against covetousness.

Verse 17. *Thou shalt not covet thy neighbour's house—wife, &c.*] Covet signifies to desire, or long after, in order to enjoy as a property, the person or thing coveted. He breaks this command, who by any means endeavours to deprive a man of his house or farm by taking them over his head, as it is expressed in some countries—who lusts after his neighbour's wife, and endeavours to ingratiate himself into her affections, and to lessen her husband in her esteem—and who endeavours to possess himself of the servants, cattle, &c. of another in any clandestine or unjustifiable manner. "This is a most excellent moral precept; the observance of which will prevent all public crimes: for he who feels the force of the law, that prohibits the inordinate desire of any thing that is the property of another, can never make a breach in the peace of society, by an act of wrong to any of even its feeblest members."

Verse 18. *And all the people saw the thunders, &c.*] They had witnessed all these awful things before, see chap. xix. 16. but here they seem to have been repeated—probably at the end of each command, there was a peal of thunder, a blast of the trumpet, and a gleam of lightning, to impress their hearts the more deeply with a due sense of the divine majesty, of the holiness of the law which was now delivered, and of the fearful consequences of disobedience. This had the desired effect: the people were impressed with a deep religious fear, and a terror of God's judgments; acknowledged themselves perfectly satisfied with the discoveries God had made of himself, and requested that Moses might be constituted the mediator between God and them, as they were not able to bear these tremendous discoveries of the divine majesty. "Speak thou with us, and we will hear: but let not God speak with us lest we die." ver. 19. This teaches us the absolute necessity of that great Mediator between God and man, Christ Jesus; as no man can come unto the Father but by him.

Verse 20. *And Moses said—Fear not: for God is come to prove you, and that his fear may be before your faces*] The maxim contained in this verse is, *fear not, that ye may fear:* do not fear with such a fear as brings consternation into the soul, and produces nothing but terror and confusion; but fear with that fear which reverence and filial affection inspire, that ye sin not; that